00110652

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018

THE

NEW TESTAMENT,

TRANSLATED FROM THE LATIN,

In the Year 1380,

BY JOHN WICLIF, D. D.

TO WHICH ARE PREFIXED,

MEMOIRS OF THE LIFE, OPINIONS, AND WRITINGS

OF

DR. WICLIF;

110652

AND

AN HISTORICAL ACCOUNT OF THE

Saxon and English Versions of the Scriptures,

PREVIOUS TO THE OPENING OF THE FIFTEENTH CENTURY.

BY

THE REV. HENRY HERVEY BABER, M. A.

AN ASSISTANT LIBRARIAN OF THE BRITISH MUSEUM, AND ASSISTANT PREACHER AT LINCOLNS INN.

LONDON:

PRINTED BY RICHARD EDWARDS,

Crane Court, Fleet Street;

AND SOLD BY T. HAMILTON, PATERNOSTER ROW;

J. HATCHARD, PICCADILLY; L. B. SEELEY, FLEET STREET; F. C. AND J. RIVINGTON, ST. PAUL'S CHURCH YARD; AND LACKINGTON, ALLEN, AND CO. FINSBURY SQUARE.

1810.

00110652

TO

THE REVEREND SPENCER MADAN, D. D.

PREBENDARY OF PETERBOROUGH, AND RECTOR OF IBSTOCK, LEICESTERSHIRE,

THIS VOLUME IS INSCRIBED,

IN TOKEN OF GRATITUDE

FOR HIS REPEATED ACTS OF KINDNESS,

AND OF RESPECT

FOR HIS TALENTS, CHARACTER, AND VIRTUES,

BY HIS

MOST OBLIGED AND OBEDIENT SERVANT,

HENRY HERVEY BABER.

PREFACE.

IN republishing the following old English translation of the New Testament, I have not been actuated by that senseless attachment to the past, which attributes excellence to every thing which has escaped the devastations of time; my admiration of the vestiges of antiquity has been excited, not as I beheld them contributing merely to gratify an unprofitable curiosity, but as I became persuaded of their utility to add to the substantial stores of real knowledge. Among the remains of this valuable kind, I think Dr. Wiclif's version of the Scriptures deserving the highest rank. Impressed therefore with this conviction, I was induced to engage in a republication of this illustrious Reformer's translation of the New Testament; a production which I conceive will prove eminently useful in helping to the better understanding of that sure word of Truth, revealed to mankind in the covenant of grace. It is universally allowed, that difficulties of one kind or another frequently occur in the books of Holy Writ, which require extensive erudition, and much patient industry to resolve them. Among the variety of methods to which the biblical scholar resorts to ascertain the sense of passages, whose import is doubtful, and whose interpretation is intricate, a reference to the several versions which have been made of the Sacred Volume is one, which has been frequently attended with the happiest success; for as no translator of the Oracles of God was ever aided by that unerring

guidance which directed their original penmen, not only prejudice and passion will oftentimes intervene and obscure the plainest things, but even ability and learning will be perplexed in their exposition of those sentences which are hard to be understood. By consulting therefore sundry versions of the Bible, passages, which have been rendered dark through the biassed judgment of some, will frequently become luminous from the better apprehension of others. But the utility of this version is not confined to the theologian alone, the work will moreover be found deserving the attention of the English philologist, who is careful to trace the gradual formation of his vernacular tongue, and the history of its progress through its important changes. The monuments of our language, in its earliest stages, are by no means numerous. Those of them that are preserved in MSS. are written in a character which few have the patience to decipher, and most of those that are printed have been, on account of their excellence, eagerly purchased and are reluctantly parted with. By means of the present republication there will be given a facility of access to one of the best of our early writers, whose "undefiled English" would alone have entitled him to the commendations of posterity had not such praise been eclipsed by that greater glory which he hath acquired, as the precursor of our temperate and effectual reformation. I would gladly have extended my labours by giving to the world Wiclif's version of the Old as well as of the New Testament, (a work which no man hath yet had the courage to attempt,) and hence have wiped away a reproach which a learned foreigner* hath, with too much reason, cast upon England, but as my fortune is by no means commensurate with my zeal, I must, I fear, relinquish even the most distant hope of ever engaging in such an honourable employment.

Having thus given a brief account of the motives by which I have been urged to publish this volume, I will now proceed to inform the reader what he may expect from its contents. There are few persons, who, upon perusing the works of

* Fabricius after mentioning Wiclif's version of the Bible thus expresses himself—"mirum vero est, Anglos eam "[versionem] tam diu neglexisse, quum vel linguæ causa ipsis in pretio esse debeat."

Bibl. Lat. med. et. inf. ætatis. Vol. v. p. 321. edit. 1754.

an illustrious character, do not desire to know something more of him than is commonly to be learnt from his writings; to gratify so reasonable a curiosity I have prefixed some Memoirs of the Life, Opinions, and Writings of Dr. Wiclif. When I compare this production with the magnitude of my subject, I am well aware how imperfect it is; but had I indulged my inclinations and gone as far as my materials would have allowed me, I should have greatly transgressed the limits prescribed to a work which is not intended to form the prominent part of this volume. However, in the sketch which I have drawn, I flatter myself, that I have delineated with fidelity the great outlines of my Author's character, and exhibited him to the reader as, what in very truth he was, the most extraordinary man of the period in which he flourished, and the best benefactor to mankind. To the Life of Dr. Wiclif is added an historical account of the Saxon and English versions of the Scriptures which have been made previous to the fifteenth century. In this part of my work, I persuade myself, that the reader will find a more correct statement than any that hath yet appeared of the earliest translations of the whole or of particular portions of the inspired writings; I have further given an account of the manuscripts in which they continue to exist, and of the printed editions of them which have been hitherto published.

The only portion of Dr. Wiclif's translation of the Scriptures which hath ever yet appeared in print was published in the year 1731, by the Rev. John Lewis, minister of Margate, in the county of Kent. As the edition of the New Testament contained in this volume, professes to be a correct reprint of Mr. Lewis's, it will be a satisfaction to the reader to know what manuscripts were used by that Editor for his work. The text of Mr. Lewis's edition was taken from two manuscripts; one of which was his own, and the other the property of Sir Edward Dering, Bart. of Surrenden-dering, in Kent. From the former he transcribed, for the press, the four Gospels; from the latter, the Epistles, the Dedis of Apostlis, and the Apocalips. The transcript was collated by the learned Dr. Daniel Waterland, Master of Magdalen College, Cambridge, with ten manuscripts deposited in different libraries at

Cambridge, and afterwards compared by Mr. Lewis, with specimens, purposely selected, of six of the most curious manuscripts in the University of Oxford. At the end is "a table of the pistlis and gospels of the newe testament unto seynt Andrewes "euyn," transcribed by Mr. Lewis from his own copy, and after the table some of "the lessons and pistlis of the oolde law that ben rad in the chirche aftir the Uss of "Salisburi:" these were extracted by Dr. Waterland from the Pepys MS. of the N. T. in Magdalen College, Cambridge. The volume closes with an explanation of obsolete words in Dr. Wiclif's New Testament. This Glossary, which was originally composed by Mr. Lewis, I have corrected and considerably enlarged.

MEMOIRS

OF THE

LIFE, OPINIONS, AND WRITINGS

OF

JOHN WICLIF, D. D.

MEMOIRS

OF THE

LIFE, OPINIONS, AND WRITINGS

OF

JOHN WICLIF, D. D.

JOHN DE WICLIF* is conjectured to have been born about the year 1324, in the parish of Wiclif, a village upon the banks of the river Tees, near Richmond, in Yorkshire. The rank and station of his parents, where or how he obtained the common rudiments of learning, and what was the character of his childish years are particulars of which no accounts are preserved. History first meets with him a commoner of Queen's College, a seminary of learning in Oxford, then just founded by Robert Eaglesfield, Confessor to Philippina, Queen of Edward II. He soon removed from hence to Merton College, where he is recorded to have been a probationer. This society was then distinguished for ranking in its numbers some of the most learned men of the age.† Here Wiclif industriously availed himself of the high advantages he enjoyed, and

* If it should be objected to me that I have deviated from the common method of spelling my author's name, I have to observe, that I have instances of sixteen different ways in which writers have spelt this name; if it should be further inquired why I have given the preference to the orthography here adopted, my answer is, that I found it so spelt in the oldest document in which my author's name is known to appear, viz. in the instrument which nominated him one of the embassy to meet the Pope's delegates in 1374. Vid. Rymeri Fœdera An. 48. Edw. III.

† The following eminent characters, were, at this period, the ornament and pride of Merton College.. Walter Burley, tutor to Edward III.; William Occham; Thomas Bradwardine, afterwards Archbishop of Canterbury: these men, on account of their skill in the niceties of school divinity, were distinguished by the names of the plain Doctor, the singular Doctor, and the profound Doctor. John Gatesden, an eminent physician; John Etswood, and William Rede, afterwards Bishop of Chichester, celebrated astronomers; Simon Mepham and Simon de Islip, Archbishops of Canterbury.

by close application, coupled with considerable talents, he made himself master of all the fashionable learning of his time. Before the sun of true science had arisen, the abstruse, but exact works of Aristotle were considered as the inlet to all knowledge: with these, by the help of* Latin interpreters and commentators, he was most intimately acquainted. Being thus prepared to encounter the intricacies of scholastic divinity, he applied himself to this litigious sort of theology with such happy success, that he easily became a most subtle, and indeed an unrivalled disputant. From the schoolmen he proceeded to the study of the law, which at that period was a very important branch of an university education, and was cultivated with the greatest assiduity by those who were ambitious of the highest honours of the church and state. To these laborious acquirements he not only added an extensive knowledge of the Latin fathers, but also of all those celebrated authors who had lived nearer his own time. Wiclif, in his active and zealous pursuit of literature, did not confine his studies to those branches of knowledge which at that period were the common object of all scholars, he moreover diligently perused the scriptures, and was singularly well versed in them. This rare accomplishment procured him the honour of being ranked among the most eminent doctors of his time, by the title of the Evangelic Doctor.

Before the year 1360, Wiclif's walk in life had been confined to the retired and silent paths, which learning loves to haunt. An event now happened which allured him from his privacy, and afforded him an opportunity of exhibiting his extraordinary talents, and of avowing his new opinions. The mendicants,† or begging friars had, from a very early period of their establishment in Oxford, been involved in continual disputes with the chancellor and scholars, in consequence of their unremitted endeavours to trespass upon the statutes and privileges of the University, and to establish an exempt jurisdiction. The Popes, among many other immunities,

* In Wiclif's age the Greek tongue was a neglected and an almost forgotten language, not only in England, but in Europe in general; even in the fifteenth century, any one acquainted with this tongue was considered as possessing a singular accomplishment. The restoration of this valuable language in Europe was occasioned by the following circumstance. Constantinople having been taken by the Turks about the year 1453, the Greeks were dispersed. To the voluptuous shores of Italy they fled for shelter and protection. Hither they imported, and here they interpreted their ancient writers. The flourishing state of learning in Italy attracted thither ingenious persons from every nation. The most celebrated Englishmen who studied there, were Grocyn, Latimer, Linacre and Selling, the restorers of Greek literature in their native country.

† The monastic orders, in consequence of ample revenues, having degenerated from their primitive austerity and giving themselves up to indolence, became unwilling and unable to execute the purposes of their establishment. The Romish church not receiving that support which it needed, to promote its ambitious views, introduced a new order of religious, who being destitute of fixed possessions, by the severity of their manners, a professed contempt of riches, and an unwearied perseverance in the duties of preaching and prayer, might restore respect to the monastic institution, and recover the honours of the church. These were the four orders of mendicants, commonly denoted the Franciscans, the Dominicans, the Carmelites and the Augustines. The first establishment in England, of the Dominicans, was at Oxford, in 1221: the Franciscans at Canterbury. These two were the most eminent of the four orders. Warton's Hist. of Poetry, Vol. i. Sect. ix.

had allowed these monks the liberty of the education of the youth and the people in general: the friars, availing themselves of their privilege, embraced every opportunity in opposition to the interests of the University, of tempting the younger students to desert the college for the convent. They had practised their inveigling arts with so much success, that many parents, fearing to send their children, as in former times, to the University, trained them up to occupations in life which needed not the aid of scholastic learning, nor the ornament of academical honours. Oxford in happier times flourished in such a degree, that it could count within its walls thirty thousand students, but, owing to the above-mentioned practices of the monks, that number had been reduced to six thousand. To remedy this ruinous evil the chancellor called a convocation, and a statute was passed, enacting, that no youths should be received by the friars into their orders, till they had attained the age of eighteen years. In this contest Wiclif stepped forth as an advocate in the cause of the University, and manfully attacked the monks for their seductive practices with a freedom of speech to which they were little accustomed, as well as with a severity of censure which they justly merited. His reproofs ended not here. The support of the mendicants depending, in a great measure, upon what they procured by begging, they justified a practice, which was the fundamental rule of their orders, by appealing to the scriptures and therein to the examples of Christ and his apostles, who, they asserted, lived upon the solicited support of others. The lawfulness of such begging was at this time a subject much controverted. Amongst the opponents to a practice so prejudicial to the welfare of society, and which the scriptures had been shamefully perverted to maintain, Wiclif enlisted and distinguished himself by several well written tracts against "able beggary."

The University, in testimony of their gratitude for his zealous defence of their privileges, as well as in compliment to his splendid abilities, elevated him, in the year 1361, to the dignity of master of Baliol College.* In the same year he was presented by his college to the living of Fillingham,† in the county of Lincolnshire, which he afterwards exchanged for that of Luggershall, in Wiltshire. In the year 1365, Simon de Islip, Archbishop of Canterbury, appointed him Warden of Canterbury-hall,‡ in Oxford. This house of learning had been lately founded by the munificence of Archbishop Islip for the benefit of a warden and eleven scholars, part of whom were to be regulars and part seculars. Henry de Wodehall, a monk of Christ Church, Canterbury, had the honour of being appointed by the Acrchbishop himself, the first warden of this institution. Wodehall being hasty in his temper, and warmly attached to the order to which he belonged, imprudently rushed into the disputes which he found existing at Oxford. His turbulent spirit was ever involving the University in fresh broils, and cherishing division in the society over which he presided. The Archbishop, who saw with regret, the design of his new foundation frustrated by the impetuosity of Wodehall, ejected him and three of

* Le Neve's Fasti: A. D. 1361. † Nichols's Leicestershire. *Lutterworth.*

‡ The scite of this Hall is now occupied by that part of the extensive and magnificent buildings of Christ Church, called Canterbury Quadrangle.

the monks, and placed in their room the master of Baliol College and three seculars. This honour was conferred upon Wiclif on December 14, 1365, and how much he was indebted to his virtues and his talents for his preferment, his letters of institution to his office of warden shall testify. In these he is styled "a person in whose fidelity, circumspection, and industry, "HIS GRACE very much confided, and on whom he had fixed his eyes for that place on ac- "count of the honesty of his life, his laudable conversation, and knowledge of letters."* Wiclif's enjoyment of this honour was but of short duration Upon the demise of Islip, which happened in April, 1366, Simon Langham, Bishop of Ely, was raised to the See of Canterbury. The new Archbishop being a monk, those of that order, who had been so lately expelled from Canterbury-hall, let not slip so favourable an opportunity of petitioning to be restored to their former situations. Langham, influenced by his partiality to the order to which he belonged, rather than considering how unjust, and impolitic too, it was to set aside the very act of a founder, deprived Wiclif and his associates of the posts they occupied. The friends of Wiclif strenuously advised him to appeal to the court of Rome against so violent a proceeding. Urban V. at that time sat in the Papal chair. Inclined as he was, to support the interests of the mendicants, to whom the Roman See owed its greatest obligations for the arrogant authority it maintained, and the fatal mastery it exercised, yet, aware of the solid grounds on which Wiclif's appeal was founded, he did not venture to come to an immediate decision; for the appearance of justice, therefore, a cardinal was commanded to examine the merits of the case. Whilst the appeal was under deliberation, an event took place that increased the prejudices which the apostolical court had already began to conceive against Wiclif, and was probably instrumental in bringing his cause to an adverse issue. The circumstance alluded to is this: soon after Edward III. had ascended the throne, he had the courage to refuse to pay that homage, which the Roman Pontiffs demanded of the kings of England, ever since its exaction from the cowardly King John. In the year 1366, Pope Urban admonished this prince, that if the accustomary homage was not paid within a time prescribed, he should cite him to his court, there to answer for the default. The intrepid Monarch laid the haughty message before his Parliament, to which they speedily returned this spirited answer: "That forasmuch as neither "King John, nor any other King, could bring this realm or kingdom, in such thraldom and "subjection, but by common assent of Parliament, the which was not done; therefore, that "which he did, was against his oath at his coronation, besides many other causes. If, there- "fore, the Pope should attempt any thing against the King, by process or other matters in "deed, the King, with all his subjects, should with all their force and power resist the same."† The Pope was not without advocates to defend his claim: but there was one, a monk, who, above all others, had written in support of the church, with so much ingenuity, that his book had made a strong impression upon the minds of those who had perused it. To this Wiclif published a reply, penned with such superior ability, that he most successfully refuted the argu-

* Diploma Gul. de Islip, Archiep. Cant. in Biblioth. Lamb. MSS. No. 594. † Cotton's Abridg. of Records.

ments of his adversary, and proved beyond any further dispute, the illegality of the homage required by the Pope, from the King of England. This defence spread the fame of its author's talents before the court in general, and procured him the distinguished notice of the Duke of Lancaster in particular. As Wiclif's name increased in good report and esteem in his own country, his interest in proportion, declined in the court of Rome, so that in the year 1370, the cause that he and his associates had there at issue, was terminated against them.*

The chair of the Professor of Divinity, falling vacant in the year 1372, Wiclif was elected by the chancellor and regents of the University to fill this important station. The scholastic theology, which was taught at this period, was a species of divinity which obscured the excellence, and perverted the utility of that sacred science. By the introduction of this jargon of the schoolmen, philosophical abstraction and subtilty, had superseded that unaffected simplicity and engaging plainness, with which the primitive teachers of Christianity explained the doctrines of salvation. The schoolmen, infatuated by the philosophy of Aristotle, perplexed truth, instead of elucidating it; banished useful knowledge; encouraged a false taste of learning, and, which was still more to be lamented, by pursuing with zeal and pertinacity, unprofitable inquiries, and endless cavils, they extinguished, by degrees, the spirit of piety towards God, and that of peace amongst each other. Whilst such a *sort* of theology was taught in the schools, little, which could promote the best interests of mankind, could be expected from the pulpit. The ancient method of preaching was either by *postillating* or *declaring*. The postillator conveyed instruction to his audience by taking a large portion of scripture, which he explained sentence by sentence, and, as he proceeded, made such practical inferences from each sentence, as it suggested. The preacher, who adopted the method termed declaring, announced, or declared, the subject upon which he was about to discourse, without prefacing his sermon with a text of scripture. Each of these methods of instruction, must, unequivocally, be pronounced, well

* A statement of the whole proceedings in this case, is still extant among the MSS. in Lambeth Palace library. It is to be seen in MS. No. 104, detailed under the following heads.

Lis Romæ agitata inter Joannem Wiclefum et H. de Wodehall, Monachum pro officio custodis Aulæ Cantuarensis in Ac. Oxon.

Edw. III. Diploma sententiam Pontificiam de ejectis aula Cant. Secularibus et restitutes monachis sententiam confirmans.

Expositio causæ pro parte M. T. Wiclefi in causa Aulæ Cantuariensis coram Urbano Papa.

Expositio causæ pro parte Archiepiscopi et Monachorum coram Pontifice.

Commissio causæ Andruino Cardinali per Urbanum Papam.

Historia processus et judicii ab Andruino facti.

Sententia ab Andruino lata, 1369.

Urbani Bulla, Andruini sententiam confirmans anno, Pontiff VIII. [*Inibi Wiclefum dilectum filium vocat.*]

Thomæ Southam Archidiacono Oxon. mandatum ad J. Wiclefum ejusque socios; jubens aula Cant. excedere, et omnia illius bona monachis tradere.

calculated to promote the sacred cause of religion, if the preacher employ them to inculcate that rational and heaven-born faith, which, at the same time that it enlightens the understanding, mends the heart: but for scriptural truths they substituted, in the dark ages of literature, a superstitious credulity, which benumbed the mind, and rather tended to encourage immorality than to check it. The traditions of men, false miracles, and legendary tales, which were as destitute of truth, as they were repugnant to reason, were continually introduced in all their pulpit discourses, to confirm or illustrate their assertions, and that principally with a view to support the mummery of a corrupted church, or to advance the secular interests of the monastic orders. By those who had imbibed the spirit of school divinity, a method was adopted, which, however advantageously it might exhibit the ingenuity of the preacher, contributed but little to improve the hearer. A text of some portion of Holy Writ was selected to announce the subject of the discourse; this, by the help of a subtle logic, then in vogue, which had all the intricacies of this science without its solidity, they divided and subdivided so minutely into various particulars, that it would be difficult to say whether they most racked their own inventions, or distracted the minds of their auditors.

Wiclif being elevated to an office which enabled him to diffuse with authority that refulgent light which had already beamed upon his own mind, and to expose whatever errors his penetration and learning might discover, theology, the queen of sciences had now much to hope from a professor of his eminent character and transcendant qualifications. He began the exercise of his professorship with exceeding great judgment. His good sense taught him that long established customs and deep-rooted principles were not to be removed all at once. "At "first," to use the words of an ingenious biographer,* "he thought it sufficient to lead his "adversaries into logical and metaphysical disputations; accustoming them to hear novelties "and to bear contradiction. Nothing passed in the schools but learned arguments on the in-"crease of time, on space, substance, and identity. In these disputations he artfully inter-"mixed, and pushed, as far as he durst, new opinions in divinity; sounding as it were the "minds of his hearers. At length, finding he had a great party in the schools, and that he "was listened to with attention, he ventured to be more explicit, and by degrees opened him-"self at large."

The Professors lectures attracted by their celebrity, a vast concourse of pupils, and the discretion which he used in the detection, and exposure of error, worked, though at first with a slow, yet a certain effect upon the reflecting and disinterested part of his audience, and eventually disposed them, to embrace the doctrines which he taught. He was no less admired in the pulpit than in the schools. The characteristic of his style, as a preacher, was simple energy: he amused not the more learned part of his congregation with the subtleties of scholastic disputation, nor did he entertain the meaner sort with panegyrics on saints, and delude them with accounts of false miracles. The subject matter of his sermons, was,

* Gilpin's Lives of Wiclif and his Disciples.

generally, the doctrines and duties of religion: upon these divine matters, he discoursed with perspicuity, and pressed them weightily upon his hearers: he would, occasionally, descant upon the corruptions of the church, and the profligacy of the clergy, and the usurpations of the Pope: upon such themes, though he preached with exceeding warmth and vehemence, yet he argued with a strength of reasoning, which for the most part flashed conviction on the minds of his auditors. His tenets, enforced by a commanding eloquence, and recommended by the unimpeachable integrity of his life, procured him a great number of followers composed of persons in all ranks of life.

Wiclif's fortune and reputation at this time went hand in hand together. The services he had rendered the crown, by defending it against the humiliating demands of the Pope, enjoyed their well-merited reward, by his being presented in 1374, to the valuable living of Lutterworth,* in the county of Leicester. In the same year he experienced a further mark of royal favour by being sent, in conjunction with the Bishop of Bangor and others, upon an embassy to the Pope, to treat concerning the liberties of the church of England. The tyranny of the Roman Pontiff was every day becoming so intolerable, that the Parliament were making frequent remonstrances against his accumulating acts of oppression. Among the many grievances under which this country laboured none seemed to teem with consequences more fatal to the kingdom than the state of the church preferments. Edward was not a prince addicted to the slavery of the See of Rome; keeping, therefore, as he did, a vigilant and a jealous eye over Papal usurpation, he had already decreed several laws against provisors.† The Pope, however, by one crafty pretence or another, was continually disposing of the ecclesiastical benefices and dignities without any regard had to the rights of those in whom they were vested, and not only aliens, who knew not the language, and were unacquainted with the habits and customs of those, over whom they were appointed spiritual guides and pastors, but even boys, who were themselves under the discipline of pupilage, were presented to these usurped preferments: hence the service of God was neglected, religion began to droop, and the churches with their appurtenances to dilapidate and to be ruined. The embassadors sent to treat concerning the liberties of the church met the Pope's Nuncio at Bruges. After a variety of conferences, which, with occasional interruptions, lasted nearly two years, it was concluded, that, for the future, "The Pope should desist from making use of reservations of benefices, and that the "King should no more confer benefices by his writ *quare impedit*."‡ Whilst the interests of

* Pat. 48 Edw. III. † Stat. 25 Edw. III. st. 6. 27 Edw. III. st. 1. c. 1. 38 Edw. III. st. 1. c. 4. and st. 2. c. 1—4.

In these statutes, it is severally enacted, that the court of Rome, shall present, or collate, to no bishoprick, or living in England; and, that, whoever disturbs any patron in the presentation to a living, by virtue of a Papal provision, such provisor, shall pay fine and ransom to the King at his will; and be imprisoned till he renounces such provision: and the same punishment is inflicted on such as cite the King, or any of his subjects, to answer in the court of Rome. Blackstone's Comment. Book IV. c. 8.

‡ Barnes's Hist. Edw. III. p. 866. Walsingham Hist. Angl. p. 184. n. 10.

the church were being discussed abroad, Wiclif was nominated to the prebend of Auste, in the collegiate church of Westbury, in Gloucestershire. He is said * to have been again employed in a diplomatic character, being delegated with several barons of this realm, to the court of the Duke of Milan. Of the occasion of this embassy, and of the time when he was sent, we are equally ignorant.

Dr. Wiclif had long suspected that its own temporal aggrandisement, and not the sacred cause of religion was the end and aim of those who had exclusively assumed the government of Christ's church upon earth. The intercourse he had had with the delegated authorities of the Pontificate during his residence abroad, gave him ample opportunities of diving into its projects, of unravelling the intricacies, and detecting the sinister views of its policy. By the force of his penetration, he at once discovered a large portion of those corruptions in faith and practice, of which later ages have been convinced in consequence of the multiplied discussions they have since occasioned amongst mankind. It is now that his lectures in the schools, and his discourses in the pulpit, abound with more vehement invective than heretofore, against the abuses of Popery. He reproves in the harshest language, the profligate lives of the clergy of all descriptions, and impugns with the utmost freedom of speech, the unscriptural doctrines they inculcate. In rebuking the former, he did not confine his charges to their pride, their avarice and their idleness, he moreover taunts them with their ignorance, their hypocrisy and eye-service, i. e. with keeping back the wholesome words of sound doctrine and reproof, through fear of obstructing their own immediate temporal advantages: even he, who under the sacred name of Holy Father, commanded the veneration of mankind, escapes not the bitterness of his censures, for he brands this exalted personage with the opprobrious titles of " Antichrist, the worldly Priest of Rome, the most cursed of clippers and purse kervers." In his attacks upon the corruptions of the church, the most envenomed shafts are sent forth against those diabolical articles of faith, which are wickedly supported for the base purpose of enriching the Apostolic See at the expence of the eternal welfare of immortal souls. Reproofs expressed in the mildest terms generally incur displeasure, and some times hatred, but censure, conveyed in such acrimonious language as Wiclif, in his honest indignation, used, was certain to beget the most marked expressions of abhorrence, from those who were swayed by interest, or fascinated by bigotry, to maintain the mistaken sentiments they professed: hence trouble and persecution soon began to assail this primitive reformer. Complaints were now formerly made to the Pope, and nineteen † offensive articles, unfairly extracted from his lectures and writings, were exhibited against him. His holiness, who lent a willing ear to the charges preferred, in his impatience to overwhelm a formidable innovator, issued several mandates,‡ all bearing the same date, viz. June 11, 1377, to Simon Sudbury, Archbishop of Canterbury, and William Courtney, Bishop of London, the purport of which was to cause

* MSS. Twyne 246. Corp. Christi Coll. Oxon. vid. Tanner. Biblioth Brit. 767. † Lewis's Life of Wiclif, p. 266.
‡ Lewis's Life of Wiclif, p. 254. Walsingham Hist. Angl. p. 201.

John Wiclif to be apprehended, and to be kept in sure custody until they received from Rome further commands: he wrote also to King Edward himself, soliciting his co-operation with the prelates, in the extirpation of the heresies of Wiclif, and intreating his endeavours to bring the heretic to condign punishment. Those infirmities which are inseparable from declining life, having now assailed Edward, this Prince, willing to withdraw himself from the cares of royalty, had resigned the administration of affairs into the hands of his son, the Duke of Lancaster. This nobleman shielded Wiclif against the Papal mandates to the bishops; for, as yet, no act was in force which could empower a prelate to imprison, without the King's consent, any one who was deemed by Holy Church an heretic. The Apostolical Father, in addition to the bulls which he had issued, dispatched likewise a Nuncio to the University of Oxford, accusing them of lukewarmness in the cause of Holy Church, and commanding them, under the severest penalties, to deliver up their Divinity Professor to the Archbishop of Canterbury, and the Bishop of London. So strong was the attachment of the University to Wiclif, that they dared to hesitate whether they should receive the Nuncio, and if he was received, which is doubtful, the injunctions, of which he was the bearer, were totally disregarded. The little devotion which Oxford paid to the commands of a power unused to opposition, incensed exceedingly the Bishop of London, a complete zealot in the Pontifical cause. This prelate determined to silence the Reformer, persuaded Archbishop Sudbury to join him, in citing Wiclif to appear before them at St. Paul's London, within thirty days. It happened that between the day of his citation, and the day of his appearance, Richard II. who had lately ascended the throne of England, held his first Parliament, in which (on account of a threatened invasion from France) an important question was debated, viz. whether the kingdom of England might, upon a pressing occasion, lawfully detain the treasure of the realm although the Pope required it on pain of censures, and by virtue of obedience due to him. Many discordant opinions having been given, the discussion was at length terminated by an universal consent to refer the resolution of the question to Dr. Wiclif, who was esteemed the best casuist of his time. Though the fire of persecution had began to rage, and the Papal thunders were threatening him with ruin, yet was he not deterred from answering the question in the affirmative, drawing his conclusions from the law of nature, and the gospel.* From the former, he argued upon the principles of self-preservation, from the latter, he contended that the Pope could not challenge the property of the kingdom, but under title of alms, and, consequently under the pretence of the works of mercy, according to the rules of charity: but in case of necessity alms ought utterly to cease, otherwise the kingdom itself may fall into ruin under the pretence of charity.

Upon the day appointed for Wiclif to appear at St. Paul's to account for his doctrines, he went thither accompanied by the Duke of Lancaster, and Lord Percy, Earl Marshal of England. The occasion of this synod had brought together so vast a concourse of people

* Fox's Acts and Monum. vol. 1. p. 584. Edit. 1641.

about the church, that it was with difficulty, and not without some tumult, that Wiclif and his noble protectors could pass through the crowd. When the Bishop of London saw, contrary to his expectations, Dr. Wiclif enter the court supported by personages of so elevated rank and great authority, his malevolent feelings were highly excited, and hurried away by the impetuosity of angry passion, he addressed Lord Percy in terms so haughty and insulting, that the lofty spirit of Lancaster was provoked to answer the Bishop with a tart reply. A fierce dispute ensued, which is thus reported by Fuller, the ecclesiastical historian.*

" *Bishop Courtney.* Lord Percy, if I had known, what maisteries you would have kept in " the church, I would have stopt you out from coming hither."

" *Duke of Lancaster.* He shall keep such maisteries here, though you say nay.

" *Lord Percy.* Wiclif, sit down, for you have many things to answer to, and you need " to repose yourself on a soft seat.

" *Bishop Courtney.* It is unreasonable that one cited before his ordinary, should sit down " during his answer. He must, and shall stand.

" *Duke of Lancaster.* The Lord Percy his motion for Wiclif, is but reasonable. And " as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the " pride, not of you alone, but of all the prelacy in England.

" *Bishop Courtney.* Do your worst, Sir.

" *Duke of Lancaster.* Thou bearest thyself so brag upon thy parents,† which shall not be " able to help thee, they shall have enough to do to help themselves.

" *Bishop Courtney.* My confidence is not in my parents, nor in any man else, but only " in God, in whom I trust, by whose assistance I will be bold to speak the truth.

" *Duke of Lancaster.* Rather than I will take these words at his hands, I would pluck " the Bishop by the hair out of the church."

The latter words, spoken in a low tone, were overheard by the bye-standers, and a violent commotion ensued. The Londoners took the part of Courtney, declaring aloud, that they would oppose, even with their lives, any insult offered to their Bishop. The tumultuous conduct of the populace obliged the delegates to break up the court, without proceeding to the examination of Wiclif. This synod having been rendered abortive, Dr. Wiclif was summoned a second time, by the same prelates, to appear before them at Lambeth. He obeyed the citation, and when they began to question him respecting his sentiments, he gave in to his judges a written explanation of the articles, which had been objected to him as heretical. There were grounds for apprehension that the prelates, who were sitting in judgment upon this undaunted Confessor, would treat him harshly. This occasioned Sir Lewis Clifford to enter the assembly, and in an authoritative tone to command these spiritual judges to desist from proceeding to any decision against Dr. Wiclif. Some say that Sir Lewis acted thus by command of the Queen Mother,‡

* Church Hist. B. IV. Cent. XIV. † His father, Hugh Courtney, Earl of Devonshire.

‡ Joanna, Dowager of Edward the Black Prince, and Mother of Richard II. the reigning King.

others relate that he was emboldened to do so from his conviction of the support he should receive from the vast concourse of Londoners, partisans of Wiclif, who were collected about the court. This absolute order of Clifford's, together with the menaces of the people, who were heard exclaiming without, that they would not see Wiclif ill-treated, so appalled the prelates, that they immediately dismissed the Reformer with only admonishing him not to repeat any more, either in the schools or the pulpit, his obnoxious doctrines. How little he regarded the injunction of the Bishops, his future conduct will sufficiently testify.

Early in the year 1378, Gregory XI. died. Bartholomew de Pregnano, Archbishop of Barri, succeeding to the chair of St. Peter, assumed the name of Urban VI. The new Pontiff conducted himself with so much arrogance and severity, that he lost the affection of many of his subjects, and even provoked a large portion of the College of Cardinals to withdraw their allegiance from him, and to elect to the Pontificate, Robert, Count of Geneva; who, upon his elevation to the apostolic chair, styled himself Clement VII. This double election gave an incurable wound to Popery. Whilst the ecclesiastical rivals were contending with the utmost vehemence for dominion, and were pronouncing upon each other the dreadful sentence of excommunication, the thinking part of the people were disgusted with their indecent violence, and began to entertain less reverence for that authority, which these contending vicars of Christ equally claimed, and equally abused. The high importance of this event, to the civil and religious interests of mankind, escaped not the acumen of Wiclif. Having a new and irrefragable argument afforded him against that power which had so long domineered over the sentiments, and insulted the reason of mankind, his talents and his zeal were alike excited, and he sent forth into the world, immediately, two tracts, the one upon " the Schism of the Roman Pontiffs," the other upon " the Truth of Scripture."

Dr. Wiclif generally visited the University once every year to discharge the duties of his p ofessorship. Soon after his arrival at Oxford, in the year 1379, he was seized with an alarming illness. The friars, thinking that his course was now nearly terminated, and wishing to regain the reputation which they had lost, by the exposure they experienced from this illustrious confessor, encouraged a hope that Wiclif, under his present deplorable circumstances, might be induced to revoke what he had said and taught to their great disparagement. To effect this purpose, a solemn deputation, consisting of a friar of each of the mendicant orders, was sent unto him. The delegates were admitted into his presence, and, after he had given them a patient hearing, he ordered his attendant to raise him up on his pillow, when, with a severe countenance, and in a firm tone he exclaimed, " I shall not die but live, and still further " declare the evil deeds of the friars." The deputies, little expecting such a reply from a man whose spirit they had hoped was only now hovering over its earthly tabernacle, retired confounded, and the object of their disappointed hopes lived to execute his menace. As soon as he recovered from his sickness he pursued his work of reformation with unabating vigour.

Having uniformly acted upon a system wisely planned and vigorously pursued, he now entered upon some of the higher objects of his work of reformation. His next opposition to the progress of error, was publishing the Bible in the vernacular tongue.

It was necessity which first occasioned the scriptures to be generally received throughout the western world in a Latin version; there being no other language, intelligible to an European, in which the books of Holy Writ were translated, when Christianity was first planted in our quarter of the globe. As the Latin tongue became a dead language, the Romish hierarchy were too crafty to encourage any translation of the sacred volume which would place the key of Divine knowledge in the power of the people. They plainly saw, that as long as they had the keeping of this treasure in their own hands, they could impose upon mankind, for doctrines of revelation, whatever articles of faith they pleased, and thus pursue their schemes of interest, with less fear of contradiction. Wiclif, who saw the advantage they enjoyed, and had detected their abuse of it, had long been persuaded that if ever the prejudices which had fastened themselves upon mankind, were to be effectually loosened, it must be by laying the Bible open to the people. To effect this, he had from an early period of his life devoted his various learning, and all the powerful energies of his mind, and at length by intense application on his own part, and with some assistance from a few of the most learned of his followers, he had the glory to complete a book, which, alone, would have been sufficient to have procured him the veneration of his own age, and the commendations of posterity. To prepare the world for this production, he not only asserted, both in his sermons and his writings, the necessity, and pleaded, with great force of argument, the right of the people to read the scriptures in the vernacular tongue, but, moreover reprimanded with much severity those, who ought to watch over the church for good, as wickedly withholding, through secular motives, this pearl of inestimable price from mankind in general. Having used every means that his bold and prolific genius suggested, and that his industry could accomplish for creating a longing desire in the people to consult the inspired records of their religion, he published in the year 1380, the translation of the Old and New Testament. The appearance of the scriptures in an English dress exasperated and alarmed the favourers of the polity of the Roman Catholic church. They were vexed to see a volume now open to every man, which would erect him into a judge between the doctrines of the church, and the opinions of Wiclif; and as they meditated upon the consequences which might follow from the people at large having it in their power to read and determine for themselves, with respect to matters of religious faith and practice, they trembled for the fate of that colossal power, which had been hitherto so successfully raised upon the credulity and ignorance of mankind. In consequence of this production, the Reformer was assailed by the prelacy with angry menaces, and by the inferior clergy with the most plentiful abuse; but as he had a spirit too high to be dismayed by the one, and an object too grand, to be affected by the other, he steadily pursued his purpose with unwearied activity, and made, without delay, a new assault upon their miserable superstition: it was directed against transubstantiation,

the most revered doctrine of a Romanist. Paschaise Radbert,* a French monk, who flourished in the ninth century, is recorded to have been the first person who mantained this dogma, so singular in the history of human opinions. It was introduced into England by Lanfranc, Archbishop of Canterbury, about the middle of the eleventh century;† and the lamentable ignorance of the times favoured its progress; for in proportion as the reasoning powers of the mind are cramped, passion has the freer scope, and religious passion, uncontrouled by reason, runs into enthusiasm and superstition, as naturally as rivers direct their course to the ocean. The idea of a crucified God present to the senses, must be owned to be grand and affecting, and when pressed upon an ignorant and devout mind, is almost certain of being received. The Romish hierarchy, ever vigilant to turn to their own advantage the weaknesses of mankind, encouraged a tenet, which they saw calculated to create an unbounded reverence for the priesthood, by exalting the people's notions of their spiritual power, and at length got it generally received by the church, in the thirteenth century,‡ when it was acknowledged and confirmed by the third Lateran council. Dr. Wiclif first disclosed his opinions upon the doctrine of the real presence, in his lectures at Oxford, in the year 1381.§ As soon as he had thus declared his sentiments he published them under the title of "Sixteen Conclu- "sions," and offered to defend them publicly in the schools. This proposal Dr. William de Berton, then Chancellor of the University, opposed; for, knowing that there was no one equal to Wiclif in disputation, he feared that the Professor's triumph over his opponents would strengthen his party, which at this time consisted of some of the most distinguished of his academical brethren, and hence give a more extensive currency to the doctrines which the Chancellor wished to suppress. In his efforts to silence the Reformer, and to arrest the progress of his opinions respecting the eucharist, he persuaded twelve of the Doctors of the University to join him in signing a programma, which forbad any academical member to hold or defend the same doctrine, under pain of imprisonment, and suspension from all scholastic acts. Against this severe condemnation Dr. Wiclif appealed, not to the Pope, for he had denied his authority in such matters, but to the King in Parliament. The cup of hope which he now held, was soon dashed from his hands, for this august assembly rejected his petition, and the Duke of Lancaster admonished him to submit, in these matters, to his ecclesiastical superiors. As long as Wiclif's aim in his opposition to the church of Rome, seemed to be no more than to knock off the spiritual fetters with which the civil power was shackled, he met with a read support from those who conducted the government of the country, but when he began to unfold the more important objects of his gigantic plan, the statesmen of those days deemed it perhaps politic to give him no countenance in opinions which were purely theological. The hierarchy, who saw with malevolent delight their formidable opponent in this instance publicly discountenanced by the state, now ventured to summon him before an ecclesiastical court,

* Hist. Litter. de la France tom. 5. p. 287. Mosheim Eccles. Hist. Cent. ix. part ii. † Fox's Acts and Mon. v. ii. p. 457. ‡ In 1215 under Innocent III. See Cave's Hist. Lit. § Wood's Annal. in Ann.

with the confident hope that he must retract his heresy. Upon the day appointed he appeared in Oxford, where the court was held, and read, in Latin, before several bishops, the Chancellor of the University, and a great number of doctors the extorted confession. The majority of the assembly appearing satisfied with Wiclif's explanation of his opinions respecting the doctrine of the "real presence," the court was obliged to dismiss him without censure. The Chancellor and some of the monks, however, considered the confession rather as a vindication (as in truth it was,) than a recantation of his sentiments: as soon as it was published, they therefore attacked it singly, shooting against it arrows dipt in reproaches and invective. Their weapons fell blunted against him; he persevered in his opinions and continued to add daily to the list of his disciples not in the University only, but in the kingdom in general.

There broke out in 1381, an extensive and alarming insurrection occasioned by an oppressive tax lately imposed on the people. The insurgents, headed by one Wat Tyler, marched in prodigious force to London, where they perpetrated the most flagitious enormities. Among the numerous victims to the brutal fury of the populace was the unfortunate Sudbury, Archbishop of Canterbury. Wiclif and his followers are charged by the monkish historians, with having been partly instrumental in fomenting this rebellion; but that this is an aspersion invented by the enemies of the Protestant cause to sully its doctrines, and to blacken the reputation of its abettors, is abundantly apparent from hence, for had it been in the power of the persecutors of the Reformer, to have fastened upon him so foul an accusation, they most cheerfully would have availed themselves of this sure method of crushing the man, whose ruin they were contriving by any and every means they could devise. In defence of the espousers of Wiclifism let it be remarked, that among those who most suffered either in their property or persons were many, who were notorious for their adherence to the cause of reformation: a circumstance this which would not have happened, had the disciples of Wiclif favoured these turbulent proceedings.

Courtney, Bishop of London, aspired to the See of Canterbury, and he was successful in his ambition. This prelate entertaining the most profound respect for the doctrines and discipline of Holy Church regarded every species of innovation with a jealous and a fearful eye, and was unwearied in his endeavours to silence or ruin the innovator. The novel doctrines of Dr. Wiclif had by this time met with so favourable a reception among his countrymen, that even Popish* writers confessed that nearly half the people were Lollards.† Impatient as the new Archbishop was to exert, against the increasing proselytes, that addition of power with

* Knyghton de event. Ang. Col. 2663, 2665.

† Many writers are greatly mistaken in their opinion concerning the origin of the term *Lollard*. Pope Gregory XI. (in a bull bearing date 1377, and sent to Oxford for the purpose of getting Wiclif given up to the custody of the Archbishop of Canturbury, &c.) laments that the University are so indolent as to suffer *tares* to spring up among the pure wheat, of the illustrious field of their learned seminary. "Lolium inter purum triticum campi gloriosi studii vestri per quandam desidiam et ignaviam permittitis pullulare." Hence

which he was now armed, yet, being delicately exact in the observation of forms, he restrained himself in the exercise of his high authority, till he should receive from the Pope the consecrated pall, which was the sign of his being confirmed in his Archiepiscopal jurisdiction. The primates first act against Dr. Wiclif, was to call a court composed of the superior clergy, and of some civilians, for the purpose of examining the heresies of Wiclif and his followers. This

perhaps, the reason why our canonist Lyndwood says, that the Lollards derived their name from the Latin word *lolium*. To this derivation of the term, Chaucer seems to allude.

This Lollei here wol prechen us somewhat,

— — — — — —

He wolde sowen som difficultee,
Or springen cockle in our clene corne.

Prol. to the Shipman's Tale. *Ed. Tyrwhitt.*

Others have assersed, that the Lollards were so called from Walter Lollard. But here, through mistake, they have appropriated a name to an individual, which was applied indifferently, to various religious communities. Walter *the* Lollard was a German divine, (a leader and champion of the Beghards, upon the Rhine,) who was, by a sentence of the inquisition, burnt as a heretic, at Cologne, in the year 1322. The probable and most satisfactory account of the origin of the term in question, is to be found in Mosheim's Ecclesiastical History, (Cent. xiv. p. 2. c. ii. and v.) the substance of which is as follows.

The term *Lollhard* is compounded of an old German word, *lollen* or *lullen*, and *hard* a termination frequent in ancient Dutch words. *Lollen*, or *lullen*, signifies to sing with a low voice. We use the word in the English tongue, with very little variation in its form, and in nearly the same signification, for one sense of our word *lull* is, "to compose to sleep by a pleasing indistinct sound." A *Lollard* or *Lollhard*, in its original acceptation, therefore meant a singer of song in general. In process of time, it became more limited in its meaning, and was applied exclusively to religious singers; for the devotees of the middle ages, spending a large portion of their time in chaunting the praises of God, in divine songs, were in the common popular language, called *Lollhards*. Upon this, the word *Lollhard*, acquired the same meaning as the word *Beghard*, which denoted a person remarkable for piety; for in all the old records, from the eleventh century, these words are synonymous: so that all who are styled *Beghards*, are also called *Lollhards*, and there are precisely as many sorts of the former as of the latter. Those who in modern times, the monks called *Lay-brothers*, were formerly named *Lollhard Brethren*. The *Brethren of the Free Spirit*, an enthusiastic sect, which originated in the thirteenth century, are by some styled *Beghards*, by others *Lollhards;* and the *priests of the community*, are frequently called *Lollhard Brethren*. Walter, who was burnt at Cologne, is by some called a *Beghard*, by others a *Lollhard*, and by others a *Minorite*. The Franciscan *Tertiaries*, who were remarkable for their prayers, and other pious exercises, often go by the name of *Lollards*. The *Cellite Brethren*, or *Alexians*, whose piety was very exemplary, did no sooner appear in Flanders, about the beginning of the fourteenth century, than the people gave them the title of *Lollards*. A particular reason, indeed, for *their* being distinguished by this name was, that they were public singers, who made it their business, from motives of compassion and piety, to visit and comfort those who, being infected by pestilential disorders, were shamefully neglected by the clergy, and to take care of the interment of those who were cut off by them; on which occasion, they sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The same reason that afterwards changed the word *Beghard* from its primitive meaning, contributed also to give, in process of time, a different signification to that of *Lollard*, even its being assumed by persons that dishonoured it. For among these *Lollards*, who made such extraordinary pretences to piety and religion, and spent the greatest part of their time in meditation, prayer, and

convocation was held in May, 1382, at the monastery of the preaching friars, London. The promulgator of the new opinions was cited to appear before it, but this he refused to do, alleging his privilege, which, as he enjoyed an official situation in the University, exempted him from episcopal jurisdiction. His non-appearance, however, did not prevent the court from debating upon a list of conclusions, pretended to have been taken from the writings of the Reformer and his disciples. At the very moment of time in which they had entered upon their deliberations, it so happened that an earthquake shook the monastery. The coincidence of circumstances so dismayed the majority of the assembly, that thinking, for the instant, such a very unusual occurrence, could be nothing less than a mark of the Divine displeasure at their proceedings, they had nearly broke up without accomplishing the purpose of their meeting, when the Archbishop, possessing greater presence of mind, allayed their fears by persuading them that " if the earthquake meant any thing it portended the purging of the kingdom from " heresies; for, as there are included in the bowels of the earth air and noxious spirits, and " they are expelled in an earthquake, and so the earth is cleansed, but not without great " violence: so there were many heresies shut up in the hearts of reprobate men, but by the con- " demnation of them, the kingdom has been cleared, but not without irksomeness and great " commotion."* By this ready and ingenious explanation he quieted their fears, and disposed their minds to attend to the business upon which they were assembled. After they had compared the conclusions under debate with what was then accounted the standard of orthodoxy, they condemned some of them as heretical and censured others as erroneous. The objectionable doctrines together with the sentence of the court upon them, being published in the University by the command of Courtney, Dr. Wiclif vindicated himself against this condemnation, and exposed the mean arts they had practised in misrepresenting his sentiments and charging him with opinions which none but a madman could be capable of avowing, viz. " that " God ought to obey the devil," and such like absurdities. The primate was exceedingly in-

such like acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices, under the specious mask of this extraordinary profession. But it was chiefly after the rise of the *Alexians*, or *Cellites*, that the name *Lollard* became infamous. For the clergy, whose reputation was not a little hurt, by their active and useful services in the cause of humanity, and the mendicant friars, who found their profits diminished, by the growing credit of these new societies, became inveterately exasperated against them, propagated injurious suspicions concerning them, and endeavoured to persuade the people, that innocent and beneficent as the *Lollards* seemed to be, they were in reality the contrary, being tainted with the most pernicious sentiments of a religious kind, andsecretly addicted to all sorts of vices. Thus by degrees it came to pass, that any persons, who covered heresies, or crimes, under the pretence of piety, was called a *Lollard*. So that this was not a name to denote any one particular person, or any one particular sect, but was formerly common to all persons, and all sects, who were supposed to be guilty of impiety towards God and the church, under an external profession of extraordinary piety. Hence it was applied as a term of reproach to the followers of Wiclif, in England, and to the earliest opponents to Popery among the Bohemians, Germans, Flemish, Swiss, and Piedmontese.

* MS. Hyperoo Bodl. 163. See Lewis's Life of Wiclif, c. vi.

censed when he found his power evaded and his sentence despised, he, therefore, now turned his thoughts towards more compulsory measures. With this view he brought a bill into parliament, whereby it was provided, "that the Kings commissions be made and directed to "sheriffs, &c. according to the certificates of the prelates, to be made in the chancery from "time to time, to arrest all such preachers as preach sermons containing heresies and notorious errors, as more plainly is found and sufficiently proved before the Archbishop of "Canterbury, and the bishops, &c. &c. specially assembled for this cause, and also their "fautors, &c. to hold them in arrest and strong prison, till they will justify them according "to the law and reason of Holy Church."* As soon as the bill † had passed the Lords, the Archbishop proceeded upon it; whereupon the Commons ‡ petitioned the King that the act should be disannulled, because it was procured without their consent. Courtney was by no means discouraged by the frequent disappointments he experienced; his mind, fertile in expedients, and bold in executing them, immediately devised other means of accomplishing his determined purpose. Knowing that his Sovereign was a weak Prince, he applied with success to Richard II. for his royal letters patent addressed to the Chancellor and scholars of Oxford, commanding them, within seven days receipt of these letters, to banish Wiclif and others from the University, and to seize all writings which favoured his doctrines. The disputes at this time ran so high in Oxford, between the disciples and the opponents of Wiclif, that many students carried, concealed under their gowns, offensive weapons, to avenge the cause of their party wherever they heard any thing alleged against it.§ The Chancellor, upon receiving the royal letters patent, endeavoured to excuse himself from obeying the King's commands, stating, that not only his own life, but that even the peace of the University would be considerably endangered by his compliance. But the Archbishop, deaf to every remonstrance which militated against his determined purpose, was peremptory in his order that the King's instructions be obeyed. Upon this, Dr. Wiclif, to avoid the storm which menaced him, was obliged to quit for ever the University of Oxford: and with what emotions may be in some degree imagined, when we view him reflecting that he should perambulate no more its silent cloisters, which had witnessed the earliest and most tranquil stages of his life; that he should preside no more over its celebrated schools, where with unshackled boldness he had delivered to admiring multitudes those enlightened doctrines, which have rendered him illustrious amongst mankind; that he should visit no more its revered edifices, which still continued to be the abode of his happier disciples and friends.

Whatever satisfaction Courtney might derive from the consideration that he had hushed the voice of heresy in Oxford, and had compelled to retreat before his power, the man whose

* Bishop Gibon's Codex Jur. Eccles. Ang. p. 399. † This bill, which had never any legal authority, still exists in our statute book, (vid. stat. at large. 5 Ric. II. stat. 2. c. v.) but the act of repeal, being suppressed by the artifices of the prelates of these times, has never appeared in print. ‡ Cotton's Abridg. 6 Ric. II.

§ Wood's Annal. in Ann.

principles he abhorred, and whose abilities he dreaded, still incomplete must he have thought his triumph, as long as there remained to Wiclif, a vigorous mind, and an unsubdued spirit; and so he found it.

The contest between the rival Popes still subsisting, Urban VI. resorted to different weapons, and more violent measures, than either he himself, or his rival, had hitherto adopted. Having now for a long time, poured forth in vain the most dreadful anathemas, he was determined to have recourse to a more substantial mode of warfare, by bringing the contest to an issue by the force of arms. With this view an army and contributions were solicited in England, where Urban was acknowledged as the lawful successor of St. Peter; and to those who abetted, either by personal service, or pecuniary aid, the cause of this Pope, the most plenary indulgences and pardons, were profusely granted. The enlightened Wiclif, animated by the strong indignation which throbbed in his honest bosom, upon viewing religion, which inculcates forbearance and peace, so scandalously abused, he resumed his pen, and thus censured the Pope, upon the subject of the war in which he was engaged: " The seal or banner " of Christ on the cross, that is token of peace, mercy, and charity, for to slee all Christen " men, for love of twaie false priests, that ben open antichrist, for to meyntene their worldly " state, to oppress Christendom worse than Jews weren agenst Holy Writ, and life of Christ " and his apostles." Accordingly he asks, " why wole not the proud priest of Rome grant " full pardon to all men for to live in peace, and charity, and patience, as he doth to all men " to fight and slee Christen men?"*

The wrath of the Pope being excited by such acrimonious reproof, he summoned the author of it to appear before the apostolical tribunal at Rome. Wiclif wrote to Urban upon the subject, and pleaded his health, (having lately had an attack of palsy) as his excuse for being spared so long and perilous a journey. It is most probable that the exasperated Pontiff would not have accepted this excuse, and have suffered Dr. Wiclif to have descended in peace into the silence of the grave, had he not now viewed him rather as an object of contempt than terror; for his enfeebled frame and shattered constitution, at this time, betrayed evident signs that the days of his earthly sojourning were hastening to a close. Within two years of his first attack, he was again the victim of palsy. This insidious disease, seized him on December 28, 1384,† whilst he was attending divine service, in his church, at Lutterworth, and, on the third day after, it put a period to the valuable life of this great and good man. His body was buried in the chancel of his church, and there mouldering laid till his enemies, actuated by the most contemptible malice, violated the sanctuary of death. This indecent act, was occasioned by a decree of the council of Constance,‡ in the year 1415, when, after 45 articles of Wiclif's doctrines had been condemned, he himself was pronounced, in the name of the council; to

* Great sentence of curse expounded, c. xvi. † Narratio de morte subitaneâ Joannis Wyclyffe scripta propria manu Thomæ Gascoigne. Cott. MSS. Otho A. 14. in Mus. Brit. ‡ L'Enfant Hist. Council of Constance, v. i. p. 231.

have died an obstinate heretic, and his bones were ordered to be dug up, if they could be distinguished from the bones of the faithful, and thrown upon a dung-hill. The brutal sentence was not put in act till the year 1428, when Pope Martin V. commanded Fleming, Bishop of Lincoln, to execute the decree of the council. His remains were, accordingly, disinterred, then burnt, and afterwards cast into the Swift, a streamlet which ran by Lutterworth. It is not now possible to ascertain whether any monument was ever erected to his memory: if any frail memorial of this kind had once marked the spot of his interment, it, doubtless, was destroyed by the same hands which tore his body out of its awful depository.*

The doctrines of Wiclif were not buried with him. Soon after he began to publish his opinions, they spread with a rapidity little less than miraculous,† and continued to do so, both at home and abroad,‡ for many years after his death. So general was their reception among mankind, that they were in some degree fostered by the countenance of royalty;§ many of the ablest and most skilful courtiers avowed themselves the abettors of the Reformer;‖ the

* Fuller observes, in his Church History, (Book iv. p. 171.) that "though Wiclif had no *tombe*, he had an "*epitaph*, such as it was, which a monk (Walsingham, vid. Upodigma Neustriæ, p. 322.) afforded him, and that "it was no worse, thank his want, not of *malice*, but *invention*, for not finding out worse expressions."

The devil's instrument, churches enemy, peoples confusion, hereticks idol, hypocrites mirror, schisms broacher, hatreds sower, lyes forger, flatteries sinke, who at his death despaired like Cain, and stricken by the horrible judgments of God, breathed forth his wicked soul to the dark mansion of the black divell.

† Crevit populus credentium in istâ doctrinâ, et quasi germinantes multiplicati sunt nimis, et impleverunt ubique orbem regni, et adeo domestici facti sunt ac si essent de uno die procreati; audacesque ad plerum facti sunt nec in aliquo erubuerunt, sed quasi inverecundi tam in occultis quam in publicis locis impudice latrantes veluti canes indefessis vocibus. Knyghton de event. Angliæ, p. 2663. In tantum in suis laboriosis dogmatibus prævaluerunt quod mediam partem populi aut majorem partem suæ sectæ adquisierunt Id. p. 2664.

‡ Wiclif's writings, were very soon after they were published, carried into Bohemia, by a Bohemian gentleman, named *Faulfish*, upon his return to his native country, after having studied at Oxford. Cocclæus's Hist. of the Hussites, c. 2. "John Huss, the Bohemian martyr, having familiarite with this young man, in reading and perusing "these books of Wickliffe, took such pleasure and fruit in reading thereof, that not only he began to defende this "author openly in the schools, but also in his sermons; commending him for a good man, an holie man, and hea-"venlie man, wishing himself when he should die to be there placed where the soule of Wicliffe should be." Fox's Acts and Mon.

§ *Edward* III. employed him, as has already been mentioned in our author's life, in matters of the first importance to the royal prerogative, and to the welfare of the kingdom. *Joan, the Dowager Princess of Wales*, afforded him protection, when he was arraigned before a court held upon him, at Lambeth, by sending Sir Lewis Clifford to forbid the court to pronounce any definitive sentence against him. *Anne, of Bohemia, Queen to Richard* II. a princess always blameless, and always popular, had embraced the principles of Wiclif, and however she might abstain from publicly interfering in his behalf, appears constantly to have adhered to his party. *John, of Gaunt, Duke of Lancaster*, of whom Knyghton says, "semper ei [Wiclevo] et suis in omnibus suis necessitatibus "invincibili præsidio affuit, et aliter ipse et sui in foveam interitus viliter cecidissent." De event. Angliæ, p. 2647.

‖ *Henry Lord Percy, Earl Marshall of England. John de Montacute*, the nephew and heir to the then Earl of Salisbury, whom he afterwards succeeded. "This is that John de Montacute, who was one of the chief of the "sect of the Lollards, and the greatest fanatic of them all, being so transported with zeal, that he caused all the

learned were engaged in the defence of his tenets,* and a large portion of the clergy made them the topic of their discourses to the people.†

Many and contradictory are the accounts we have of the opinions of Dr. Wiclif. In his life-time, he was accused of being the author of doctrines which he had never avowed;‡ and from those sentiments, which he had the honesty to profess, were often drawn the most unwarrantable conclusions. The monkish writers,§ his earliest historians, and his implacable foes, have most wickedly mistated his tenets; and even his Protestant admirers,‖ for want of due information, have imputed to him principles which he never maintained. His opinions, as they

"images that were in the chapel at Schenele, (Shenly, in Buckinghamshire) that had been there set up by the "ancestors of his wife to be taken down and thrown into obscure places, only the image of St. Catharine, in "regard that many did affect it, he gave leave that it should stand in his bake-house." Dugdale Bar. i. 650. It is further related of him, that for contempt noted in him towards the sacrament in carrying it home to his house, he was enjoined by Radulph Ergham, Bishop of Salisbury, to make in Salisbury, a cross of stone, in which all the story of the matter should be written, and he every Friday, during his life, to come to the cross barefoot and bareheaded in his shirt, and there upon his knees to do penance for his fact. Vid. Chron. Mon. D. Albani, in vitâ Ric. II. *Sir Lewis Clifford*, a gentleman of the household, to the Dowager Princess of Wales. He was a younger son of Sir Roger de Clifford, of Hert and Hertness, in the bishopric of Durham. *Sir John Peecke or Peche*, son of Sir John Peche, Knight, Warden of the Cinque Ports, and Governor of Corfe Castle, in Devonshire. *Sir William Nevyle, Sir Thomas Latimer, Sir Richard Sturie, Sir John Oldcastle*, called the good *Lord Cobham*, who was burnt, as a heretic, in St. Gile's-fields, in the year 1418. *Sir John Trussel, Sir Reginald de Hylton*. Of some of these Knyghton observes, "Isti erant et hujus sectæ promotores strenuissimi, et propugnatores "fortissimi: qui militari cingulo ambiebant, ne a rectè credentibus aliquid opprobrii aut dampni propter eorum prophanam doctrinam sortirentur. De event. Angliæ, p. 2661.

* His opinions were favoured and vindicated by a very large portion of the members of the University of Oxford. See Lewis's Life of Wiclif, c. x.

† Wiclif, himself declares, that a *third* part of the clergy, entertained the same opinions as he did, respecting the sacrament of the Lord's supper. "For I am certaine of the thridde part of the clergie that defendus thise "dontis, that is here saide, that they will defend it on paine of her lyf." A confession of Wiclif's, as cited by Knyghton, in his history, De event. Angliæ, p. 2649.

‡ In a defence, which he wrote in vindication of his sentiments, against the calumnies and misrepresentations of his enemies he says: "such things do they invent of Catholic men that they may blacken their reputation, as if "they held this heresy, *that God is the devil*, or any other heresy; being consequently prepared by false wit-"nesses to impose such heresies on true men, as if they were the false inventors of them." MS. in Hyperoò Bodl. 163.

§ Knyghton, Harpsfield, Walsingham. The errors attributed to Wiclif by the above-mentioned, and other Popish writers, are very numerous. Thomas Netter, commonly called Thomas of Walden, notices 80. In the eighth session of the council of Constance, 45 articles were exhibited against him and condemned. After the condemnation of these, the Archbishop of Genoa, produced a list of 260 others, pretended to be extracted from his works: from this number, 60 articles were selected and condemned, in the fifteenth session of this council. L'Enfant Hist. Coun. Const. vol. i. John Coccleus gives a list of this reformer's errors which he extends to the number 303. Coccleï. Hist. Hussit. in prol. tom. i.

‖ Fox, Melancthon, Luther, Collier, Crosby, Milner.

are represented by those* who have done our proto-reformer the justice to draw them from their only authentic source, viz. his works, are summarily as follows.

This eminent divine, having, for the most part, built the fabric of his faith upon the solid rock of THE SCRIPTURES, contended that this sacred book contained of itself, a sufficient and perfect rule of Christian belief, and practice;† and laid it down as a first principle, that the "authority of the Holy Scriptures, which is the law of Christ, infinitely surpasses any other "writing, how authentic soever it may appear, because the authority of Jesus Christ, is in-"finitely above the authority of all mankind."‡ He extends this principle still further, where he says, that "the authority of the scriptures, is independent on any other authority, "and is preferable to every other writing, but especially to the books of the church of Rome, "of the modern doctors and the Pope's bulls."§ In the Old Testament, he reckoned only "twenty-two books as authentic or canonical;‖ the remainder he pronounced to be apocryphal.¶ His translation of the scriptures into the vulgar language, loudly declares his sentiments, respecting the necessity of the people's having it in their power to read, in their own tongue, the word of God.

He denied the right of the Pope's interference, in the smallest degree, in temporal matters, confining his power to spiritual concerns, and that only so far as it was exercised in conformity with the rules of scripture.** He maintained that the Pope might err, not only in conversation and life, but also in doctrine;†† and further asserted that he has no more power to excommunicate any man, than hath another.‡‡

The invisible church he defined to be the universal congregation of those predestinated to life eternal.§§ This church, he says, is three-fold: one portion of it is triumphant; consisting of

* James, in his "Apologie for Wiclif," a work of extreme rarity. Lewis, in his "Life of Wiclif." From the extracts from Wiclif's works, made by the above authors, and from a laborious perusal of such of his writings as have fallen in my way, I have collected the particulars, which will be found in the following pages, relating to the religious sentiments of Dr. Wiclif.

† Scriptura est lex Christi et fidei ecclesiæ. Lib. de vii. mortalibus peccatis. Non oportet admittere scientiam vel conclusionem quæ non habet testimonium ex scripturâ. De verit. Scripturæ. Though we had an hundred Popes, and al the friars in the world were turned into cardinals, yet shuld we trow more the law of the gospel than al this multitude. De Blasphemiâ.

‡ Trialogus, lib. iii. c. 30. § Trialogus, lib. iii. c. 31.

‖ Satis est [ecclesiam] pro suâ militiâ habere 22 libros de veteri testamento authenticos. De verit. Scripturæ.

¶ Non oportet ecclesiam militantem illis libris credere tanquam authenticis. De verit. Scripturæ.

** De civili dominio. †† He may sin, and no man in the world lighlier and grievouslier, and indeed they have erred. Lib. de vii. Peccat. mortal. De Blasphemiâ.

‡‡ This is asserted, upon the authority of Fox, the martyrologist, who had diligently perused many of Wiclif's writings, and had intended publishing some of the more valuable of this Reformer's treatises. Vid. Wordsworth, Ecclesiastical Biography. *Wicliffe.*

§§ Sancta ecclesia catholica sit solum universitas prædestinatorum. De Ecclesiâ.

all the blessed saints in heaven, with Jesus Christ, as their supreme head: another part of it is militant; comprising all the faithful, who are living upon earth: the third part, consists of those departed souls, who, in purgatory, are being prepared for the joys of heaven.* His notion of the visible church, was not confined (as some understood it to be) to those who exercised ecclesiastical authority, but to the whole body of nominal Christians. "Holy chirch, which "is the gostly body of Crist, is a net which is not yet drawen to the bryuk. Therfor it hath "evel men medlyd with good men tyll to the dome in which these shulen be departid fro "them."† As parts of this "medlyd" church, he reckons the clergy, secular lords, and commons. "Whereas," he observes, "when men speken of holy chirche, they understonden "anoon prelates and priests, monks, canons and freres, and all men that have crowns, tho' "they liven never so cursedly agenst God's law, and clepen not ne holden secular men of holy "church, tho' they liven never so truly after God's law, and enden in perfect charity: but "netheless all that shullen be saved in bliss of heaven, ben members of holy church and no "mo—those ben members of holy church as ben good christen men, that kepeth God's hests."‡

He declared that the church of Rome was not the head of all churches any more than any other church is; and that Christ delegated no more power to Peter, than to any other apostle. He opposed also the notion, that the Pope was the head of the church,§ and argued with great acutness against the extravagant authority usurped by the hierarchy.‖

How strenuously he supported the King's supremacy is evident from innumerable passages of his writings, in which he declared that the authority of the civil magistrate, should extend over all orders of men.¶

Though Wiclif makes frequent mention of seven sacraments, ye this notion of those sacraments, which Protestants do not acknowledge to be such, so little accorded with the sentiments of the church of Rome upon this subject, that he was accused by his Catholic enemies, of maintaining

* Christis chirche is his spouse that hath three partis. The first part is in blis, with crist heed of the chirche, and conteyneth aungels and blessid men that now ben in heuene. The secunde part of the chirche be seyntis in purgatorie, and these synnen not of newe, but purgen ther oold synnes; and many errours fallen in preiying for these seyntis, sith thei alle ben dede in bodi: cristis wordis may be takun of hem, sue we crist in oure lyf and late the deed birie the deede. The thridde part of the chirche, ben trewe men that her lyuen, that shulen be attir saved in heuene, and lyuen here cristen mennes lyf: and alle thes maken oo chirche, and heed of his chirche is crist bothe God and man, and his chirche is modir to ech man that schal be saaf and conteyneth no membre but oonli men that sch l be saued. Of the chirch of crist and of his membris and of hir gouernaunce. Bib Reg. 18. B. ix. p. 184. Brit. Mus.

† Wiclif' works, as quoted by Lewis, in his Life of Wiclif, p. 125. ‡ Id. p. 126.

§ Of Prelates, c. xiv. Great Sentence of Curse explained, c. iii. ‖ Of Prelates, c. xv

¶ The King hath a jurisdiction, and power of the persons of high prelates, and less priests, and goods of holy church. Great Sentence of Curse expounded, c. xi Peter and Paul techen Lords ben ordained of God to avenge misdoers and to praise good deeds and good doers. Then the more that a sin is, the more owen Lords to punish it But the sin of clerks is more than the sin of other lewd men, then Lords owen more to punish sin of clerks then the sin of other men Of Servants and Lords.

that there were only two sacraments.* The sharpest persecutions to which this champion of Christianity was exposed, were principally brought upon him on account of his daring attack upon the doctrine of transubstantiation, the corner stone of Roman Catholic superstition. His opinion of the sacrament of the Lord's-supper was,† that the body of Christ was really and truly in the sacrament in his kind, that is *sacramentaliter et figuraliter* (to use Wiclif's own expression,) by way of sacrament and figuratively: so John the Baptist figuratively was Elias, and not personally. He further adds, as Christ was together God and man, so the consecrated host was both Christ's body in figure, and true bread in nature; or which is the same true bread naturally, and Christ's body figuratively.‡ In another place he says, "And damnen "we this cursed heresie of Anti-christ, and his hypocrites and worldly priests, seying, that this "sacrament is neither bread ne Christ's body, but accidents withouten sujet, and there under "is Christ's body. This is not taught in Holy Writ, but is fully agenst St. Austin, and "holy seints and reason and wit."§ In his attempts to confute this doctrine, by arguments drawn from reason, he lays it down as a first principle, incontestable, and generally received, that God cannot do any thing which is contrary to reason, that he does not destroy a nature innocent as bread is, and that he does not confound the natural knowledge he has given us, without necessity and without reason. From this principle, he draws several conclusions, and this amongst the rest, viz. "That feeling "and tasting being those of our outward senses, which are most to be depended on, the "heresy which gives a dye to the testimony thereof, in the sacrament of the eucharist, cannot "produce any other sacrament than that of Anti-christ."‖ He exposes with a great deal of vivacity and satire, the absurdities which arise from the doctrine of transubstantiation. It is ridiculous, he says, to attempt to impose upon the understanding, contrary to the evidence of the senses, in a manner that would be too gross to deceive rats; namely, to go to persuade people, that bread is not bread, but only accidents or appearances. He further says, suppose that several wafers consecrated, and not consecrated, were jumbled together, unknown to the heretic, he would then be as much at a loss to distinguish the bread from its accident, as we are to distinguish between wafers consecrated, and not consecrated, because consecration is not a thing to be felt. Moreover, it is certain, that what has been consecrated once, cannot be consecrated twice, because in this case an accident would be consecrated, without bread and wine. From hence it appears, that priests can never know, whether they consecrate truly or not. For, if a great quantity of wafers has been consecrated by a priest, immediately

* Vid. Art. 45—48. Damn Oxon. et in Syn. Const.

† Quidam annotavit in margine veteris libri Wiclevum in libro suo *de sermone Domini in Monte* et de *Apostasiâ* sumpsisse errorem suum de eucharistiâ ex libro cujusdam Monachi quem Wiclevus Ambrosium aut Ambrosii discipulum vocat. Leyland. Forsan intellexit Ambrosium Ausbertum. Leland, Collect. iii. p. 51.

‡ Trialogus, Lib. iv. c. 4. James's Apologie for Wicliffe, c. 7.

§ Of feyned contemplatif Life. ‖ Trialogus, Lib iv. c 5.

as they came from the bake-house, there will be nothing left but the accidents. What cause, therefore, could induce Jesus Christ thus to deprive his disciples of the use of their senses, without any advantage redounding to them for the loss?*

Wiclif is reported by some writers,† to have denied the propriety of infant baptism. His works afford proofs to the contrary. "In time of need a lewd man, (layman) nay a woman "may christen a child with full will to christen it, and with these words perfitly said. *I christen thee in the name of the Fadir, of the Sonne, and of the Holy Ghost.*"‡

Though he calls confirmation a sacrament, yet he does not esteem it to be generally necessary to salvation.§ He thought in this rite, Anti-christ had invented ceremonies that have no foundation in scripture, such as anointing with oil, and putting over the heads of persons confirmed, a linen hood and veil:‖ he objects also to confirmation being confined to prelates.¶

Established forms of worship, are of the first importance to the very existence of a church, and every particular and national church hath authority** to ordain such ceremonies as, in its wisdom, it may deem necessary, to promote decency and order. As far, therefore, as ceremonies tended to assist devotion, Wiclif commended them, esteeming it "necessary that we "should be led in the way to happiness by some sensible signs."†† But the Romish church having, through corrupt motives, introduced rites which were not only inconsistent with the simplicity of Christian worship, but moreover productive of superstition, he loudly objected to many of its unwarrantable and burthensome forms.‡‡

Church music he spoke against, in the strongest language of disapprobation. He thought it was rather calculated to divert the attention from devout offices, than to excite religious feeling. "Mattins, and mass, and evensong, placebo, and dirige, and commendation, and mattins of "our Lady, were ordained of sinful men, to be sung with high crying, to lett men fro the sen- "tence and undirstonding of that that was sung, and to maken men weary and undisposed to "study God's law. It stirreth vain men to dauncing rather than mourning. And if they "seyen that angels hearen God by praise in heaven; seye that we kunnen not that song, but "they ben in full victory of their enemies, and we ben in perilous battle; and in the valley of

* Trialogus, Lib. iv. c. 4, 5. † Neale's Hist. of the Puritans. Crosby's Hist. of the Anabaptists.

‡ Great Sentence of Curse expounded. Of the 7 Sacraments. Trialogus, Lib iv. c 11, 12.

§ Non tamen video quod generaliter sit hoc sacramentum de necessitate salutis fidelium. Trial. Lib. iv. c. 14.

‖ Trial. Lib. iv. c. 14.

¶ Why that poor priests and lewdmen in time of need may lawfully baptize children, and not confirm them is great wonder amongst men of reason. Therefore to magnifie their state in pride, and charging of christen men they reserven this new confirming (blessing a young child with a rag and oil) to themselves, and putten the more traverde and more worthy and nedeful sacraments on poor priests: and that in this they shewen their sanctity and worldly dignity. Great Sentence of Curse expounded, c. 6.

** Art. 34. of the church of England. †† Trialogus, Lib. iv c. 11.

‡‡ In sacramento Baptismatis et Confirmationis et *cunctis aliis* ritus intolerabiles invenit et ecclesiæ ... ad hem scripturæ supra fideles subditos cumulavit. Trial. Lib. iv. c. 25.

" weeping and mourning, and our song letteth us fro better occupation, and stirreth us to many " great sins, and to forget usselves."*

The admission of the doctrine of purgatory, must be confessed to be among Wiclif's errors. In his works that have come down to us, it is manifest that he believed, that men ordained to be finally blessed spirits in heaven, were purged, in an intermediate state, from all the effects of their sins. But he does not, however, seem to allow, that the pains and sufferings of purgatory, may be mitigated or shortened by the prayers of men here on earth, or by the intercession of saints in heaven.†

He thought that the memory of saints ought to be so honoured, that we may be excited to imitate, but not to worship them. He denied the efficacy of their mediation in heaven, asserting that the only mediator between God and man is Christ Jesus.‡

He expressed, in the most unequivocal terms, his disapprobation of the baleful doctrine of pardons and indulgences; for he esteemed them not only unscriptural,§ but as administering to sin.‖ Against sanctuaries he wrote with great warmth, for he says, that " all clerks of our " Lord, semen cursed in this point, for in eche parish church, a common thief and mansleer " shall be received fourty daies at least, and no law pass on him, to make restitution though

* Of Prelates, c. 11. The choral service was introduced by Osmund, Bishop of Sarum, A. D. 1090. Church music, when it is simple and solemn, is of great efficacy in producing devout affections, and dull must be the ear, and unfeeling the heart, which cannot be moved by it. The abuses which, before the reformation, had crept into this part of religious worship, by the unlimited use of music, full of elaborate passages and unbecoming harmony, is thus described by the pen of Erasmus. " We have introduced into the churches, a certain elaborate and thea- " trical species of music, accompanied with a tumultuous diversity of voices. All is full of trumpets, cornets, pipes, " fiddles, and singing. We come to church as to a play house. And for this purpose, ample salaries are expended " on organists, and societies of boys, whose whole time is wasted in learning to sing. These fooleries are become " so agreeable, that the monks, especially in England, think of nothing else. To this end, even in the Bene- " dictine monasteries of England, many youths, boys, and other vocal performers, are sustained who, early " every morning, sing to the organ the mass of the Virgin Mary, with the most harmonious modulations of voice. Annot. in Epist. 1. ad Corinth. c. 14. v. 19.

† If they be dead men, I pray not for them. Liber. diver. Tract. quoted by James's in his Apologie for Wiclif. For now is the time of mercy and time of grace, Id. Eche man shall be deemed of God such as he founden is in the ending of his life, Id. ‡ Trialogus, Lib. iii. c. 30.

§ Prelates discey ven foul christen men, by feyned indulgences or pardons, and robben them cursedly of their money. For they techen men that for stations of Rome, and for gaining of alms after sinful mens will, they shulden have thousands of years of pardon, and also pardons withouten number, to man's understanding. And this pardon is forgiveness or remission of sins, when men be verily contrite for all their sins, by virtue of Christ's passion and martyrdome, and holy merits of saints, that they diden more than was nedeful for their own bliss. But this is taught never in all the gospell, and never used in neither Peter, ne Paul, nor any other apostle of Christ. Of Prelates, c. 43.

‖ Rich men trusten to flee to heaven thereby withouten pain, and therefore dreaden sin the less; and of very contrition and leaving of sin and of doing alms to most needy men is little spoken of. Again, this feyned pardon is a sotil merchaundize of Antichrists clerk to magnifien their feyned power and to getten worldly goods and to make men drede not sin, but sikerly to wallow therein as hoggis. Of Prelates.

" he be of power, and to punish him justly for chastising of other disorders; but after fourty " daies he shall forswere the kings lond, and then many times he robbeth more and sleeth more " men in trust of such refute."* Upon this subject, he further observes, that " great houses " of religion such as Westminster, and Beverley, and other chalengen, usen and meytenen this " priviledge that whatever thief or felon come to this holy house of religion, he shall dwell " there all his life, and no man impeach him, though he owe poor men much good, and have enough to pay it; and tho' he robb and slee every night many men out of the franchises, and every day come agen he shall be meyntened thereto by virtue of this open heresie."†

Wiclif condemned the Romish church, for imposing celibacy on its clergy. The bishops and priests, he said, of the primitive and eastern churches were married, and he saw no reason why the priests of the Latin church should not have the same liberty.‡ With respect to matrimony in general, he entertained some very singular opinions. " Wedlock is nedeful " to save mankind by generation to the day of dome, and to restore and fulfil the number of " angels,§ damned for pride, and the number of saints in heaven."‖

Wiclif is accused of having denied the right of tythes, and of wishing to divest the church of its just heritage and patrimony. In his time the revenues of the church were enormous, and hence occasioned, amongst those who enjoyed them, luxurious living, and very corrupt manners. It was, therefore, against the superfluous wealth with which the church was endowed, by the misguided piety of the affluent, and the abuse of it, by the profligate ecclesiastics, that this bold confessor directed his attacks. With respect to tythes, he acknowledges, again and again, that " it is reasonable that the priest should have a provision, besides the necessaries of food and raiment."¶ He allows, that " dymes and offerings are God's part," and says, that " clerks should live on them."** Though he sometimes, indeed, denied the right of monks to tythes and offerings, yet it was as divided from the proper cure of souls;†† for he has observed, that " the principal cause for which tythes and offerings shulde be paid, was curates teching " their parishens in word and example."‡‡ When the priest, therefore, did not perform the conditions, on which the tythe was his due, then did Wiclif teach, that the laity " in with- " drawing tithes and offerings, was not so cursed as the curate, for withdrawing of teching in " word and deed and good ensaumple."§§

Refusing to take an oath, was another error objected to this great advocate of reformed Christianity. This railing accusation, arose in the first place, from the simplicity of speech, which Wiclif and his followers used in their affirmations and negations. It was a fashionable vice of those times, to swear by the heart, and bones, and nails, and other parts of

* Great Sentence of Curse expounded, c. 20. † Id. ‡ De veritate scripturæ. Of wedded men and wives
§ It seemed to Dr. Wiclif probable, that so many men should be saved, as there were angels that fell, and men created, whilst the state of innocence continued. Trial. p. 92. ‖ Of wedded Men and Wives.
¶ Trialogus, p. 76. ** Of Clerks Possessioners, c. 1. †† Kennet on Impropriations
‡‡ Of Clerks Possessioners, c. 25 §§ Of the Office of Curates, c. 5.

Christ.* Instead of these blasphemous expressions, Wiclif and his followers were content to enforce, what they wished to be believed, by the simple saying, "I am syker it is soth."† Another ground, upon which this charge was founded, was the objection made by the reformer to the forms in which oaths were administered. "Lordis and Prelates exciten strongly Men "to do Idolatrye, for they sweren customarily, nedelessly, and oft unadvisedly and false, bi "the Membres of God, by Chryst, and by Sayntis, insomuch that eche Lorde and Prelate "comynly maketh to hyme an Idole of some Seynt, whom he worshypeth more than God. "For comenly they sweren by our Lady of Walsingham, Seinte John Baptist, Seynt Edward, "Seynt Thomas of Canterbury, and such other Seintis, and chargen more this ooth, then tho "they sweren by the holie Trinitie. And in al thys they honouren more these Seintis, than "they honouren the holy Trinitie."‡ That he maintained the lawfulness of an oath, when it was used to preserve justice and order in the world, his own words sufficiently declare, where he says, that it is "leeful to swere bi God Almigti in a needeful case, with three circumstances. "in truth, doom, and rightfulness."§

The works ascribed to Wiclif appear, as we peruse the list of them given by his various biographers,‖ to be very numerous. But the catalogue of his writings, could we collect their scattered remains and examine them, would, I apprehend, be considerably reduced. For it has been the fate of Wiclif's works, as of those of other writers,¶ that copies of them, in the

* Wiclif, of Prelates, c. 3. This is further confirmed by the inimitable Chaucer, a contemporary with Wiclif, who has thus humourously described, in this particular, the manners of the times in which he flourished.

Our host on his stirrops stoode anon,
And said — — — —
Sire Parish Preest, quod he, for *Goddes bones*
Tell us a tale, — — — —
I see wel that ye lerned men in lore
Can mochel good, by *Goddes dignitee*.
The Person him answerd, BENEDICITE!
What eileth the man so sinfully to swere?
Our Hoste answered, O Jankin! be ye there?
Now good men, quod our Hoste, herkneth to me:
I smell a *Loller* in the wind, quod he;
Abideth for *Goddes digne passion*,
For we shul han a predication:
This *Loller* here wol prechen us somwhat,
Nay, by *my fathers soule*, that shall he nat,
Sayde the Shipman; here he shall nat preche;
He shall no Gospel glosen here, ne teche.

The Shipmannes Prologue. *Ed. Tyrwhitt.*

† Knyghton de event. Angliæ, p. 2706. ‡ Of Prelates, c. 3.

§ Articles, No. 14. ‖ Bale, Tanner, Lewis. ¶ Particularly Roger Bacon.

course of their circulation, have lost their original titles and acquired new ones; hence the same tract is oftentimes found existing in different libraries variously described. Again, it has happened that detached portions, and single chapters, purposely, or by accident, separated from the productions of which they originally made a part, have, by persons ignorant of the relation they once bore to larger works, been described as so many distinct treatises. The authenticity of the writings said to be Wiclif's, rests upon various evidence. Some are incontrovertibly ascertained to be his from the testimony of those historians, who, in recording his heresies, have sometimes named the treatises, from which the opinions objected to Wiclif, and condemned by the Romish hierarchy, have been extracted. Many more are fairly attributed to him from their containing the principles which he was known to avow, treated in the same manner, expressed with the same freedom and warmth, and sometimes delivered in the very same language, in which they are to be found in other productions acknowledged to be his. Some few tracts have been asserted to be his from the circumstance of having the name of Wiclif ascribed to them, by the transcriber's hand, in MSS. written at the time in which the reformer lived. The Latin language seems to have been used by Wiclif as the medium in which, for the most part, he conveyed his sentiments to mankind. His Latinity, indeed, cannot be commended either for its classical elegance or purity: but in Wiclif's time this language had ceased to be studied with so much ardour, and cultivated with the same care as formerly. Englishmen were now beginning to be more attentive to their own tongue. Before the conquest, the popular language had been invaded by the Normannic.* After that event, as the Norman Lords increased in power, their tongue became the language of polished society, of the laws, and of the pleadings in the courts of judicature; Latin was used for the service of the church, and the general purposes of literature; and the Anglo-Saxon remained chiefly confined to the commonalty. In the 13th century the popular language began, in some degree, to recover its rank: the nobles and the higher classes of society did not, as heretofore, disdain to resort to it as a colloquial tongue, and original works, as well as translations from the productions of authors, who had written in French, now began to appear in an English dress. But at this period, it must be allowed, our language was rough and unpolished, and those who wrote in it were authors who possessed few ideas of taste and elegance. In proportion however as the tyrannical power of the barons declined, and as the paths which led to honour and distinction became more open to commoners, the English tongue in the 14th century became more general, and its improvement was considerable.

The accessions it had received, and the changes it had experienced within the three last centuries, (accessions and changes owing to causes which are continually operating upon every living language, but which cannot be investigated or explained,) were at this period numerous and striking: for our language as it was now used by the noble and the learned, was considerably enriched by words borrowed from the Roman and French dialects, and much altered

* Ingulph. Hist. Croyland, p. 62. *Ed. Gale.*

in its pronunciation, its form, and its terminations. Amongst the lower orders of people, however, upon whom refinement makes but slow advances, English, with respect to its great mass, preserved more of its Saxon origin and phraseology. Such was the state of the vernacular tongue at the time in which Wiclif wrote. The reformer quickly discerned the advantage which might be derived from this propitious circumstance, and failed not to cultivate with care and assiduity a language so well calculated for a channel, in which the principles he was strenuous to inculcate, might flow even to the extremities of society. It may be here observed, that when he wished to divulge such sentiments as were level to the comprehension, and necessary for the religious improvement of all ranks of mankind, he appears, upon these occasions, to have written in English: but when he treated of matters of science, or handled subjects more particularly calculated for the attention of the learned among his countrymen, he seems universally to have embodied his ideas, and expressed his opinions in Latin. Should the works of this renowned champion of reformed Religion be thought to contain little to attract the attention of mankind in these days of better information in every branch of science and literature, yet as they are the monuments of his genius, and the original depositaries of a large portion of those principles which first shook the stability of the Church of Rome, and in after times materially contributed to subvert its power in this kingdom, they must ever command the reverence of Protestants. Those of his works written in his vernacular tongue, will moreover be perused with interest and admiration by every one curious in the history of the English language: for Wiclif's English will, I apprehend, be found, upon strict examination, to be more pure than that of contemporary writers. Wiclif, as has been just observed, when he wrote in his native tongue, did it not for the benefit of courtiers and scholars, but for the instruction of the less learned portion of the people. He, therefore, as much as possible, rejected (to use an expression of Robert of Brunne)* "all strange English," that is, all those licentious innovations made upon our language by an influx of French words and phrases, and was studious

* An English writer, who flourished in the biginning of the xivth century. He translated from French into English, the Chronicle of Peter Langtoft, "a work which he undertook not for praise and vain-glory, but with "a design of doing good, so what he proposed had its intended effect. He adapted himself to the capacity of "the vulgar, and did not affect a high flown stile, nor hard words, nor such as were complained of in the stories "of Erceldoun, of Kendale, and of Tristram." Hearne's Pref. to Peter Langtoft's Chronicle, p. xxxv. Robert of Brunne's reason for engaging in this translation, is thus stated by himself.

I mad noght for no disours,
Ne for no seggers no herpours,
Bot for the luf of symple men,
That strange Inglis can not ken.
Prol. to P. Langtoft.

to express himself in a diction simple and unadorned; at the same time avoiding the charge of a barbarous or familiar phraseology. Whereas, on the other hand, as it was the ambition of the more renowned of his contemporaries to devote their talents to the amusement of men elevated by their rank, and distinguished for their accomplishments, they were careful to adorn their style and improve their language, if not by directly importing fresh words from the more polished languages of the continent, yet by adopting with judicious choice any new term, which had acquired the authority of colloquial usage amongst those, whose notice and protection they were solicitous to procure.

The list of Wiclif's writings is as follows; a list which hath cost me much time and labour to render it, what I presume it will prove to be, much more correct and complete than any heretofore presented to the public. The place where any manuscript work of Wiclif's is to be found, in what language it is written, whether it has been printed, and how often, what is its history and its contents, are particulars which, as often as the means I have enjoyed afforded me an opportunity, I have ever been careful to mention, for the purpose of rendering a catalogue of this sort more useful and interesting than such productions are generally found to be.

*Quæstiones logicales.**
Logica de singulis.
Logica de aggregatis.
De ente universali et attributis divinis. Trin. Coll. Dubl.
De universalibus.† Eccl. Cathed. Lincoln. A. 9.
De propositionibus temporalibus.
De insolubilibus.
De exclusivis et exceptivis.
De causalibus.
De comparativis.
De conditionalibus.

* When no notice is taken at the end of each title of the language in which the tract is written, the reader will consider it as written in Latin.

† Upon such like unprofitable subjects, were men of the finest talents, for the most part, eager to contend in disputation with each other for applause, as the Oxford Annalist shall testify, "As for that general point much "discussed in these times, viz. '*quid sit dare universali a parte rei*,' he [Wycleve] and the learned Walter Burley, "agreed, though differed verbaliter, for Burley saith, that *tale universale est in quolibet suo singulari, non "tamen est quodlibet suum singulare*; and Wycleve, *quod est in quolibet suo singulari et est quolibet suum singulare "qua est tale universale, quoniam ratione communitatis est id universale, et ratione incommunitatis est id singulare.* "The same mind hath Burley, but non verbaliter, for he saith, that *universale non est suum singulare*, i. e. *ratione "qua est universale non est singulare, &c.* and, therefore, Wycleve's mind was granted, though not according to "words." Wood's Annals, Lib. 1. An. 1384.

De disjunctivis.

De copulativis et relativis. Many of the above tracts appear, from the beginnings of them, as they are recorded by Bale, Tanner, and others, to be detached parts of a treatise upon logic.

Grammaticæ tropi.

Metaphysica vulgaris.

Metaphysica novella.

De summâ intellectualium.

De formis idealibus.

De spiritu quolibet.

De speciebus hypotheticis.

De esse intelligibili creaturæ.

De esse in suo prolixo.

De esse ideali quorumlibet. C. C. Coll. Cambr. where it is described under the title, *De ideis.*

De unâ communis generis essentiâ.

De essentiâ accidentium.

De temporis ampliatione.

De temporis quidditate. In the library of the Cathedral Church at Lincoln (A. 9.) is a part of this treatise, under the title, *De tempore.*

De physicâ naturali.

De intentione physicâ.

De materiâ et formâ.

De materiâ cœlestium.

De raritate et densitate.

De motu locali.

De velocitate motus localis.

Ad quæsita Regis et Concilii. Another title given to this tract is, *Determinatio de dominio.* It is in the Bodleian library, in Hyperoo, 163. and a transcript from it made by Dr. James, is in Lambeth library: it is printed also by Lewis, in his life of Wiclif. p. 363. It contains Wiclif's reply to a Monk who had written in defence of the demand made by Pope Urban V. upon King Edw. III. for the payment of that homage and tribute money which the court of Rome had first received from King John. Vid. p. xii. of these Memoirs.

Contra mendicitatem validam. In English, in Trin. Coll. Dubl. This is the substance of a disputation held with a Friar, in the presence of the Duke of Glocester, about the begging of people able to work. It is found sometimes described under this title, *Ad Ducem Glocestriæ contra Fraterculum.*

Dialogus de Fratribus.

Johannes a rure contra Fratres.

De Charitate Fraternâ.

Ad Regem & Parliamentum. This tract is in Latin, in the Brit. Museum. Cott. MSS. It is in English in C. C. Coll. Camb. with this title, *A Complaint to the King and Parliament.* The complaint consists of four articles: the first is, that the rule laid down by Christ, in the gospel, for the attainment of salvation is more perfect than that invented by St. Francis, St. Benedict, or any other; the second asserts, that the King has power to punish ecclesiastical persons convicted of certain crimes; the third treats of tythes and offerings; and in the last he shews how Christ and his apostles despised every worldly advantage which presented itself to them, and sought only the spiritual welfare of those to whom they were sent. This tract was published by Dr. James; and is to be found in a little volume of extreme rarity, entitled, "Two short Treatises against the Orders of the Begging Friars." Printed at Oxford. 1608. 4to. A copy of this work is to be seen in the British Museum, and the Bodleian Library.

Against the orders of the begging Friars. This is the second tract in the above-mentioned work, published by Dr. James. It is an exposure of fifty errors, maintained by the mendicants, and each error is discussed in a separate chapter. Detached portions of this tract are to be met with under these titles: *De otio et mendicitate; De Fratrum nequitiis; De perfectione evangelicâ; Objections of Freers.* The three last titles are so many different descriptions of the same thing, viz. the first chapter of Wiclif's treatise against the orders of Friars.

De minoribus Fratribus se extollentibus. This and *De perfectione statuum,* are the same tract. It is to be found in Bib. Pal. Vind.*

De religione perfectorum. The doctrine of perfection, viz. that a man in this life may attain to so great perfection, as to live without sin, was inculcated by the Mendicants; and they were ever zealous and industrious in their endeavours to persuade mankind, that this state of sinless perfection was only to be attained by enlisting into their orders. Vid. Wiclif against the Orders of Friars. C. 1. "Friars Orders perfiter than Christ's." C. 7. "Traditions of Friars preferred before Christ's Commandents." C. 45. "Friars holier than other men."

De Sectis Monachorum. Bib. Pal. Vind. where it also exists, entitled, *De concordatione Fratrum cum sectâ simplici Christi.*

De quatuor sectis novellis. Bib. Pal. Vind. This tract is also called *De prævaricatione præceptorum.*

De fundatione sectarum. Bib. Pal. Vind.

De origine sectarum, and *de novis ordinibus,* are the same tract under different titles. A part of this tract is in the Imperial library at Vienna, entitled, *De sectarum perfidiâ.*

* Consult Denis's Cat. of the Lat. Theol. MSS. in the Imperial library.

Impedimenta Evangelizantium. It is in English in C. C. Coll. Camb. entitled, *How Antichrist & his clerkis feren trewe prestis fro prechynge of Christis gospel bi foure distertis.* It is also entitled, in the same collection of MSS. *Of feyned contemplalif lif, of song, of the ordynal of Salisbury, & of bodely almes & worldly bysynesse, of prestis hou bi thes foure the fend lettith hem fro prechynge of the gospel. Speculum de Antichristo,* is another title of this Tract.

De Solutione Sathanæ. Bib. Pal. Vind.

De Sathanæ astu contra fidem. Trin. Coll. Dub.

Dæmonum æstus in subvertendâ religione.

De Dæmonio meridiano. It is in Bib. Pal. Vind. entitled, *Verbum communiter dicendum clero, dominis et populo regni nostri.* The power and the possessions of the clergy form the leading subjects of discussion in this Treatise.

De Diabolo Millenario.

De Diabolo et membris, and *de Papâ et Fratribus,* are the same tract. An English copy is in C. C. Coll. Camb. with this title, *Hou Sathanas & his prestis, & his feigned religious casten, bi thre cursed Heresies, to destroie all good lyvynge, and meyntenyng alle manner of Synne.* It is also in the Bodleian library. Arch A. 3849. Six erroneous opinions were charged to Wiclif from this tract. Vid. MS. Twini A. 220. Corp. Christ. Coll. Oxon.

De Papâ Romanâ and *de dissentione Paparum,* the same tract. An English copy is to be found in the Bodleian library. NE. B. 2. 4. and in Trin. Coll. Dub.

De perverso Antichristi dogmate.

De nequitiis Papæ. In English in C. C. Coll. Camb. entitled, *Hou antichrist and his clerkis traveilen to destroie holy writ, and to make Cristenemen unstable in the faith, and to settle here grounde in develis of helle.*

In regulam Minoritarum. In English in C. C. Coll. Camb. called, *The Reule of Seynt Fraunseis.* It may be seen in Latin, in Matt. Paris's Hist. *Super Testamento Francisci.* In English in C. C. Coll. Camb. entitled, *The Testament of Seynt Fraunseis.*

De dominis et servis. In English in C. C. Coll. Camb. entitled, *Of Servauntis and Lordis, hou eche schal kepe his degree.*

Defensio contra impios.

Responsiones ad xiv *argumenta Radulphi Strodi.** Bib. Pal. Vnd.

* Radulphus Strodes, non Anglus sed Scotus, in Monasterio Dryburgh, provinciæ Teviotdale, educatus, Ord. Fratrum Prædicatorum, Poeta laureatus, Oxonii diu studuit, socius Collegii Mertonensis, Galliam peragravit et Italiam, Syriam item et Terram Sanctam, contra Wiclefi dogmata acriter disputans circa, A. C. 1370. Musices quoque fuit studiosus. Scripsit fabulas, panegyricos, consequentiarum formulas, (Ven. 1517. 4to. impressas,) summulas logicales, sophismatum strophas, phantasma carmen elegiacum, itinerarium Terræ Sanctæ, positiones et xiv argumenta contra Wiclefum, Opuscula. Fabricius. Bib. Med. Lat. Lib. xvii.

Litera parva ad quendam Socium. [Strodam.] Bib. Pal. Vind.

Contra P. Stokes. Stokes was a Carmelite. He was commanded by the Archbishop of Canterbury, to publish at Oxford, the condemnation of the conclusions of Wiclif and his followers, which were examined by the court held at the Preaching Friars. Stokes was afterwards attacked by Huss.

Responsiones ad Argumenta Monachi de Salley.

Contra Monachum Dunelmensem. An answer to Ughtred Boltin, a Monk, who had written several tracts against Wiclif.

De unitate Christi.

De unico Salutis Agno.

Christus alius non expectandus.

De humanitate Christi.

De defectione a Christo.

De fide et perfidiâ.

De fide sacramentorum.

De fide Evangelii.

De ecclesiâ catholicâ, and *de fide catholicâ,* are the same tract. In Lambeth library. MS. 1056. It is a transcript made by Dr. James, from an ancient copy deposited in the Bodleian library.

De ecclesiâ catholicâ, and *de ecclesiæ dominio,* are the same tract. It is to be seen, in English, in the British Museum. Bib. Reg. 18 B. ix. entitled, *Of the Chirch of Crist, and of hir Membris, and of hir Gouernaunce.*

Speculum militantis ecclesiæ. Dialogus. Bib. Pal. Vind.

De ultimâ ætate ecclesiæ. Trin. Coll. Dub. It is an attack upon the corrupt manners of the clergy, and the usurpations and exactions of the Pope. This is one of Wiclif's earliest productions, as it is conjectured to have been written in the year 1356.

Constitutiones ecclesiæ.

De oratione et ecclesiæ purgatione. Bib. Pal. Vind.

De censuris ecclesiæ.

De sacerdotio Levitico.

De sacerdotio Christi.

De statuendis pastoribus ad plebem.

De stipendiis ministrorum. In English. C. C. Coll. Camb.

Speculum cleri. Dialogus.

De prælatis et eorum officiis. In English. C. C. Coll. Camb.

De obedientiâ prælatorum. In English. C. C. Coll. Camb. entitled, *Hou Men owen obeshe to Prelates, drede curse, and keep law.*

De ordine sacerdotali.

De non saginandis sacerdotibus.

De ministrorum conjugio.

Cogendi sacerdotes ad honestatem.

De clericis possessionariis. In English. C. C. Coll. Camb. entitled, *Of Clerkis Possessioneris.*

De clericorum ordinatione. In English in C. C. Coll. Camb. entitled, *For the Ordre of Presthood.*

De conversatione ecclesiasticorum. In English in C. C. Coll. Camb.

De gradibus cleri. Bib. Pal. Vind.

De graduationibus. Bib. Pal. Vind.

De vitâ sacerdotum. In English, Bodleian library. Arch. A. 3072-3.

De hypocriticarum imposturis. In English, in Trin. Coll. Dublin. It is a discourse in 12 chapters, against the hypocrisy of the clergy. An imperfect copy is to be seen in C. C. Coll. Camb.

De 33 erroribus curatorum, and *De pœnitentiis injungendis,* are the same tract. It is in English in C. C. Coll. Camb. entitled, *Hou the office of curatis is ordeyned of God.*

Pro egentibus presbyteris. In English in C. C. Coll. Camb. with this title, *Whi pore Prestis have none benefice.* It is to be found printed in the Life of Wiclif, by Lewis.

De versutiis pseudocleri. Four errors were charged to Wiclif from this tract. MS. Twini. A. 222.

De ritibus sacramentorum.

Determinationes eucharistiæ.—Determinationes Magistri J. Wicklyff contra Carmelitam Kyningham.—Ad rationes Kyningham. These are various descriptions of the same treatise. It is to be found under the first title in the Bodleian library, Mus. 163, under the second title in C. C. Coll. Camb. and among the Wharton MSS. in Lambeth library. Kyningham was a Carmelite Friar, and a Provincial of the order in England and Ireland. This tract was written to confute a pretended miracle, which was performed at the church of the preaching Friars, in London, for the purpose of supporting the doctrine of transubstantiation. In Knyghton de Event. Angliæ, p. 2650, will be found, a history of the imposition.

Confessio de eucharistiâ. It is also entitled, *De fide eucharistiæ.* The occasion which called for this confession, may be known by referring to page xxvi of these "Memoirs of the Life of Dr. Wiclif." The confession itself may be seen in "Lewis's Life of Wiclif," p. 272.

De quidditate hostiæ consecratæ.

De quintuplici Evangelio.

Determinationes quædam. Probably the same as *determinationes eucharistiæ.*

De Trinitate.

De excommunicatis absolvendis.

Distinctiones rerum Theologicarum.

De fonte errorum.

De duobus generibus hereticorum. Bib. Pal. Vind. The persons here denominated heretics, are those who have contracted the guilt of either simony or apostacy.

De falsatoribus legis divinæ.

De quatuor interpretationibus. Bib. Pal. Vind.

Super impositis articulis, and *Socii argumentum contra veritatem,* are different titles given to the same tract. Bib. Pal. Vind.

De immortalitate animæ.

Ceremoniarum Chronicon.

De cessatione legalium. Among the works of Bishop Grosteste there appears a tract under this title.

De dilectione.

De citationibus frivolis et aliis versutiis Antichristi. Bib. Pal. Vind.

Concordantiæ Doctorum.

De contrarietate duorum dominorum.

De lege divinâ.

De juramento Arnoldi [de Grannario] *collectoris Papæ.* Bib. Pal. Vind.

De sex jugis. Bib. Pal. Vind. A treatise upon the relative duties.

De exhortatione novi Doctoris. Bib. Pal. Vind. This is conjectured to be an exercise performed for the degree of Doctor in Divinity.

De necessitate futurorum.

De operibus spiritualibus.

De operibus corporalibus.

De ordinariâ Laicorum.

De ordine Christiano. Bib. Pal. Vind. Twelve opinions subversive of the power of the Pope were extracted from this book. MS. Twini. A. 218.

De purgatorio piorum.

Positiones variæ.

Replicationes et positiones.

De præscito ad beatitudinem.

De quaternario Doctorum.

De religiosis privatis.

De studio lectionis.

Speculum secularium dominorum. Bib. Bod. Arch. A. 3849.

De servitute civili.

Super salutatione angelicâ. In English in the British Museum, Harl. MSS. 2385. entitled, *Ave Maria.*

Theologiæ placita.

De vaticinatione. Bib. Pal. Vind.

Dialogus inter veritatem et mendacium. Bib. Pal. Vind.

In prophetiam Hildegardis. St. Hildegardis was born of a noble family, in 1098, in the county of Spanheim, in the Lower Palatinate of the Rhine, and was educated from the eighth year of her age, in a monastery under the care of a pious nun, her relation. She became abbess of the monastery of mount St. Rupert, near Binghem, upon the Rhine, where she died in the 82d year of her age. She was a woman endowed by nature with great talents, which she had had considerably improved by education; she was moreover remarkable for her fervour in religious duties, and pretended to heavenly visions. Her prophetic visions were examined and approved by St. Bernard, and confirmed by Pope Eugene III. in a council held in the year 1148.* Her sagacity enabled her to foresee, that the Romish clergy would eventually loose their temporal possessions, if they persisted in abusing them to the encroaching on the civil government. On this prediction of St. Hildegardis, it is probable that this tract of Wiclif's is a comment.

De quæstionibus variis contra clerum. In English in Lambeth library, Cat. MS. 151. Another copy in the same library, No. 30. MS. called *Questiones* xxvi.

De modo orandi. In English in the Bodleian library, Laud C. 3. and in the British Museum, Cott MSS. Titus D. xix. It is also called, *De duodecim impedimentis precationum*, or, *the twelve lettyngis of preyer.* A short prologue is prefixed to this treatise. The twelve hindrances to prayer are, "sin; doubting; asking the things we ought not to "ask; the unworthiness of those we pray for; evil thoughts; despising of God's law; hard-"ness of soul; increasing of sin; suggestion of the devil; littleness of desire; impatience "in him that prayeth; want of perseverance in prayer."

De virtute orandi.

De precationibus sacris. In English, in C. C. Coll. Camb. with this title, *Hou preiere of good men helpith moche, and preiere of synful men displesith God, and harmeth hemself and othere men.*

Conclusiones suæ, cum responsione suâ. These conclusions contain the errors with which he was charged by the Pope's delegates; and the written answers he returned, in a paper which he delivered in to the court at Lambeth, before which he was cited to appear in the year 1378. The conclusions, with their answers, are printed in Walsingham Hist. Ang. pp. 206, 207, 208, and a translation of them in English is to be seen in Lewis's Life of Wiclif, p. 55. He presented another paper upon this occasion to the Parliament, entitled, *Ad Parliamentum Regis*, or *responsio aliqualis ad Bullam.* It differs materially from the paper presented to the delegates. This tract is quoted as Wiclif's, by Lord Chief Justice Coke, in the 5th book of his Reports, and is printed in Lewis's Life of Wiclif, p. 318.

* Bollandi Acta Sanctorum. *Hildegardis.*

Summa Theologica. This title appears in a very ancient manuscript catalogue of Wiclif's writings, which is in the Imperial library at Vienna.* The work here called *Summæ theologica,* is described as consisting of twelve chapters, the titles of which are as follows: 1. *De Mandatis;* 2. *De statu Innocentiæ;* 3, 4, 5. *De dominio;* † 6. *De veritate scripturæ;*‡ 7. *de Ecclesiâ;* 8. *De officio regis;* 9. *De postate papæ;* 10. *De simoniâ;* § 11. *De apostasiâ;* 12. *De blasphemiâ.*

Epistola, de peccato in Spiritum Sanctum. Bib. Pal. Vind.

Litera parva ad quendam Socium. [Rad. Strodum.] Bib. Pal. Vind.

Litera ad Episcopum Lincoln. de amore, sive de quintuplici quæstione. Bib. Pal. Vind.

Epistola ad Archiepiscopum Cantuar. Bib. Pal. Vind.

Epistola de Episcoporum erroribus. It is also entitled, *Octo in quibus seducuntur simplices,* and *de seductione simplicium.* A copy of the treatise is in English in C. C. Coll. Camb.

Epistola ad Papam Urbanum VI. A Latin copy is preserved in the British Museum, Cott. MSS. and it is printed in Lewis's Life, p. 283, from an English version in Fox's Acts and Monuments.

De Eucharistiâ et pœnitentiâ. Bib. Pal. Vind. In this treatise Wiclif opposes the doctrine of transubstantiation, and questions the use of auricular confession.

Epistola ad simplices sacerdotes. In this short epistle Wiclif maintains these three points: 1st. That priests should have a sufficient temporal provision made for them, which they should enjoy as long as they may continue to deserve it. 2dly. That priests should not be multiplied in number beyond what the necessary offices of religion require. 3dly. That they should be industrious in the discharge of their duties, particularly that of preaching; a duty most scandalously neglected by the clergy in those times. A MS. copy of this epistle is in the British Museum. Bib. Reg. 17 B. xvii.

De octo quæstionibus propositis discipulo. Bib. Pal. Vind. It is a letter upon the subject of tythes.

De Animâ. A part of this Treatise is in the British Museum, Bib. Reg. 7 B. iii. entitled, *De incarnatione verbi.*

* Bibliographia Wiclefiana, sive elenchus multorum ejus operum cum eorum initiis, unde catalogi Balei et Tanneri non parum suppleri et perfici possint. Inter alia disco, tractatus varios, qui nunc separatim feruntur, partes esse *Summæ Theologicæ* nostri.——Verum id esse, vel horum librorum initia comprobant. Cod. Sæc. xv. Denis Cat. Lat. Theol. MSS. in Bib. Pal. Vind. 391. xii. In C. C. Coll. Oxford, is a MS. entitled, Quædam abstracta ex SUMMĀ, Doctoris Anglici, J. Wiclefi. MS. 116.

† In the Imperial library at Vienna, are two copies of the treatise, "De dominio." It consists of three books; the 1st. De dominio civili," the 2d and 3d, "De dominio divino." From the book "De dominio civili." 44 errors were extracted by the Catholics. MS. Twini, A. 220. There is an English version of the two books, "De dominio divino," in Trin. Coll. Dubl.

‡ A copy of the treatise "De veritate scripturæ," is in the Bodleian library, Arch. A. 3021, 32.

§ 24 erroneous opinions were objected to Wiclif from this tract. MS. Twini, A. 217.

De virtutibus et vitiis. It is a very short tract, in English, in the British Museum. Cott. MSS. Titus D. xix. upon various points of practical duty, classed under the following heads: *The seven werkis of mercy, bodily and goostly: five bodily wittis; five wittis goostly: the cardinales virtutes; three goostly virtuis; septem mortalia peccata.** In Bibl. Reg. 7 A. xxvi. is another copy of this tract, which varies considerably from the former; in some instances the chapters are abridged, in others the language considerably altered, a liberty very common with the transcribers of those times. This MS. varies from the preceding in another respect, as it treats of the vii *sacramentis*, vi *maneris consente to synne;* iv *thyngis that neden to man.*

Pauper rusticus; Confessio derelicti pauperis; and *the Pore caitif*, are various titles of the same book; which may with propriety be called, "The Poor Man's Library." It is a volume of small tracts, written in English, for the purpose of instructing the lower orders of the community in the most useful precepts of the Christian religion. The author in his introduction thus speaks of his work: "This tretys compiled of a pore caitif, and nedi "of goostli help of all Cristen peple, bi the greet merci and help of God, schal teche "symple men and wommen, of good wille, the rizt wey to heuene; if thei wol bisie hem to "have it in mynde, and worche yere after, without multiplicacion of manye bookis, &c." After this preface follows a discourse on belief, introducing the *Apostles' Creed*,† which is commented upon; next, the *ten commandments*, ‡ with a comment also, and with an appendix, shewing that the decalogue is fulfilled in the love of God and our neighbour; to this tract the author has prefixed a prologue: then follows the *Pater noster*, with its prologue and comment; to this succeed *swete sentencis exciting men and wommen to heuenly desiir;* § this tract is followed by *virtuous, patience; of Temptacioun; the chartre of heauen;*‖ *of goostli bateile; the name of Jhesu; the love of Jhesu; the desire of Jhesu;*¶ *of veri meekness; the effect of mannis will; actyf and contemplatif lyf;*** *the mirroure of maydens*, in 5 chapters, with the prologue on *chastity*. At the conclusion of the mirrour are these words, "here endith this book that is clepid the *Pore caitif*."

* These were technical divisions in the religion of those times, as may be seen in the constitutions of ABP. Pecchem, where it appears that it is ordeyned and decreed by "holy chyrche, that every curate hauyng cure of "soule, shall shewe, and declare unto his parysshens foure tymes in the yeere, the xiii artycles of the faythe, "the x commaundementes of our Lorde God, the vii werkes of mercy, the vii deedly synnes, with the braunches "therof, the vii pryncypal vertues, and the vii sacramentes of holy chyrche, with other thynges necessary as "shall appere hereafter." Exornatorium Curatorum.

† It is also called *In symbolum fidei.*

‡ *Observationes piæ in decem præcepta*, is another title of this commentary. There is a Latin version of this tract in the Bodleian library, entitled, *Compendium decem præceptorum.*

§ This is also called, *the counceil of Christ.*

It is sometimes entitled, *Diploma cæli*, and also *charta cœlestis hæreditatis.*

¶ There is a copy of this, and the two preceding tracts, in the Bodleian library. Arch. B. 65.

** In the Bodleian library, Arch. B. 65, is a copy of this treatise, entitled, *De vitâ activâ et contemplativâ.*

Expositio orationis Dominicæ. This is a different comment on the Lord's Prayer from that which makes a part of the collection of tracts called, "The Pore Caitif." It is much more violent against the corrupt doctrines of the church of Rome. In Lambeth library, Cott. MSS. 594, is a transcript of the "Prologus in expositionem orationis Dominicæ." Herein are condemned the lucrative Catholic tenets of works of supererogation, indulgences, and auricular confession, and the Romish hierarchy are reproved; for withholding from the people the scriptures in the vernacular tongue.

Expositio decalogi. This is in English, in the British Museum, Cott. MSS. Titus D. xix. It is a larger and more full exposition of the commandments than the comment contained in the "Pore Caitif."

Contra Monachum de S. Albano. This is an answer to Simon Southery's (a monk) attack upon Wiclif's opinion of the sacrament of the Eucharist.

De triplici vinculo amoris. Bib. Pal. Vind.

Ostiolum Wicleſi, or, Wickliffes Wicket. This little work written in English, is against the doctrine of transubstantiation. It has been printed several times. The first edition was printed at Norenberch, 1546, 8vo; of the second edition* I know no more than what the third informs me in its title, which is as follows: "Wicklieffe's Wicket, faythfully ouer-" seene and corrected after the original and first copie. The lack wherof was cause of "innumerable and shamfull erroures in the other edicion. As shall easily appear to them "that lyste to conferre the one with the other. Ouerseene by M. C."† It is a 16mo. without date, place, and printer's name; and the language of it is accommodated to that of the time in which the book was printed. The last edition appeared in 1612, printed at Oxford, in 8vo, and was edited by the learned Henry Jackson, of Corpus Christi College, Oxford. A copy of the first edition of this very rare book is in the Bodleian Library; of the third in Lambeth Palace library; and of the last in the British Museum.

De compositione hominis.

De homine misero.

Scholia scripturarum.

Glossæ scripturarum.

Glossæ vulgares.

Glossæ manuales.

Glossa novella.

Commentarii vulgares. It is very probable that the six preceding titles are various descriptions of the same work.

Lectiones in Danielem.

* Henry Denham is said to have printed, in 1567, an edition of this Treatise of Wiclif's. Herbert's Typograph. Antiq. *H. Denham.*

† To this edition is added, an epistle to the reader, with the protestation of John Lasfelis, late burned in Smithfield, and the testament of W. Tracie, expounded by Wm. Tyndall, and John Fryth.

In Apocalypsin. This is an exposition, in English, upon the Book of Revelations. It is in the British Museum.

Homilies. The Homilies of Wiclif are very numerous. They are written in English, and consist of expositions on those portions of scripture, selected for the Epistles and Gospels appointed (after the use of Sarum) to be read on Sundays, and on the fasts and festivals throughout the year. In the catalogues hitherto given of his works, they are thus described, *sermones in epistolas,* in Evangelia dominicalia, festivalia, ferialia et in commune sanctorum, & sermones hyemales et æstivales.* A very complete copy of Wiclif's Homilies on the Epistles and Gospels, used upon all occasions throughout the year, following the order of the calendar, is in the British Museum, Bibl. Reg. 18. B. ix. In the very valuable and curious library of Mr. Douce, of the British Museum, is a copy of some of these Homilies, thus arranged; *Conciones in evangelia dominicalia, in vigilias sanctorum et ipsas festivitates, in evangelia communium sanctorum, in evangelia ferialia.* Separate Homilies are to be found in various libraries, thus entitled, *de surdo et muto apud Marcum; in* xvii *cap. Johannis; de divite apud Marcum; si quis sitet; de Christo et Anti-Christo; in Matt.* xxiii; *de pharisæo et publicano; de morte.*

Sermo in festo omnium Animarum; de sermone domini in monte, and *octo beatitudines,* are various descriptions given of the same discourse. It is a sermon on the first part of our Saviour's discourse on the mount. It is in English in the British Museum, Cott. MSS. Titus, D. xix. Wiclif was charged with having uttered in this discourse, 74 erroneous opinions. MS. Twini, A. 216.

Translatio Clementis Lanthoniensis. Clement, Prior of Lanthony, who flourished about the year 1154, compiled, in Latin, a harmony of the Gospels. This work was so esteemed by Wiclif, that he translated it into English. I possess a copy of this version; it is a MS. of the xivth century, in 12mo. In the British Museum, Harl. MSS. 1862, is a very beautiful MS. of this work.†

THE OLD AND NEW TESTAMENT TRANSLATED INTO ENGLISH. This great and extraordinary work is very fully considered in the historical account of the versions of the scriptures, which follows these Memoirs.

Trialogus. This work derives its title from the circumstance of its being written in the form of a conversation between three speakers, viz. Alethia, or Truth, which represents a sound divine; Pseudis, or Falsehood, which stands for the unbeliever; and Phronesis, or Wisdom, which

* In the British Museum, Harl. MSS. 1730, is a MS. volume of Wiclif's Homilies upon the dominical Epistles, called *Wicliff's Postills.*

† This Manuscript belonged in the year 1566, to Francis, Earl of Bedford, a great collector of the writings of Wiclif: which writings were bequeated by this Earl to Lord Burleigh, Lord High Treasurer. The MSS. of Lord Burleigh, were dispersed by public sale.

decides like a subtle theologian. This volume may be pronounced to be one of the most important of all Wiclif's writings, as it contains a summary of his religious sentiments. In it is discussed a variety of theological subjects, and most of the errors and corruptions of the Romish Church are detected, exposed, and confuted with just discernment, undaunted courage and incomparable skill. It is so deeply tinctured with the metaphysics of the schools, that, to readers in general, it contains many passages which are quite unintelligible. From the book under consideration, many of those conclusions were extracted which caused Wiclif to be condemned in England, at Rome, and Constance, as an heretic. In the author's life time this treatise was attacked by Wm. Widefort, a Franciscan Friar. The Trialogue was printed in the year 1525, with the following title. *JO. WICLEFI viri undiquaque piissimi, dialogorum libri quatuor quorum primus divinitatem et ideas tractat; secundus universarum creationem complectitur: tertius de virtutibus vitiisque contrariis copiosissime loquitur: quartus Romanæ Ecclesiæ sacramenta, ejus pestiferam dotationem, Antichristi regnum, fratrum fraudulentam originem atque eorum hypocrisim variaque nostro ævo scitu dignissima graphice perstringit, quæ ut essent inventu facilia, singulorum librorum tum caput, tum capitis summam indice pernotavimus.* M. D. XXV. 4to. This volume consists of 175 leaves in Roman letter, numbered with capital numerals, besides six leaves containing the prologue and index. It is without the name of place or printer. A celebrated Bibliographer * has asserted, from the conformity of the type of this volume, with that of the works printed by Oporin, at Basil, that it came from that author's press. Herbert, on the other hand, conjectures (vid. Typographical Antiquities, p. 1535,) that this book was printed by Valentia Kob, as it has the same compartment with a book of his, entitled, " Nova medicinæ methodus curandi mor-" bos, ex mathematicâ scientiâ deprompta; ab Joanne Hasfurto Virdungo." The Editor of this edition of the Trialogus was Otho Brunsfells. It is a volume of extreme rarity, as the court of Rome seized and burned every copy that could be procured. A copy, in most excellent condition, is to be seen in the Cracherode Collection, at the British Museum. There are other copies of it in the libraries of the Cathedral at York, of Lambeth Palace, and of Trinity Coll. Cambridge.

De dotatione ecclesiæ, and *de dotatione Cæsareâ,* are the same treatise. In Denis's Catalogue of the Latin Theological MSS. in the Imperial library, at Vienna, it is called *Supplementum ad Trialogum.* From this tract 14 erroneous opinions were objected to Wiclif. MS. Twini. A. 221.

The grete sentence of curs exponed. In English in C. C. Coll. Camb. This is one of Wiclif's larger treatises; it consists of 29 chapters, and was written about the year 1382. It is a defence of one of the conclusions, viz. " that temporal Lords may, at their pleasure, " take away temporal goods from churchmen, who are habitual delinquents," which were

* De Bure. Bibliotheque Instruct. No. 628.

condemned at the council held at the monastery of the preaching friars.* There is a tract ascribed to Wiclif, entitled, *Contra concilium terræ motus*, which is also a vindication of himself, against the charges exhibited against him at this council, which he called "the counsayle of Heredyne:"† whether this differs from that entitled, "The grete sentence of curse exponed," I have no means of ascertaining.

Why pore priests have no benefices. It is in English in C. C. Coll. Camb. and is printed in Lewis's Life of Wiclif, p. 287. The reasons given by Wiclif why poor priests receive no benefices are, in his own words, summarily as follows: "First, for dread of Symony; for "commonly Prelates taken the first fruits, or other pensions, or holden curates in office in "their courts or chapels or other vain offices far fro priests life taught and ensampled of "Christ and his apostles: so that commonly such benefices comen not freely as Christ "commandeth, but rather for worldly winning or flattering, or praising and thank of mighty "men and Lords, and not for ableness of kunning of God's law, and true preching of the "Gospel, and ensample of holy life. Secondly, pore priests refuse benefices with cure of "souls because they dreden of mispending of pore mens goods. And this is more dread "than the first anemptis [concerning] their own persons. For priests owen to holde them "paide with food and hiling [raiment]; and if they have more it is pore mens good as their "own law, and Jerom and God's law seyn, and they ben keepers thereof and procuratours "of pore men. But for institution and induction he shall give much of this good that is "pore mens to Bishops officers, Archdeacons and officials, that ben too rich. Thirdly, tho' "pore priests mighten have freely presentation of Lords, &c. yet they dreden sore that by "singular cure ordeyned of sinful men they shulden be letted fro better occupation, and "fro more profit of holy church. For now they ben free to flee fro one city to another "when they ben pursued of Antichristis Clerks. Also now they may best without chal-"lenging of men go and dwell among the people where they shullen most profit, and in "covenable time come and go after stirring of the Holy Ghost, and not be bounden by "sinfull mens jurisdiction fro the better doing."

The following books, which by some of Wiclif's biographers have been attributed to him, are certainly the productions of other authors.

De tribus sagittis, and *Speculum peccatoris*, were both written by Hampole.

The Confession of St. Brandoun, and *ghostly and fleshly love*, which is part of a treatise called "the armour of discretion," were not from the pen of Wiclif.

Elucidarium Bibliorum, and, *Prologus ad integram Bibliorum versionem*, are different titles of the same book. It is in English, and a 12mo. MS. copy of it is to be seen in the British Museum, Harl. MS. 1666: it is imperfect at the end. The design of this work is to give a summary of the several books of the Old Testament, with certain declarations of

* See page xxiv. of these Memoirs. † Heredyne is in the English of Wiclif's time an earthquake.

their authority and use. It has been twice printed. The first edition came from the press of John Gowghe, in 1536; it is printed in 12mo. and is entitled, *The dore of Holy Scripture.* In the printer's epistle, which is prefixed to this little work, we are told, "that it is the "prologue of the fyrst translatione of the Byble out of Latyn into Englyshe." The second edition was put forth in the year 1550, by Robert Crowley, bearing this title: *The path-way to perfect knowledge, the true copye of a prologue, wrytten about two hundred yeares paste by John Wycklyffe (as maye justly be gathered bi that, that John Bale hath wrytten of him in his Boke entitled, the summarie of famouse writers of the Ile of Great Britaine) the original whereof is found written in an olde Englishe Bible betwixt the Olde Testament and the Newe. Which Bible remaineth now in the Kyng hys Maiesties chamber.*

This very curious little volume exhibits, in almost every page, some one or other of those opinions which were maintained by Wiclif, and it has therefore been considered as the work of that venerable Reformer. That Wiclif was not its author, but that it was the production of one of his disciples, who wrote it some time after the death of his great master, may be incontrovertibly proved by arguments drawn from the internal evidence which the book affords. For instance; in chapter X. of this work, the author of it quotes a writer whose earliest productions were not penned till some time after Wiclif's decease: "and as *Parisience* seith "whenne ze maken a couetouse priest to stand at the auter ye maken a maldworp stonde "ther inthe stede of crist." Who "Parisience" was, we are informed, in the printed editions of the Prologue,* where the name is mentioned more fully, viz. "as Johan Gerson "Parisiensis saith," &c. Gerson † was not born till 1363, and consequently not likely to have become an author till after the death of Wiclif. Again; in chapter xiii. where the author of this prologue is lamenting the obstacles which the University of Oxford had thrown in the way to the study of the scriptures, he says, "alas the moost "abomynacion that euer was herd among cristen clerkis is now purposid in yngelond "bi worldly clerkis and feyned religiouse, and in the cheef universitee of oure reume, as "manye trewe men tellen with greet weylyng, this orrible and deuels cursednesse is purposid "of cristis enemyes and traytouris of alle cristen puple, that no man schal lerne dyuynite

* The printed editions so far differ from the MS. from which, on account of its superior authority, I have made my quotations, that the language is altered, and sentences sometimes are paraphrased to make the book more intelligible to persons living at the time in which the volume was printed.

† John Charlier Gerson, one of the most eminent theologians of his time, was born in 1363, at Gerson, a village in Champagne, near Rhetel. He was educated at the College of Navarre, in Paris, and afterwards was Chancellor and Canon of the Church of Paris, whence he acquired the name of Parisiensis. He died in 1429. On account of his piety, and theological learning, he was distinguished in his lifetime by the titles of *evangelical, and most christian.* He wrote a great many works, which have been justly valued, and frequently printed. The best edition of them was printed at Antwerp, in 1706, in 5 Vols. Fol. From the time of St. Bernard, says Du Pin, the church never had an author of greater reputation, more profound knowledge, and more solid piety, than Gerson.

" neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid " in art and hath been regent tweyne yeer aftir, this wolde be ix yeer either x before that he " lerne hooly writ." This is written with reference to a statute which, though first enacted in 1251, had become obsolete till it was revived in 1387,* three years after the decease of Wiclif. In the melancholy catalogue which the author of the prologue, in his xiii[th] chapter, has drawn up, of the crimes of the most depraved ecclesiastics, he alludes in the following passage to the articles which, with a view to the reformation of the Church of England, were presented by the Lollards to the Parliament held in the 18th of Richard II. † " The second " orrible synne is ———— and strong meyntenaunce thereof, as it is knowen to many per- " sones of the reume, and *at the last parlement.*" This passage not only proves that the book in question could not have been written previous to the year 1395, but moreover informs us very nearly of the precise date of its composition. To give one instance more; in chapter xv. the author of the prologue makes mention of a translation of the Bible in English prior to his own version: " The common Latin Bibles stand more in need of correction than doth the " Englyshe Bible of late translated." That this prior translation could be only Wiclif's, the reader may be informed by consulting the Historical account of the Versions of the Scriptures which follows these Memoirs.

Commentarii in Psalterium, et Cantica sacra. Wanley ‡ and Lewis,§ finding in these Commentaries some opinions agreeing with those held by Wiclif, have conjectured this production to be his. In opposition to their opinion I have to observe, that all the MS. copies of this work which I have seen, are written in a dialect which Wiclif was never known to use; and further, upon comparing the version of the Psalms and Hymns, on which the author comments, with the Psalter translated by Richard Rolle, of Hampole, I find the agreement so exact, as to put it beyond doubt, that these Commentaries are the work of that Hermit.

The works of the Evangelist of our Reformation were, as long as Wicliffism swayed the sentiments of mankind, in so great request, that they were industriously collected, and eagerly perused. To annihilate writings, the depositaries of opinions which the Hierarchy felt to be subversive of their interests, the Church of Rome resorted, without scruple, to every means which fear and its associate, cruelty, suggested, and which power had at its command. In the lifetime of Wiclif the students at Oxford were forbidden to read his productions, and as many of them, as could be procured, were publicly burnt in the presence of the Chancellor of that University. Arundel, Archbishop of Canterbury, perceiving the rapid strides which Wicliffism was making through the land, prohibited the sale of his books under the severest penalties. In these and after times, the readers of them were not only arrested, imprisoned,

* Wood's Hist. and Antiq. Oxon. An. 1387. † Fox's Acts and Monum. An. 1395. Vol. I.
‡ Catalogue of Harleian MSS. 1806. § Life of Wiclif, p. 150.

banished and excommunicated, but, when the persecution of the Lollards was at its most cruel height, frequent alas! were the instances in which they were condemned to the fire with the volume, which the Catholic so feared and detested, suspended from their neck.* In Bohemia, a country in which the opinions of Wiclif had been early planted, and had taken deep root, the writings of the English Reformer, met with the same fate as in Britain.† But happily this savage and detestable conduct failed of its intended effect. The cruelties which had been exercised upon the persons of the Lollards, excited in the people compassion for the sufferers, and roused a spirit of indignation against their persecutors; and the works of Wiclif, which the Church of Rome, with all its unnatural and enormous power could never suppress, continued to be still read, and the more they were read, the more did they awaken that spirit of inquiry, which eventually effected the establishment of that reformed Religion, which is a constituent part of the glory, and contributes so essentially to the happiness of Great Britain.

* Fox's Acts and Mon.

† Camerarü Historica narratio de Fratrum orthodoxorum ecclesiis, p. 31.

AN

HISTORICAL ACCOUNT

OF THE

Saxon and English Versions of the Scriptures,

PREVIOUS TO

THE OPENING OF THE XVTH CENTURY.

AN

HISTORICAL ACCOUNT

OF THE

SAXON AND ENGLISH VERSIONS OF THE SCRIPTURES,

PREVIOUS TO

THE OPENING OF THE XVTH CENTURY.

THE early history of every nation is so enveloped in obscurity, that very few satisfactory documents are to be obtained, either of its religious, or civil antiquities. Those, who first attempted to write of times, of which they had no literary monuments to consult, could only record what they collected from the corrupted sources of tradition; and hence, the confused relations, and the perplexing contradictions, which appear in their respective histories. The truth of what is here advanced, is exemplified in the instance of the accounts relating to the first planting of Christianity in Britain. The persons who are reputed to have been the first missionaries to this country, are almost as numerous as the writers who assert their claims, and the arguments in favour of one above another, are equally defective, for want of sufficient evidence to strengthen their titles to a preference. Vague as are the assertions, and divers as are the opinions of men with respect to the individuals who first preached the Gospel in Britain, yet all* seem agreed, that the sound of its glad tidings were heard, so early as before the conclusion of the first century, in those parts of the island which had become a province to the Romans. Such was the tyranny of ignorance in these rude times, that the generality of mankind could only come to the knowledge of revealed truth, as they heard it from others, qualified to inculcate it. It was the policy of the Romans† to endeavour to propagate their

* Baronii Annal. Tom. 1. An. 61. Usserus de Brit. Eccl. primord. c. 1. Collier's Eccles. Hist. Cent. 1.

† Tacitus informs us, that in the time of Agricola, the Latin Grammar became, in Britain, one of the first, and most indispensable branches of a liberal education. Vita Agric. c. 21.—That language was so generally understood and spoken in this country, that Gildas, its earliest historian, says, that Britain might then have been more properly called a Roman, than a British island. Gildæ Hist. in init.

language in every country in which they had established their power; hence, as learning began to appear, the better informed among the members of the infant church, had it in their power to read the inspired writings in a Latin version, the only translation then intelligible to a Briton. In the middle of the IVth century, when the Roman power in this country began to decline, literature and Christianity languished, and in the Vth century, they were nearly extirpated by the ignorant and idolatrous Saxons. These Pagan invaders were converted, by degrees, from the faith of a most wretched superstition, and the practice of most sanguinary ceremonies. As the religion of the benevolent Redeemer of mankind gained ground, the condition of our ancestors began to be considerably ameliorated;* the peaceful arts were successfully cultivated, and the hitherto confined circle of the sciences was becoming every day more extended. Under these promising circumstances, Religion, with Learning for her hand-maid, stepped more boldly forth, and with no other art, than that of persuasion, and by no force, but that of truth, rapidly enlarged her mild dominion over the hearts and understandings of men. The Scriptures, which had hitherto been a sealed book to the generality of mankind, were now beginning to be gradually unfolded. Their first dawn was in the VIIth century, when some of the most remarkable portions of Sacred history appeared in a paraphrastic poetical version, which was made by Cædmon,† a monk, whose piety led him to cultivate religious poetry. This earliest specimen of Saxon poetry, was published by Junius, at Amst. 1665. 4to. It opens with the fall of angels, and the creation of the world. It proceeds to the history of the first parents of mankind; of the deluge; of the departure of the children of Israel from Egypt, and their entrance into the land of promise. It recounts, also, some of the actions of Nebuchadnezzar and Daniel. It abounds with periphrasis and metaphor, the earliest figures and the universal characteristics of ancient poetry. Literal translations of the sacred songs of the Bible, and of the lessons which the church had selected for the daily service, were put forth in the following century. In the early part of the VIIIth century, Aldhelm,‡ Bishop of Sherborn, and Guthlac,§ the first Saxon anchoret, are each reputed to have produced an Anglo-Saxon version of the Psalter. It was the opinion of Spelman, the younger, that the former of these versions was lost before the time of Alfred.‖ Among the Cotton MSS.¶ is a most ancient Psalter; for it has well-grounded pretensions** to be one of the books which Pope Gregory the Great sent to Augustin, first Archbishop of Canterbury, soon after his arrival in England.††

* Turner's Hist. of the Anglo Saxons, vol. 4. B. 6. c. 6.

† Cædmonus divinâ gratiâ specialiter insignis, carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret hoc ipse post pusillum verbis poeticis maximâ suavitate et compunctione compositis, in suâ, i. e. Anglorum linguâ, preferret. Canebat autem de creatione mundi, et origine humani generis, et totâ Genesis historiâ, de egressu Israel ex Ægypto, et ingressu in terram repromissionis, ac de aliis plurimis sacræ Scripturæ historiis. Beda. lib. 4. Histor. c. 24.

‡ Baleus de Script. Brit. Cent. 1. c. 83. Epist. Adhelmi ad Eadfridum in Auctar. Hist. Dogmat. Usserii a Whartono, p. 351. § Usserii Hist. Dogmat. p. 104. ‖ Translationem Adelmi ex Danicâ tempestate periisse verisimile est. Præf. ad Psalterium. ¶ Vespas. A. 1. ** Wanley, Cat. MSS. Vett. Septent. p. 222.

†† Anno 596.

The MS. is in Latin and Saxon. The Latin text is written in that thin light hand, which characterises MSS. penned in Italy. When, and by whom, the interlinear Saxon version was made, has never been ascertained, though all seem agreed that it is of very high antiquity.*

The celebrated Bede, surnamed the Venerable, amidst his numerous employments, was largely occupied in promoting the study, and in facilitating the reading of the Scriptures. In his works are enumerated commentaries on most of the books of the Old and New Testament, and a Saxon translation of the Gospel of St. John.†

Eadfrid, Bishop of Lindisfarne, is reported by some writers, from conclusions drawn from one or two sentences of an obscure epistle of Aldhelm's to this Bishop, to have translated into his vernacular tongue several books of the Bible: others, again, and with better reason on their side, deny this. That, in honour of St. Cuthbert, he transcribed, about the year 680, while he was yet a monk, with great care and labour, the gospels in the Latin tongue, following the version of St. Jerom, is beyond dispute.‡ Ethelwold, his successor in the see of Lindisfarne, ornamented, at his own cost, the MS. with golden bosses and precious stones, and with the assistance of Bilfrid, an anchoret, decorated it with illuminations of the most intricate and elaborate workmanship.§ An interlinear Saxon-version, the most valuable portion of this singularly curious MS. was afterwards added by Aldred, a priest. Saxon scholars differ materially in their opinions of the age in which this Anglo-Saxon version was written. Mr. Henshall, who published Aldred's translation of the Gospel of St. Matthew from this MS. with Bishop Ulphilas's Mæso-Gothic version of the same Evangelist, pronounces the former to be the production of the VIIIth century.‖ Mr. Ingram, late Saxon professor in the University of Oxford, supposes that it was made 360 years after the Latin version, which it accompanies.¶ The learned Humphrey Wanley, a more sober critic than the one, and more experienced than the other, at-

* Smithii Bib. Cott. Hist. et Synopsis, p. xxxv. † Cuthberti Vita Ven. Bedæ. ‡ Smithii Biblioth. Cotton. Hist. et Synopsis. p. xxxiii. and Mareschalli observationes in versionem Anglo-Saxonicam. p. 492.

§ The ornaments of this book which now remain, (for of its gold and precious stones it has been long since plundered) are pictures of the Evangelists prefixed to their respective gospels; many capital letters beautifully illuminated, and four tessalated tablets, each most laboriously executed, and containing a fanciful design of the cross, painted with a rich variety of brilliant body colours. The pictures of the evangelists are to be seen engraved in Strutt's Horda Angel Cynnan. Vol. 3.; and there is a fac-simile of an illuminated capital letter in Astle's Origin and Progress of Writing. ‖ Henshall's Etymological Organic Reasoner, p. 53.

¶ "I find an Aldred, or Ealdred, mentioned in the Saxon Chronicle, who, on the death of Archbishop Kinsey, "having gone through some previous degrees of preferment, was promoted to the see of York, in the year 1060. "I take him to be the same Aldred, or Ealdred who is mentioned also in the Saxon Chronicle (anno 1047) as one "of the English bishops who went to Rome to attend a synod, or council there in that year. And as the lan- "guage of the gloss itself is Dano-Saxon, it appears almost certain, that it was written not long before this time, "and probably by this same Aldred, who seems to have been shortly after rewarded for his piety, learning "and humility, by being chosen a Bishop, and afterwards, Archbishop of York." Ingram's Inaugural Lecture on Saxon Literature, p. 43.

tributes it to the time of Alfred.* The DURHAM BOOK, the name of this volume of most venerable antiquity, is preserved among the Cotton MSS. in the British Museum,† and is the finest specimen of Saxon calligraphy and decoration extant.

The Anglo-Saxon version of the Gospels which appears entitled to the next claim to antiquity‡ is the RUSHWORTH§ GLOSS, now deposited in the Bodleian library,‖ at Oxford. It contains the four Gospels in Latin written in a large hand, similar to that of the Durham book, and probably about the same time,¶ and over each line of the Latin is a corresponding line of Saxon, written about the Xth century. At the end of St. Matthew's gospel, we are informed that "Farmen Presbyter thas boc thus gleosode." *Farman Priest this book thus glossed.* At the end of the volume "The min bruche gibidde fore Owun the thas boc gloesede Færmen "thæm preoste æt Harawada." *He that of mine profiteth bead* [pray] *he for Owen that this book glossed, and Farman the Priest at Harewood.* After this follow, in Saxon characters, these words, "Macgregol dipincxit hoc euangelium quicunque legerit et intellegerit istam "narrationem orat pro Macreguil scriptori." From the volume itself, therefore, we are informed, that the Saxon version was the joint production of Farman and Owen, and that Macregol was the Saxon scribe, and its decorator. Its ornaments consist of delineations of the four Evangelists, and divers coloured initial letters. The volume is in a small degree imperfect, wanting a few leaves at the beginning.

In the library of Benet College, Cambridge, is a MS. containing another Saxon version of the Gospels. Its author is unknown. It was written a little before the conquest; and appears to be a transcript of an older MS.** In the Bodleian Library†† is a MS. of the same version, which bears evidence of having been written at various times by different persons. The Gospel of St. Matthew seems to have not been completed by one translator alone.‡‡ From the

* "De Aldredi ætate nihil certi habeo quod dicam. Ex dialecto autem Glossæ, et manu in qua scripta est, "illum circa tempora Ælfredi regis floruisse existimo." Wanleii Cat. Librorum Vett. Septentrionalium, p. 252.

† Nero D. IV. Its original depository was the episcopal church of Lindisfarne. When this religious edifice was ruined by the predatory Danes, in 793, the monks were obliged to leave their abode in Holy Island, and to seek for another asylum. In their passage to the Northumberland coast, this book of the Gospels, which they had borne away as their most revered treasure, fell into the sea. Some historians relate, that it was three days in the water; others, that the tide ebbing much farther than usual, it was found upon the sands three miles from the shore; but all attribute its preservation to the merits of St. Cuthbert. After its recovery, it was deposited in a monastery at Chester, where it remained, till the monks were again obliged by the Danes to emigrate. In the year 995, they settled at Durham. The recovery of this volume from the destruction with which it had been threatened by the devouring deep, was an event, from which the monks of Durham derived considerable advantage. They pretended that this book was endowed with miraculous powers, and hereby imposed upon the ignorant and credulous with great success. I refer the reader, who is curious to be informed of the wonderful things which monks have related concerning this book, to Simeonis, Hist. Eccles. Dunelm. ‡ Wanley conceives it to be little inferior in age to Nero D. IV. vid. Cat. MSS. Vett. Septent. p. 81. § So called, because it formerly belonged to John Rushworth, Esq. of Lincoln's-Inn. ‖ D. 24. No. 3964. ¶ Astle Origin and Prog. of Writing, p. 99.

** Nasmith. Cat. MSS. C. C. Coll. Cant. No. 140. †† Formerly NE. F. 3. 15. now MS. Bod. 441.

‡‡ Mareschalli Observat. in Ang. Sax. version. p. 490.

agreement* that subsists between the versions of the two last mentioned MSS. it has been considered as very probable, that the one is a transcript of the other, or that each is a copy of some one older MS. The Bodleian MS. belonged formerly to Matthew Parker, Archbishop of Canterbury, under whose direction† it was published, in 1571, by Foxe,‡ the Martyrologist. The Gospels were printed in Saxon types, and are accompanied with an English version taken out of the Bishop's Bible, and here and there altered to be accommodated to the Saxon. Being found to be inaccurately transcribed and incorrectly printed, they were afterwards revised by Junius in conjunction with Dr. Marshall, and were published together with the Mæso-Gothic fragments ascribed to Ulphilas.§ For this purpose, Junius collated six MSS. the Oxford, the Cambridge, the Benet, the Hatton, the Durham Book, and the Rushworth Gloss. Marshall has enriched the volume with many observations upon this version, and has particularly noticed those passages, which, at variance with the readings of the Vulgate, as its text now stands, agree with the Codex Bezæ. Hence it is a fair conclusion, that the Anglo-Saxon was translated from the Vetus Italica, or old Latin version, as it stood before it was corrected by St. Jerom, and may be of use in determining the readings of that version.‖

Alfred, a prince whose valour, wisdom and learning, have justly procured him the title of "the Great," employed himself with indefatigable assiduity in the pursuit of knowledge, not more for his own pleasure than for the improvement of his subjects. By his erudition and application, he contrived to produce (though the disturbed times in which he lived, and the urgent affairs in which he was, for the most part, engaged, were little favourable to the cultivation of literature) many works admirably calculated to instruct his people in divine and human learning. For the better administration of the civil government, he selected from the Mosaic law

* Mareschalli Observat. in Ang. Sax. version. p. 490.

† Archbishop Parker, in the preface to his edition of Asser's Life of Alfred, alludes to the publication of the Saxon Gospels in these words: "Quatuor Evangelia eâdem linguâ (Saxonicâ) atque iisdem literarum formulis excudi curavimus, et quo facilius ejus cognitionem intelligentiamque comprehenderes, Anglica cum Saxonicis in margine conjunximus, talibusque notis atque figurarum signis distinximus, ut perfacile inter se diversarum linguarum sententiæ comparari queant."

‡ "The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of auncient monumentes of the sayd Saxons, and now published for testimonie of the same. 4to. London, printed by Johñ Dage, 1571." The volume is dedicated by Fox to Queen Elizabeth, and the presentation-copy, which was given into the Queen's own hands by Foxe, is in the British Museum.

§ The first edition was put forth in 1638, printed in London, and contains fragments, both of the Old and New Testament. The edition of 1665 was printed at Dordrecht, with the Mæso-Gothic version, and reprinted at Amsterdam in 1684.

‖ "Huth, in his dissertation de mansuetis terræ hæredibus, has indeed called this matter in question, saying, "that the order of the two verses, Matth. v. 4, 5. is inverted in the old Latin versions, but not in the Anglo-Saxon. "To which we may answer, that this is not true in all the old Latin manuscripts, for those of Brescia and Verona, "published by Blanchini, retain the order of the Greek, and such manuscripts were probably used by the authors "of the Anglo-Saxon." Michaelis, Introduction to the New Test. Vol. ii. p. 158.

whatever he thought would tend to establish justice, and secure obedience; hence he translated the ten commandments; and from the 21st, 22nd, and 23rd chapters of Exodus as many passages as were applicable to the ends of his wise legislation; and these he prefixed to that body of laws which he promulgated.* To promote religion, and thereby the happiness of his subjects, he undertook, towards the close of his life, to translate from the Latin into the vernacular tongue the book of Psalms,† but before he could accomplish his pious purpose, his years were brought to an end. It has been asserted, upon the authority of the old MS history of Ely, ‡ that Alfred translated a large portion of the Scriptures. If this had been true, there is, I think, little doubt, but that we should have been able to have corroborated the assertion of the author of that history by other testimony, but no evidence to this effect can be produced. Had Alfred completed a translation of even any detached book of the sacred volume, it is further a probable conjecture, that he would have taken the same method to preserve and publish it for the religious benefit of his subjects, viz. by sending copies to each bishop's see in the kingdom, as he did some of his other translations § which he had made with this pious view.

The Proverbs of Solomon were partially glossed, as appears by a MS. in the Cotton Library; ‖ the Latin text of which was written in the ninth century, and the partial interlineary gloss was probably added in the following one.

Of all the Saxon scholars whose studies were directed to biblical literature, a monk, named Ælfric,¶ seems to have been the only one, who attempted to enable his countrymen to read in their own tongue, the historical books of the Jewish scriptures. In a summary account** of the Old and New Testament, which was written by this pious and learned Saxon, towards the conclusion of the tenth century for Siwerd, a nobleman, we are informed of those parts of the sacred volume which he had at the individual request of several of the most eminent per-

* Præfatio Regis Aluredi M. ad leges suas. Vid. Spelmanni Concilia. Tom. 1. p. 354.

† The Saxon Psalter, published by Spelman the younger, at Lond. 1640. 4to. is said by Hearne, to be Alfred's version, completed by some other hand. (Life of Alfred, p. 212.) Spelman is so far from ascribing it to this great and good King, that he says, "de authore hujus versionis, haud quicquam statuimus." (Præf. ad Psalterium.) Spelman's Psalter was published from a MS. of his fathers, and collated with three other copies. The various readings are placed in the margin. ‡ Hist. Eliens. Lib. ii.

§ See Alfred's letter to Wulfig, Bishop of London, in Asser's Life of Alfred. ‖ Vespas. D. vi.

¶ The little knowledge we have of Ælfric is gathered from his own prefaces and dedications. "He calls himself sometimes monk, and sometimes monk and mass priest, and sometimes abbot. He describes himself as the alumnus of Athelwold, the Bishop of Winchester in Edgar's reign. He sometimes addresses the Archbishop Sigeric, and sometimes the Archbishop Wulstan; the one of York, the other of Canterbury. In one preface he says, he was sent *in the days of Æthelred the King, on the death of Athelwold, by the Bishop Elfeage, to a monastery called Cernel, at the request of the Thegn Æthelmer.* From the mention of these persons it is obvious, that he was born before the reign of Ethelred, and flourished both during and beyond it." Turner's Hist. of the Anglo-Saxons, vol. iv. p. 442.

** This Saxon Treatise wes published with an English version, by William L'Isle, in 1623. In the Bodleian library (MSS. Mareschalli, 72) is a copy of this book, with emendations and corrections, by the hand of Junius the younger.

sons of his time translated into the vernacular language. The list is as follows: The Pentateuch,* Joshua,† Judges,‡ some part of the books of Kings,§ Esther,‖ Job,¶ Judith,** and the two books of the Maccabees.†† The Heptateuch, the book of Job, and the imperfect history of Judith, were published by Edward Thwaites, of Queen's College, Oxford, in 1698.‡‡ Upon this work of Ælfric it must be observed, that it is by no means a complete version of the above-mentioned books. His object was to furnish his countrymen with a translation of those parts of the scripture only, which he conceived to be most important for them to know; and, in the execution of his purpose, though he has sometimes given an accurate verbal translation of the passages he has selected from Holy writ, yet for the most part he has stated, in his own words, only the substance of the precepts inculcated and the history recorded by the inspired penmen.

In the eleventh century the state of England was superlatively wretched. In consequence of the successful invasion of the ferocious Danes, murder and rapine marched hand in hand through the kingdom with wasteful triumph. This scene of horror and desolation was quickly abandoned by the Muses, and, in the absence of learning, religion, corrupted by repeated abuses, soon degenerated into superstition. In these calamitous times, and for some ages after, those who presided over that hallowed fountain of living waters, the scriptures, suffered them to flow with only a niggard stream, and that polluted. In the catalogue of Saxon

* Ælfric, in his Epitome of the Old and New Testament, thus refers to his translation of the Pentateuch; "in all this history," meaning the five books of Moses, "which we have translated into English." L'Isle's version. p. 11. † "This book also I turned into English, for prince Ethelwerd." Ibid.

‡ "Of this, whoso hath desire to hear further, may read it in that English book which I translated concerning "the same." Ibid. p. 12. § "How many Kings there stand in the book of Kings, whereof I have "also translated some part into English." Ibid. p. 15. Under the book of Kings, were comprehended the books of Samuel, of Kings, and of Chronicles. ‖ "The which I briefly after my manner, translated "into English." Ibid. p. 22. ¶ All that we have of the book of Job is probably, I say probably, because I am not able to pronounce with certainty, a scattered text here and there collected from Ælfric's homily upon the history of Job. ** "And Englished according to my skill for your example, that ye "may also defend your country by force of arms against the invasion of a foreign host." Ibid. p. 22. This as written when the Danes used to invade the land. †† "I have turned them also into English "and so reade them you may, if you please, for your own instruction." Ibid. p. 23.

‡‡ The contents of this volume are thus described by the editor, in his address to the reader. "Libellus iste tibi in manum dat insequentes tractatus. 1. HEPTATEUCHUM, seu libros quinque Moysis, ac libros "Josuæ et Judicum; quos sub seculi decimi finem, in linguam suam patriam, seu ANGLO-SAXONICAM "transfudit ÆLFRICUS, adhuc monachus. Hujus unicum habemus MS. exemplar vetustissimum in bib- "liotheca nostra publica, ad cujus fidem hæc expressimus. 2. Librum Job ejusdem ÆLFRICI versiones par- "tem aliam; ad apographum, quod GUL. L'ISLE ex Cottoniiæ bibliothecæ MS. codice descripsit, excusum. "3. Evangelium Nicodemi, ad exemplar D. JUNII, ex bibliotheca Benedictina apud Cantabrigienses depromptum; "cui ad oram adscripsit cl. JUNIUS alterius cujusdam MS. codicis lectiones variantes. Hoc nimirum pseudo- "evangelium, primum Græcé conscriptum, postea Latiné redditum, a viro quopium docto ex Latino ANGLO- "SAXONICUM factum, cum à celeberrimo JUNIO in prœlum paratum foret, tibi haud invidendum duximus. 4. "Agmen claudit historiæ Judith fragmentum scriptum quo tempore Dani apud nos grassarentur."

literature, which the indefatigable Wanley has so ably compiled, we meet with in this later period of Saxon history, a few MSS. of the Psalter, (now and then accompanied by the sacred songs of the scriptures and the hymns of the church,) in Latin and Saxon, which have the appearance of being written about the time of the conquest. Of the Gospels in the Normanno-Saxon dialect, there are only three MSS. yet discovered to exist; the one supposed to have been written in the reign of William the Conqueror, and the other two, about the time of Henry II.* From the general agreement that subsists between these MSS. it is very manifest, that they are all transcripts of the same version. Saxon biblical literature had long been, as we have seen, in its decline, and we may date its fall to about one hundred years after the conquest, when the language had been so far changed as to have assumed that form, which entitles it to the appellation of English. Though learning, soon after the conquest, began to re-illumine our island, yet a long time elapsed before its benignant light beamed upon the science of theology, which was obscured by the grossest darkness. Those of the clergy who were occupied in the pursuits of literature, sought it rather in the paths to which they were directed by interest and ambition, than by piety. Even among the few who, duly impressed with the importance and sanctity of their vocation, were diligent to inform themselves, that they might be better qualified to instruct others, little could be expected from their studies which would illuminate their own minds, or those committed to their solemn charge: for as their reading was seldom extended beyond scraps of scriptural history hideously disfigured, and incredible legends which were equally at variance with reason and truth, they only produced feeble and erroneous expositions of the oracles of God, and delivered unedifying homilies. If any portion of the Bible can now be said to have been attempted to be rendered into the vernacular tongue, it appeared in a prolix paraphrase shackled with metre, and which frequently violated scripture facts. The earliest production preserved † of this kind, is a paraphrase of the Gospels and the Acts of the apostles, entitled, "Ormulum," by one Orme or Ormin, written in the stile of Saxon poetry,‡ without rhyme, in imitation of the most common species of the Latin tetrameter iambic, and in the Saxon character, but in the English language, properly so called, in its dawn and infancy. In a ponderous volume of religious poems in the Bodleian Library,§

* The former of these MSS. is deposited in the public library at Cambridge, of the latter one is among the Hatton MSS. in the Bodleian library, the other in the British Museum. Upon two of these MSS. the following observations have been made by an eminent Saxon scholar. "Cantabrigiensis et Hattonianus ut plurimum inter se conspirant, "sed ab aliis duobus (Oxon et Benedict.) sæpissimé variant dialecto. Horum autem, inferius, ut opinor, seculum "redolentium, Cantabrigiensem habui longé politissimum; Hattonianum veró manu plané recentiori ac stylo "novitatem spirante conscriptum." Mareschalli observationes in Anglo-Sax. Versionem. See further Cat. MSS. Vett. Septent. a Wanleio, p. 76, 152, 181.

† Bodleian library. Junius I.

‡ Wanley, Hickes, both of whom have described this MS. had no notion of its being in metre: this discovery was made by Tyrwhitt. Vid. Essay on the language and versification of Chaucer, Part III. § 3.

§ MSS. Bodl. 779. A prodigious folio volume beautifully written on vellum, and elegantly illuminated, with this title, "Here begynnen the tytles of the book that is cald in Latyn tonge Salus Animæ, and in Englysh tonge Sow-"lehele." It was given to the Bodleian Library by Ed. Vernon, Esq. soon after the civil war. Although pieces, not absolutely religious are sometimes introduced, the scheme of the compiler or transcriber seems to have been,

entitled "Sowlehele," is a mertrical paraphrastic translation of the Old and New Testament, supposed to have been executed before the thirteenth century: and in Corpus Christi College, Cambridge, there is another version of this description, which embraces the principal portion of the history recorded in the books of Genesis and Exodus, apparently coeval with the former, but done by another hand, and written in a different, the northern, dialect. In the same College is a version of the Psalms in English metre, and in the northern dialect. This production, from the ancient cast of its language, and from the hand in which it is written, may be referred to the beginning of the XIVth, if not to the latter end, of the XIIIth century. In the Bodleian Library, and in the Cotton MSS. at the British Museum, are copies of this version revised and improved, if not by the hand of the first translator, yet by some person who lived in or near his time. These early English psalters follow their original, which is the Gallican* psalter, as close as verse will allow, and of the revised translation we may venture to say, that it is one of the most elegant productions of the age which gave it birth.

to form a complete body of legendary and scriptural history in verse, or rather to collect into one view all the religious poetry he could find. Wharton's Hist. of English Poetry, § 1.

* "There are four kinds of Latin psalters, which have passed under the names of *Italick, Roman, Gallican, and Hebraick.* The *Italick* Latin psalter is of the old translation, such as it was before St. Jerom's time. The *Roman* psalter is not very different from the old *Italick.* It is nothing else but the old version cursorily, and in part, corrected by Jerom, in the time of Pope Damasus, A. D. 383. It has had the name of *Roman,* because the use of it began the soonest, and continued the longest, in the Roman offices. It obtained in Gaul near as soon as at Rome, but was laid aside in the VIth century, when Gregory of Tours introduced the other psalter, since called *Gallican.* The *Gallican* psalter is Jerom's more correct Latin translation, made from Origen's Hexaplar, or most correct edition of the Greek septuagint, filled up where the Greek was supposed faulty, from the Hebrew; distinguished with obelisks and asterisks, denoting the common Greek version in those places to be either redundant or deficient. This more correct psalter was drawn up by Jerom in the year 389, and obtained first in Gaul about the year 580, or however not later than 595: from which circumstance it came to have the name of *Gallican,* in contradistinction to the *Roman.* From Gaul it passed over into England before the year 597, and into Germany and Spain, and other countries. The Popes of Rome, though they themselves used the other psalter, yet patiently connived at the use of this, in the Western churches, and even in Italy; and sometimes privately authorized the use of it in churches and monasteries; till at length it was publickly authorized in the Council of Trent, and introduced a while after into Rome itself by Pius V. It was admitted into Britain and Ireland before the coming of Augustine the monk, and prevailed after, except in the church of Canterbury, which was more immediately under the Archbishop's eye, and more conformable to the Roman offices, than other parts of the kingdom. It has been said (Hodius de Text. Bibl. Orig. p. 384.) that this very *Gallican* psalter is what we still retain in our Liturgy, called the *reading psalms,* in contradistinction to the other psalms in our bibles, of the new translation. But this is not strictly true: for the old translation, though it be taken in a great measure from the *Gallican,* has yet many corrections from the Hebrew, (where they were thought wanting) first, by *Coverdale* in 1535, and by *Coverdale* again 1539, and last of all by *Tonstall* and *Heath* in 1541: according to which edition is the psalter now used in our Liturgy. (Durell Eccles. Anglican. vindic. p. 306.) "The *Hebraick* Latin psalter means Jerom's own translation, immediately from the Hebrew, made in the year 391. This, though otherwise of great esteem, was never used in the public church offices." Waterland on the Athanasian Creed, p. 112.

The hundredth psalm is thus translated.

CORPUS CHRISTI COLL. CANT. MS. 278.

Mirthes to god al erthe that es,
Serves to louerd in faines.
In go yhe ai in his siht,
In gladnes that is so briht.
Whites that louerd god is he thus,
He us made and our self noht us,
His folke and shep of his fode:
In gos his yhates that are gode:
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for louerde is hende,
In all his merci do in strende and strande.

COTTON MS. VESPAS. D. VII.

Mirthes to lauerd al erthe that es,
Serues to lauerd in fainenes.
Ingas of him in the sight
In gladeschip bi dai and night.
Wite ye that lauerd he god is thus,
And he us made and ourself noght us,
His folk and schepe of his fode:
Ingaş his yhates that er gode:
In schrift his porches that be,
In ympnes to him schriue yhe.
Heryes oft him name swa fre,
For that lauerd soft es he.
In euermore his merci esse,
And in strende and strende his sothnesse.

It is towards the middle of the XIVth century that we must look for the first literal translation of even a portion of sacred writ. Richard Rolle,* hermit of Hampole, the business of whose life was devotion, and whose amusement was study, translated the Psalms and the hymns of the church into English prose, subjoining to each verse a comment. In the prologue to this VERSIO PRINCEPS of the psalter in English prose, he thus unfolds the plan and object of his undertaking. "In this werke, I seke no straunge Ynglys, bot lightest and communest, and "swilk that is most like unto the Latyne: so that thai that knowes noght the Latyne be the "Ynglys may come to many Latyne wordis. In the translacione I felogh the letter als-mekille "as I may, and thor I fyne no proper Ynglys I felogh the wit of the wordis, so that thai that "shall rede it them thar not drede errynge. In the expowning I felogh holi Doctors. For it "may comen into sum envious mannes honde that knowys not what he suld say at wille that "I wist not what I sayd, and so do harme till hym and tille other." I have selected from a MS. in the British Museum,† the xxiii[d] psalm as a specimen of this translation.

* Richard Rolle, was a hermit of the order of St. Augustine, residing in or near the nunnery of Hampole, near Doncaster, whence he is usually called Richard of Hampole, or Richard Hampole. His writings both in prose and verse are numerous, in which he displayed more erudition than eloquence. His poetry, which is confined to theological and moral subjects, has no tincture of sentiment, imagination, or elegance. He died in 1394, and on account of his piety was reputed a saint by the populace.

† Bib. Reg, 18 D. 1. This MS. contains only the seventy-nine first psalms. In Corpus Christi Coll. Cambridge, are two MSS. viz. Nos. 365, 387, containing a translation and commentary on all the psalms, and on the hymns of the church.

" Our lord gouerneth me and nothyng to me shal wante: stede of pasture thar he me sette.
" In the water of the hetyng forth he me brougte: my soule he turnyde.
" He ladde me on the stretis of rygtwisnesse: for his name.
" For win gif I hadde goo in myddil of the shadewe of deeth: I shal not dreede yueles, for
" thou art with me.
" Thi geerde and thi staf: thei haue coumfortid me. Thou hast greythid in my sygt a bord:
" agens hem that angryn me.
" Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer.
" And thi mercy shal folewe me: in alle the dayes of my lyf.
" And that I wone in the hous of oure lord in the lengthe of dayes."

Hampole being much addicted to poetry produced several compositions of this kind, all of which are upon serious subjects. Amongst his poems we find a version of the seven penitential Psalms, a paraphrase on selections from the book of Job, and another, which is very prolix, upon the Lord's prayer. About this time we have instances of those among the clergy, who were studious of the spiritual welfare of the flock over which they were appointed to watch for good, being piously engaged in translating, for the use of their respective congregations, more or less of such portions of scripture as the church in its service brought more immediately into public notice. Besides the Psalter, of which it is said that there are two or three versions existing, done by various hands in the distant times of which we are speaking, we have parts of the gospels of St. Mark and St. Luke, and of the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews. These translations are for the most part accompanied with a comment. For want of the MS. to consult, I must be content to transcribe from Lewis the specimens which he has printed.

Mark i. 7.

" And he prechyde sayande, a stalworther thane I schal come eftar me of whom I am not
" worthi downfallande, or knelande, to louse the thwonge of his chawcers."

Mark vi. 22.

" When the doughtyr of that Herodias was incomyn and had tomblyde and plesid to Harowde,
" and also to the sittande at mete, the kynge says to the wench."

Luke ii. 7.

"—And layde hym in a cratche for to hym was no place in the dyversory."

Among the MSS. in the British Museum* is a translation, in the northern dialect, of the

* Harl. MSS. 5085.

dominical gospels for the whole year, with an exposition of the same. The following extract is from the gospel for the fourth Sunday in advent.

JOHN i. 19—28.

" And this is the testmoninge of Jon whan the Jues of ierusalim sent prestes and dekenes unto Jon baptist forto aske him what ertow. And he graunted what he was, and oghensaide noght. And he graunted and said, for y nam nought crist. And hii asked him, what ertow than, ertow ely? And he answered, I nam nought eli. And hii saiden, Ertow a prophete? And he answered and said, nai. And hii said to him, what ertow, that we mai ghif answer to hem that sent us, what sais tow of the seluen? I am a uoice of the criand in desert that dresceth our lordes wai as Isaie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him, wharto baptizes tou, ghif thou ne be nought crist, ne heli, ne prophete? Jon answerd to hem and saide. I ghow baptize in water; fforsothe he stode in middes of ghow that ghe ne wot nought, he schal com efter me that is made tofore me of whom inam nought worthi to undo the thwonge of his schoes. Thes thinges ben don in bethaine bighond iordan ther Jon baptized."

From the researches hitherto made, we have met with no attempt towards a complete English version of the books of the Old and New Testament. This vast undertaking was first engaged in by Dr. Wiclif; a work which largely contributes to that glory which irradiates his illustrious name. It has been imagined by some writers,* that an English translation was made before the time of our proto-reformer. The author of the " Elucidarium Bibliorum; or, Prologue to the Bible," in unveiling the plan he pursued in rendering the Scriptures into English, alludes to a version prior to his own. Those who have erroneously supposed this Prologue to be the production of Wiclif, have been obliged to consider this great advocate of reformed religion as not entitled to the reputation of being our first translator of the whole Bible. But as this Prologue (as hath been shewn)† was written some time after the decease of Wiclif, all arguments deduced from this mistaken supposition, are consequently nugatory. A MS. in the Bodleian library,‡ exhibiting the date of M.CCC. VIII. has afforded further ground for the assertion that, the whole of the Scriptures were translated before Wiclif's time. That this date has been falsified, any one may be satisfied by inspecting the manuscript itself, where it is beyond controversy manifest that, between the third C and the Roman numeral V an erasure has been made of a numeral, and that probably another C. Some authors have doubted, whether Wiclif ever translated the Scriptures. When Huss,§ a martyr to Wiclif's principles, and one nearly his contemporary too, speaks of such a production; when among the accusations brought against the reformer by Knyghton,‖ this pious labour seems, in the opinion of that author,

* Archbishop Usher, in his Hist. Dogmat. p. 155. and Dr. James, in his book on the Corruption of the Fathers, part II. place 24. † See the preceding Memoirs of the Life of Dr. Wiclif, p. li. ‡ MS. Fairfax. No. 2.
§ Hussi replicationes contra Joh. Stokes. c. I. ‖ Knyghton de event. Angliæ. p. 2644.

to be his highest offence; when Wiclif, in one of his homilies,* mentions the severe usage he met with, because he dared to enable the people at large, to read in their own tongue, the revealed word of God; and when in every list given of his works by his numerous biographers, mention is always made of his having translated the Scriptures into English, every doubt, upon this point, must, one would think, for the future vanish. Wiclif translated from the Latin vulgate then in general use, and so closely did he follow his text, preserving in many instances even the Roman idiom, that to those not conversant with the Latin tongue, his version must frequently have appeared obscure. What extent of aid he received in this great work, it is not now possible to say; but that he was assisted appears, I think, plain from a MS. of Wiclif's Bible, in the valuable library of Mr. Douce; wherein at the end of a translation of a portion of the book of Baruch, (viz. the two first chapters and part of the third,) is written *explicit translacionem Nicholay de Herford.*† This remarkable notice is subscribed by a different hand and with a less durable ink, than that used by the transcriber of the MS. and, if not written by Herford himself, was probably done by one who had good authority for what he thus asserted by his pen.

The MSS. of this version are so numerous, that copies of them are not uncommon in the libraries of the British Museum, Lambeth Palace, Sion College, the universities of the united kingdom and their respective colleges and some cathedrals; they are also sometimes to be met with in the possession of private individuals. To many of these copies is attached a table of the portions of scripture appointed to be read, or selected for the Epistles and Gospels, throughout the service of the year; sometimes we find portions of these selections of scripture transcribed at length, and in a few MSS. in a version not at all agreeing with that of the manuscript of which they make a part. Though all these MSS. lay claim to the title of Wiclif's English Version of the Bible, yet there are a few amongst them which differ so materially from the rest, as to warrant the assertion, that we enjoy two ancient English translations of the Scriptures. In some passages we trace no other similarity betwixt these versions, than that which arises from the circumstance of their being made from one common original, the Latin vulgate; but, in general, we discover features of resemblance between them so numerous and so striking, that it is most clear, that the author of the later translation not only saw, but copied very freely from that which had been previously completed.

* See Homily on Matt. xi. 23. † Nicholas de Herford, or Hereford, was of Queen's College, Oxford, and a strenuous asserter of Dr. Wiclif's principles. For which reason he was cited to appear, with others of the reformer's disciples, before Archbishop Courtney, at his court held at the Preaching Friars, in 1382. On account of his not appearing, when he was first cited, he was declared contumacious, and excommunicated. He afterwards recanted his principles, by which he neither satisfied his own conscience nor pleased his enemies; for Archbishop Arundel, who was too jealous of him to suffer him to be at large, when he once had made him his prisoner, never afterwards released him from confinement. Vid. Lewis's Life of Wiclif, p. 211. and Fuller's Worthies, *Wales.*

The following passages are selected for the purpose of exhibiting their nearest agreement, and their most remarkable variation:

ISAIAH iii. 16—24.

(From a MS. in the British Museum, Bib. Reg. I. C. VIII.)

"And the lord god seide, for that that the doughtris of sion weren reisid, and gheden with a necke stretchid forth, and gheden bi signes of ighen and flappiden with hondis and gheden, and with her feet gheden in wel araied goyng: the lord schal make ballid the nol of the doughtris of sion, and the lord schal make nakid the heer of hem, in that dai the lord schal take awei the ournement of schoon and goldun litil bellis lyke the moone, and ribanes and brochis and ournementis of armes nygh the schuldris, and mytris ether chapelettis and coombis, and ornementis of armes nigh the hondis, and goldun ournementis lyk laumpreis, and litil vessels of oynementis and eere ryngis and ryngis and precyouse stoonys hangynge in the forheed, and chaungynge clothis, and mentils and schetis ether smockis, and needlis and myrouris, and smal lynnun clothis about the schuldris and kercheues and roketis, and stynk shal-be for swete odour, and a cord for the girdil, ballidnesse schal be for the crispe heer, and an heire for a brest girdil, also thi faireste men schullen falle bi swerd and thi strong men schulen falle in batel, and the ghatis thereof schulen weile & morene, and it schal sitte desolat in erthe."

ISAIAH iii. 16—24.

(From Mr. Douce's MS.)

"And the lord god seide, for that that arered ben the doghtris of sion and thei wenten with straght out necke and in beckes of eghen ghiden and flappeden with hondis for ioye and ghiden and with their feet in curious goyng ghiden: the lord shal fully maken ballid the top of the doghtris of syon, and the lord the her of hem shal nakenen and for ournements shal be shenshipe in that dai the lord shal don awei the ournement of shon and boces and beghes and brooches and armcercles and mytris and combys and ribanes and reverses at tho hemmes and oynement boxes and ere ryngs and ryngs and jemmes in the frount hangende and chaunging cloths and litil palles and shetes and pynnes and sheweres and necke couercheues and filetes and roketes, and ther shal be for swote smel stync, and for girdil a litil corde and for crisp her ballidnesse and for the brest bond an heire, also ther most faire men with swerd shuln falle, and thi strong men in bataile, and thei shuln sorewen and weilen shuln her ghates and desolat in the erthe she shal sitten."

LUKE ix. 1—5.

(From Mr. Douce's MS.)

"Forsothe twelue apostlis clepid togidir, iesus ghaf to hem virtu and power on alle deuelis, and that thei schulden heele syknessis, and he sent hem for to preche the kyngdom of god, and for to heele syke men, and he seith to hem, take ghe no thing in weye nether gherde nethir

scrippe, nethir breed nethir money, and nethir haue ghe twe cootis, and into whateuer hous ghe schulen entre, dwelle ghe ther, and go ghe not out thennis, and whoeuer schulen not receyue ghow, ghe goynge out of that citee, schake of also the poudir of ghoure feet into witnessinge on hem."

1 Cor. viii. 1—6.

(From the same MS.)

" Forsothe of thes thinges that ben offrid to ydolis, *that ben symulacris maad to mannys lickenesse;* we wyten for alle we han kunnynge sothli science *or kunnynge* inblowith *with pruyde;* charite edifieth forsothe if ony may gesse or denie hym forto wyte ony thing he hath not knowen ghit how him behoueth forto kunne, forsothe if ony man loueth god this is knowen of him forsothe of meetis that ben offrid to ydolis, we wyten for an ydol is no thing in the world and that ther is no god no but oon for whi and ther ben that ben seyd goddis, either in heuene either in erthe, forsothe ther ben many goddis and many lordis nathelees to us is oo god, the fadir of whom alle thinges, and we in him, and oo lord jesu crist, by whom alle thinges and we by him."*

The words printed in Italics in the last of the above extracts, are found in every MS. which contains them, noted by a black or red line drawn under them; and hence we are enabled, upon a first view, to behold one of the peculiarities, which mark the distinction between these most ancient versions. The interpolations, or explanatory passages, as they may be called, abound more in the New than in the Old Testament. From the fact, that two English versions of the whole book of the scriptures appeared in the XIVth century, two questions arise, viz. which of these is Wiclif's version? and to whom ought we to ascribe the other translation? By comparing, with the contending versions, the texts of scripture which we find quoted in English, in the various writings of Wiclif, we may safely, I conceive, pronounce that to be Wiclif's, which bears the nearest affinity to these sacred passages, which were indisputably translated by him: and with these texts, I have found, by the collations I have made, the version here printed for Wiclif's generally agreeing. To the latter question it may be replied, that if Wiclif (as hath in these pages been attempted to be shewn) was the first English translator of the Bible, then it is beyond doubt, that the author of the "Elucidarium Bibliorum" is, from his own testimony, the only person to whom we can ascribe the other version; for in the detail with which he has furnished us, of the method upon which he proceeded in the translation of the scriptures, which he had undertaken, he alludes to one, and only one† version which was prior to his own.

* The corresponding passages, in that version which I ascribe to Wiclif are, in these two last extracts omitted, as the reader may refer to them in the New Testament, which follows these pages. † Chapter xv.

John de Trevisa,* who flourished towards the end of the XIVth century, enjoys the reputation, in the estimation of some men of letters, of having produced an English translation of the whole Bible; but his title to this fame, has hitherto eluded all the researches I have made to trace it. The erroneous opinion, therefore, (for such I cannot but consider it) which prevails upon this subject, first arose from a loose assertion of Caxton, our first printer, in his preface to the editio princeps of the Polychronicon, and upon such authority alone, it has been handed down to us, by all historians or biographers, who have detailed the particulars which they have gleaned of the life of Trevisa.

The efforts which had thus been made to give a wider circulation to the divine truths recorded in the scriptures, were not allowed by those, who were deeply interested in supporting the cause of error, long to prevail. After a struggle of some years continuance, the most violent measures were resorted to by the Romanist, to arrest the progress of principles, which had already made their unhallowed dominion totter to its very centre; and for a time they were, unhappily for mankind, but too successful in their endeavours. In the year 1408, Archbishop Arundel, issued this most intolerant decree, "That no one should thereafter translate any "text of holy scripture into English, by way of a book, a little book, or tract; and that no "book, little book, or tract of this kind should be read, that was composed lately in the time "of John Wiclif, or since his death." This constitution led the way to great persecutions, and many were the persons who were not only sentenced to pay heavy fines, and to undergo long incarceration, but even to be burnt at the stake, as the bishop's registers, as many as are preserved, indisputably prove.

The limits I have prescribed to myself, oblige me here to conclude my historical account of the Saxon and English Versions of the Scriptures, and would that I had had to record more extensive and successful endeavours made in times of ignorance and superstition, to enable my countrymen to read, in their own tongue, the revealed word of God, which, like another tree of life, now grows up amongst us, and of whose fruit every man, in these days of better knowledge and of purer religion, is not only at liberty, but invited, to stretch forth his hand and eat, and thus live for ever!

* John de Trevisa was born at Caradock, in the county of Cornwall, and educated at Oxford, being first entered at Exeter College, from whence he removed to Queen's College. His learning attracted the notice and procured him the patronage of Lord Berkley, who appointed him his chaplain, and presented him to the vicarage of Berkley in Gloucestershire. He was also canon of Westbury, Wilts. At the request of his noble patron, he translated into English "Higden's Polychronicon," and "Bartholomæus de proprietatibus rerum;" both of which translations were published by our earliest printers. Trevisa is said, by Tanner, to have died in the year 1412, at a very advanced age.

THE

NEW TESTAMENT,

WITH

THE LESSONS

TAKEN OUT OF

THE OLD LAW,

READ IN CHURCHES ACCORDING TO THE USE OF SARUM;

TRANSLATED

INTO ENGLISH FROM THE VULGAR LATIN.

BY JOHN WICLIF, D. D.

RECTOR OF LUTTERWORTH, 1380.

Here ben writun the names of alle the Bookis that ben in this newe Testament, *and on every Bookis name. the noumbre of the Chapitris ben writun also.*

The foure Evangelists	Seynt matheu	with	xxviii.	
	Seynt mark		xvi.	
	Seynt luk		xxiv.	
	Seynt Joon		xxi.	
The ten pistlis that Seynt Poul wroot to dyuerse chirchis: & foure that he wroot to certeyne persones.	to Romayns	with	xvi.	chapitris.
	the first to Corinthis		xvi.	
	the secounde to Corinthis		xiii.	
	to Galathies		vi.	
	to Effecies		vi.	
	to Philipensis		iiii.	
	to Colocensis		iiii.	
	(to Laodicensis)		i.	
	the firste to Tessalonicensis		v.	
	the secunde to Tessalonicensis		iii.	
	the firste to Thimothie		vi.	
	the secunde to Thimothie		iv.	
	to Tite		iii.	
	to Filemon		i.	
	to Ebrews		xiii.	
The pistle of Luk Actus	of Apostlis	with	xxviii.	
The sevene pistlis of Christen feith.	of James	with	v.	
	the firste of Petre		v.	
	the secunde of Petre		iii.	
	the first of Joon		v.	
	the secunde of Joon		i.	
	the thirdde of Joon		i.	
	And of Judas		ii.	
the Revelacioun of *Joon* the Apocalips		with	xxii.	

Thus all these Pistlis stonden in her ordre.

* MSS. *Caius & Emanuel* A. D. 1397.

Here bigynnoth a newe testament. *A PROLOG on matheu.*

MAtheu that was of iudee as he is sett first in order of* gospellers, so he wroot first the gospel in iudee, and fro the office of a tolgaderer he was clepid to god. whanne this matheu hadde prechid first the gospel in iudee and wolde go to hethen men he wroot first the gospel in ebrew, and lefte it to mynde to cristen men of the iewis fro whiche he departide bodili. for as it was nedeful that the gospel were prechid to the confermyng of feith, so it was nedeful that it were writun also aghens eretikis. though manye men han writun the gospel, four oonli, that is matheu, mark, luyk and ioon han the witnessyng of autorite. for thei tellen the feith of the trynyte bi foure partis of the world: and thei ben as foure whelis in the foure horsid carte of the lord that berith him aboute bi prechyng of the gospel: and mankynde that was slayn bi foure deethis schulde be quykened bi the prechyng of them. and therfore the gospels of othere writeris felden doun and be not resseyued. for the lord nolde, that the foreseid noumbre were distried for the vertu of sacrament. also the foure gospellers ben undurstondun bi foure figuris of goostli pryuyte. matheu is undurstondun bi man, for he dwellith principali aboute the manheed of crist. mark is undurstondun bi a lioun, for he tretith of cristis risyng aghen. luyk is undurstondun bi a calf, and treetith of preesthood. ioon is undurstondun bi an egle and writeth highere the sacramentis *either hooli priuytees* of the godheed. forsothe crist, whom these gospelers discryuen, was a man borun of the virgyn; he was a calf in offrynge *either diynge on the cross.* he was a lioun in risynge aghen. and he was an egle in ascensioun. either the manheed of crist is signyfied in man, presthood is signyfied in the calf, rewme is signyfied in the lioun, and the sacrament of godheed is signyfied in the egle. † *that is bi these foure beestis it is declarid, that iesu crist is god & man kyng and preest* Jerom *in hise twei prologis on matheu seith this. And here bygynneth the gospel of matheu.*

* the gospeleris.

† not in the latin.

MATTHEW, Chap. I.

HE [a] book of the generacioun of Ihesus Crist the sone of David, the sone of Abraham. Abraham [b] bigat Ysaac, Ysaac [c] bigat Jacob, Jacob [d] bigat Judas, and hise brithren. Judas bigat Phares and Zaram of Thamar, Phares bigat Esrom, Esrom bigat Aram. Aram bigat Amynadab. Amynadab bigat Naason. Naason bigat Salmon. Salmon bigat Booz of Raab. Booz bigat Obeth of Ruth. Obeth bigat Jesse. Jesse bigat David the kyng. Dauid the kyng bigat Salomon of [e] hir that was Uries wyf. Salomon bigat Roboam. Roboam bigat Abias. Abias bigat Asa. Asa bigat Josaphat. Josaphat bigat Joram. Joram bigat Osias. Osias bigat Joathan. Joathan bigat Achaz. Achaz bigat Ezeckie. Ezeckie bigat Manasses. Manasses bigat Amon. Amon bigat Josias. Josias bigat Jechonyas and hise brithren into the transmigracioun of Babiloyne. And after the transmigracioun of Babiloyne Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. Zorobabel bigat Abiud. Abiud bigat Elyachym. Eliachym bigat Asor. Asor bigat Sadoch. Sadoch bigat Achym. Achym bigat Eliut. Eliut bigat Eleasar. Eleasar bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph the husbande of Marie: of [f] whom Jhesus was borne that is clepid Crist. [g] And so alle generaciouns from Abraham to David ben fourtene generaciouns: and from David to the transmigracioun of Babiloyne ben fourtene generaciouns, and from the transmigracioun of Babiloyne to Crist ben fourtene generaciouns.

[h] But the generacioun of Crist was thus: whan Marie [i] the moder of Jhesus was spousd to Joseph [k] before thei camen togadre she was foundun havynge of the hooly Ghost in wombe: [l] And Joseph hir hosbonde [m] for he was rigtful and wolde not pupplishe hir, [n] he wolde [n] prively have left hir. But while he thougte these thingis: Lo° the aungel of the Lord apperid in slep to him and seide Joseph the sone of David nyle thou drede to take Marie thy wyf, for [p] that thing that is born in hir is of the hooly Goost. [q] And sche schal bere a sone: & thou shalt clepe his name Jhesu; for he shal make his peeple saaf fro her synnes; [r] for this thing was don that [s] it schulde be fulfilid that was seid of the Lord bi a prophet seiynge Lo a virgyn schal have in [t] wombe and sche schal bere a sone and [u] they schulen clepe his name Emanuel that is [w] to seye, god with us. [x] And Joseph [y] roos fro sleep and dide as the aungel of the Lord commaundede him and tooke Marie his wyf. And he knewe hir not til sche hadde borne his first [z] bigetun sone, & [aa] he clepid his name Jhesu.

CHAP. II.

THerfore whanne Jhesus was borun in Bethleem of Juda, in the daies of Kyng Eroude. Lo [bb] astronomyens camen fro the eest to Jerusalem. [cc] And seiden, where is he

[a] MSS. Coll. *Magdalen Cantab.* Sidney Coll. *Cantab.* [b] gendred. [c] forsothe gendred. [d] forsothe gendred. [e] that woman. [f] which *Mary.* [g] Therfore. [h] Forsothe. [i] his moder. [k] that thei. [l] Joseph forsothe. [m] whan he was rygtwise & nold. [n] forsake her privili forsothe him thenkyng. [o] an. [p] the. [q] Sothely. [r] Forsothe. [s] the theng. [t] the wombe. [u] his name schal be cleped. [w] interpreted, or expounid. [x] Sothely. [y] rising up fro sleep lo as the aungel had commaunded him of the Lord. [z] gendred. [aa] sehe. [bb] kynges, or wise men, MS. *Sidn.* [cc] seying.

that is borun kyng of Jewis? [a]for we han seen his sterre in the eest: and we comen for to worschipe him. [b]But kyng Eroude [c]herde and was troublid and al Jerusalem with him. And he [d]gaderide togydre alle the princis of prestis and scribis of the puple: and enquiride of hem where Crist schulde be borun. And thei seyden to him in Bethleem of Juda, for so it is writun by [e]a profete. And thou Bethleem the lond of Juda are not the leste [f]among the princis of Juda, for of thee a duyk schal go out that schal gouerne my puple of Israel. Thanne Eroude [g]clepide prively the Astronomyens, [h]and lernide bisily of hem the time of the sterre that apperide to hem. And he [i]sente hem in to Bethleem: [k]and seide go ye, and axe ye bisily of the child, and whanne ye han foundun tell ye [l]it to me: that I [m]also [m]come and worschipe him. [n]And whanne thei haden herd the kyng: thei wenten forth, and lo the sterre that they saien in the eest went bifore hem: til it [o]came and stode aboue where the child was. [p]And thei [q]sighen the sterre and joieden with a ful greet joie. And thei [r]entriden in to the hous [s]and foundun the child with Marie his modir, and thei [t]fellen doun and [u]worschipen him, and [w]whanne thei hadden opened her tresouris thei offriden to him giftis, gold, ensence, and myrre. And whanne thei hadden take an answere in sleep that thei sculden not turne agein to Eroude thei turneyden agein by another wei in to her cuntreye. And whanne thei [x]weren gon: Lo the aungel of the Lord apperide to Joseph in sleep, and [y]seyde, rise up and take the child and his modir, and fle into Egipt: and be thou there, til that I say to thee, for it is to [z]come that Eroude seke the child for to [aa]destrie him. And Joseph roos and took the child and his modir by night and went in to Egipt. And he was there [bb]to the deth of Eroude, that it schulde be fuffillid that was seid of the Lord bi the prophete seiyinge fro Egipt i have clepid my sone. Than Eroude seynge [cc]that he was disseyved of the astronomyens was [dd]ful wrooth, and he sent & slowgh alle the children that weren in Bethleem and in alle the [ee]coostis thereof fro two yeer age and withynne, after the time that he hadde [ff]enquerid of the astronomyens. Thanne it was ful [gg]fillid that was seid bi Jeremye the prophete seiynge. A voice was herd, [hh]an high weepynge, & myche weilyinge, Rachel by weepynge her sonnes and sche [ii]wolde not be comfortid for thei ben not. [kk]But D whanne Eroude was deed Lo the aungel of the Lord apperide to Joseph in sleep in Egipt. And [ll]seide ryse up & take the childe & his modir and go into the lond of Israel, for thei that soughten the Lyfe of the child ben deed. [mm]Joseph roos and took the child & his modir & came into the lond of Israel. [nn]And he herde that Archelaws regnyde in Judee for Eroude his fadir, and dredde [oo]to go thidur, and he was [pp]warned in sleep: and went into the partis of Galilee. And [qq]cam and dwelte in a citie that is clepid Nazareth, that it schulde be fulfillid that was seid bi prophetis, for he schal be clepid a [rr]Nazarey.

CHAP. III.

IN tho daies Jon Baptist cam, and prechide A in the desert of Judee. And seide do ye penaunce for the kyngdom of hevenes schal neigh. For this is he of whom it is seid bi Ysaie the prophete seiynge, a voice of a crier in desert, make ye redy the weies of the Lord, make ye right the pathis of him. And this Jon hadde clothing of Camels heris and a girdle of skyn aboute his Leendis and his mete was hony soukis and hony of the wode. Thanne wente Jerusalem out to him and alle Judee and alle the cuntree aboute jordan. And thei

[a] forsothe. [b] Sothely. [c] heeryng was. [d] gederynge. [e] the. [f] in. [g] then prevyli the kynges clepid to him. [h] deest. [i] sendyng. [k] deest. [l] agen. [m] and I comynge. [n] which. [o] coming. [p] Forsothe. [q] seeing. [r] enterying. [s] deest. [t] fallying. [u] worchipeden. [w] her tresowr is oppenyd. [x] haden gon awei. [y] seiyng. [z] comyng. [aa] slee. *MS. Magd.* lese *MS. Sidn.* [bb] till to. [cc] for he was skorned or disseyved of the Kinges. [dd] greetly wrothe and he sending kylled. [ee] eendis of hit. [ff] sowte owte of the kynges. [gg] fillud. [hh] in higthe. [ii] nolde. [kk] Sothely. [ll] seying. [mm] which rysing. [nn] Forsothe he heringe. [oo] for to. [pp] he monested. [qq] he cominge dwelled. [rr] of Nazareth, *MS. Sidn.* Nazareth *MS. Magd.*

weren waischen of hym in jordan, and knowlechiden her synnes. But he sigh many of the Farisees and of Saduceis comynge to his baptym, and seiden to hem generaciouns of Eddris who schewide to You to fle fro wraththe that is to come? Therfor do ye worthi fruytis of penaunce. And nyle ye sey withynne you, we have Abraham to fadir, for i seye to you that god is mighti to reise up of these stones the sones of Abraham. And now the axe is put to the roote of the tree, therfor every tre that makith not good fruyt schal be kit down and schal be cast into the fyr. I waishe ghou in watir into penaunce, but he that schal come after me is strenger than i whos schoon ỿ am not worthi to bere, he schal baptise you in the hooly Goost and fire. Whos wynewynge cloth is in his hond, and he schal fully clanse his corn flore, and he schal gadre his whete into his berne: but the chaff he schal brenne
D with fire that may not be quenchid. Thanne Jhesus came fro Galile into Jordan to Jon to be baptisid of hym. And Jon forbed him and seide I owe to be baptisid of thee, and thou comest to me. But Jhesus answerid and seide to him suffer now, for thus it fallith to us to fulfille al rightfulnesse: thanne Jon suffride him. And whanne Jhesus was baptisid: anoon he wente up fro the watir and lo hevenes weren opened to him: and he saw the Spirit of god comynge doun as a dowve and comynge on him. And lo a voice fro hevenes seiynge, this is my loved sone in whiche I have plesid to me.

CHAP. IV.

A THanne Jhesus was led of a spirit into desert, to be temptid of the feend. And whanne he hadde fastid fourti daies, and fourti nights, aftirwarde he hungride. And the tempter came nigh & seide to him, yf thou art godis sone, seye that these stones be maad looves. Whiche answeride & seide to him, it is writen not oonly in breed lyveth a man but in eche word that cometh of Goddis mouth. Thanne the feend tok him into the hooly citee, and setted him on the pynnacle of the temple. And seide to him, if thou art goddis sone, sende thee adoun, for it is writen that to hise aungels he commaundide of thee: and thei schulen teke thee in hondis, lest paraventure thou hirt thi foot at a stoon. Eftsoone Jhesus seide to him, it is writen thow schalt not tempt thi lord god. Eftsoone the feend tok him into a ful high hil and schewide to him alle the rewmes of the world and the joie of hem, and seide to him, alle these I schal give to thee: if thou falle doun and worschipe me. Thanne Jhesus seid to him, go Sathanas, for it is writen thou schalt worschipe thi lord god, and to him aloone thou schalt serve. Thanne the feend left him, and lo aungels came nigh, and servyden to him. But whanne Jhesus hadde c
herd that Jon was taken, he went into Galilee. And He lefte the citee of Nazareth, and cam and dwelte in the citee of Cafernaum bisyde the see, in the coosts of Zabulon, and Naptalim. That it schulde be fuffilled that was seid by Ysaie the prophete, seiynge, The lond of Zabulon & the lond of Naptalym, the wei of the see over Jordon of Galilee of Hethene men. The peple that walkide in darknessis sigh greet light, and while men saten in the cuntree of schadewe of deth, Ligt aroos to hem. Fro that tyme Jhesus bigan to preche and seie, do ye penaunce: for the kyngdom of hevenes schal come nigh. And Jhesus walk- B
ide bisidis the see of Galilee and sygh twey britheren, Symount that is clepid Petir, & Andrew his brother, castynge nettis into the see; for thei weren fisheris. And he seide to hem come ye after me, and I schal make ye to be maad fisheris of men. And anoon thei leften the nettis and sueden hym. And he ghede forth fro that place: and sigh tweyne oother britheren, James of Zebede, and Jon his brothir, in ship with Zebede her fadir, amendynge her nettis, and he clepide hem. And anoon thei leften the nettis, and the fadir, and sueden him. And Jhesus ghede abovte al Galilee techinge in the synagogis of hem and prechynge the gospel of the kyngdome, and

heelynge every languor, and ech sicknesse, among the peple. And his fame wente in to al Syrie, and they broughten to him alle that weren at mal ese, and that weren takum with dyverse languores, and turmentis, and hem that hadden fendis, and lynatyk men, and men in palasie, and he helide hem. And ther sueden him myche peple of Galilee and of Decapoly, and of Jerusalem, & of Judee, and of bighonde Jordan.

CHAP. V.

A And Jhesus seynge the peple, went up into an hil; and whanne he was sett, his disciplis camen to him. And he openyde his mouthe, and taughte hem; and seide, Blessid be pore men in spirit; for the kyngdom of hevenes is herun. Blessid ben mylde men: for thei schulen weelde the erthe. Blessid ben thei that mournen: for thei schal be coumfortid. Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be fulfilled. Blessid ben merciful men: for thei schul gete mercy. Blessid ben thei that ben of clene herte: for thei schulen se god. Blessid ben pesible men: for thei schulen be clepid goddis children. Blessid ben thei that suffren persecucioun for [a] rightwisnesse: for the kyngdom of hevenes is hern. Ye schul be blessid whanne men schul curse you, and schul pursue you: and schul seye al yvel agens you liynge for me. Joie ye and be ye glade: for your meede is plenteous in hevenes: for so thei han pursued also prophetis that weren
B bifore you. Ye ben salt of the erthe, that if the salt vanishe awey wherynne schal it be saltid? to nothing it is worth over, no but it be cast out, and be defoulid of men. Ye ben light of the world, a citee sett on an hill may not be hid. Ne me teendith not a lanterne and puttith it undir a bushel: but on a candilstik that it give light to alle that ben in the hous. So, schyne your light bifore men, that thei see youre gode workis, and glorifie your fadir that is in hevenes. Nyle ghe deme
C that I cam to undo the Lawe or the prophetis, I cam not to undo the lawe but to fuffille. Forsothe I sey to you till hevene and erthe passe, oon lettre, or oon title, schal not passe fro the Lawe til alle thingis be don. Therfore he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the Leest in the rewme of hevenes: but he that doth, and techith, schal be clepid greet in the kyngdom of hevenes. And I seye to you that but your [b] rigtwisnesse be more plentuous thanne of Scribis and Farisees, ye schul not entre in to the kyngdom of hevenes. Ye han herd that it was seide to olde men: thou schalt not sle, and he that sleeth, schal be gilty to doom. But I seye to you that ech man that is wroth to his brothir schal be gilty to doom, and he that seith to his brother, fugh, schal be gilty to the counsell; but he that seith, fool, schal be gilty [c] into the fire of helle. Therfore if thou offrist thi gifte at the auter, & there thou bithenkist that thi brother hath somwhat agens thee, leve there thi gifte bifore the auter, and go first to be recounseilid to thi brothir, and thanne thou schalt come and
E schalt offre thi gifte. Be thou consenting to thin adversarie soone, while thou art in the weye with him, lest peraventure thin adversarie take thee to the domesman, and the domesman take thee to the mynistre, and thou be sent in to prisoun. Treuly I sey to thee thou schalt not go out fro thennes till thou yelde the laste ferthing. Ye han herd that it was seid to olde men thou schalt not do leecherie. But I seye to you that every man that seeth a womman to coveyte hir hath now do leecherie bi hir in his herte. That if thi right yghe sclaundre thee, pull it out, and caste fro thee; for it spedith to thee that oon of thi membris peresche, than that al thi bodi go in to helle. And if thi right hond sclaundre thee kitte him away and caste fro thee, for it spedith to thee that oon of thi membris perische, than that al thi bodi go in to helle. And it hath ben seid, whoevere leveth his wyf, give he to hir a libel

[a] rigtfulnesse MS. *plures.* [b] rightfulness *alii.* [c] to MSS. *plures.*

of forsaking. But I seye to you that every man that leveth his wyf, out teke cause of fornicacioun makith hir to do leecherie, and he that weddith the forsaken wyf doth avowtrie. Eftsoone ye han herd that it was seid to olde men thou schalt not forswere but thou schalt yeld thin othis to the lord. But I seye to you, that ye swere not for any thing, neither bi hevene for it is the trone of god. Neither bi erthe, for it is the stool of his feet; neither bi Jerusalem, for it is the citee of a greet kyng. Neither thou schalt swere bi thin heed, for thou maist not make oon heer whyt ne blâck. But be your word ghe ghe, nay nay, and that, that is more than these is of yvel. ghe han herd that it hath be seid yghe for yghe, and toth for toth. But I seye to you that ye aghenstonde not an yvel man, but if ony smyte thee in the right cheke, schewe to him also the oother. And to him that stryve with thee in doom, and take away thi coote, leeve thou also to Him thi mantel. And whoever constreynith thee a thousynd pacis: go thou with him other tweyne. Give thou to him that axith of the, and turne thou not awey fro him
G that wole borowe of thee. ghe han herd that it was seid thou schalt love thi neighbore, and hate thin enemy. But I seye to you, Love ye your enemyes, do ye wel to hem that haten you, and prie ye for hem that pursuen and sclaundren you. That ye be the sones of your fadir that is in hevenes, that makith his sunne to rise upon gode, and yvel men, and reyneth on just men and unjust. For if ye loven him that loven you, what meede shulen ye have? whether pupplicans don not this? And if ghe greeten youre bretheren oonly, what schulen ye do more? ne don not hethene men this? Therefor be ye parfit, as your hevenly fadir is parfit.

CHAP. VI.

TAkith heed that ye do not your [a] rigtwisnesse bifore men, to be seyn of hem; ellis ye schul have no meede at your fadir that is in hevenes. Therfore whanne thou doist almes, nyle thou trumpe bifore thee as ypocrites don in synagogis and stretis, that thei be worschipid of men; sothely I sey to you thei han resseyved her meede. But whanne thou doist almes, knowe not thi left hond what thi right hond doith. That thin almes be in hidlis, and thi fadir that seeth in hidlis schal quyte thee. And whanne ye preyen, ye schulen not be as ypocrites that loven to preye stondynge in synagogis, and corneris of streetis, to be seyn of men, treuly I sey to yow thei han resseyved her meede. But whanne thou schalt prie, entre into thi couche, and whanne the dore is schitt, prie thi fadir in hidlis, and thi fadir that seeth in hidlis, schal yelde to thee. But in priyng nyle ye speke myche, as hethene men don for thei gessen that thei ben herd in her myche speche. Therfore nyle ye be maad lyk to hem for your fadir woot what is nede to you, bifore that ye axen him. And thus ye schulen prye. Our fadir that art in hevenys; halewid be thi name. Thi kyngdom come to, be thi wil done in erthe as in hevene. Give to us [b] this day oure breed ovir othir Substaunce. And forgive to us our dettis as we forgiven to oure dettouris. And lede us not into temptacioun: but delyvere us from yvel amen. For if ye forgiven to men her synnes, your hevenly fadir schal forgive to you your trespassis. Sothely if ye forgiven not to men, nether your fadir schal forgive you youre synnes. But whanne ye fasten nyle be ye
D maad as ypocritis sorowful, for thei defasen hem silf to seme fastynge to men, treuly I seye to you thei han resseyved her meede. But whanne thou fastist anoynte thin heed, and waische thi face: That thou be not seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis schal yelde to thee. Nile ye tresoure to you tresouris in erthe were rust and mought distryeth, and where thefes delven out and stelen. But gadir ye to you tresouris in hevene, where neither rust ne mought distrieth and where thefis deluen not out; ne stelen. For where thi tre-

[a] rightfulnesse.

[b] MS. *penes me.*

sour is, there also thin hert is. The lanterne of thi bodi is thin iye, if thin iye be symple, al thi bodi schal be ligtful. But if thin yghe be weyward al thi bodi schal be derk. if thanne the light that is in thee be derknessis, how grete schul thilke derknessis be? No man
F may serve twey Lordis for either he schal hate the toon and love the tother: either he schal susteyne the toon, and despise the tother: ye moun not serve god and richesse. Therfore I sey to you that ye be not besy to youre lyf, what ye schul ete neither to your bodi, with what ye schul be clothid. whether lyf is not more than mete, and the body more than the cloth? Biholde ye the foulis of the eir, for thei sowen not, neither repen, neither gaderen in to bernes, and your fadir of hevene feedith hem. whether ye ben not more worthi than thei? But who of you thenkynge, may putte to his stature o cubit? And of clothing what ben you bisy? biholde ye the lilies of the feeld hou thei wexen, thei traveilen not neither spynnen. And I sey to you that Salomon in al his glorie was not kevered as oon of these. And if god clothith thus the hey of the feeld, that to dey is, and to morowe is cast in to an ovene, hou myche more you of litil feith?
G Therfore nyle ye be bisy seiynge, what schul we ete, or what schul we drynk, or with what thing schul we be kevered? Forsothe hethene men seken alle these thingis, and your fadir wot that ye han nede to alle these thingis. Therfore seke ye first the kyngdom of god and his [a] rigtwisnesse: and alle these thingis schul be cast to you. Therfore nyle ye be bisy in to the morrowe for the morrowe schal be bisy to him self; for it suffisith to the daie his owne malice.

CHAP. VII.

NYle ye deme that ghe be not demed. For in what doom ye demen: ye schulen be demed, and in what mesure ye meten: it schal be meten agen to you. But what seest thou a litil mote in the yghe of thi brothir, and seest not a beem in thin owne yghe? Or hou seist thou to thi brother, brother suffre, I schal do out a mote fro thin yghe, and lo a beem is in thin owne yghe? Ypocrite do out first the beem of thin yghe, and thanne thou schalt se to do out the mote of the yghe of thi brother. Nile ye gyve hooly thing to houndis, neither caste ye youre margaritis bifore swyn, lest paraventure thei defoule hem with her feet, and the houndis ben turned, and al to tere you. Axe ye and it schal be gyven to you; seke yee, and yee schulen fynde: knocke ye: and it schal be openid to you. For ech that axith, takith, and he that sekith, fyndith: and it schal be opened to him that knockith. What man of you is, that if his sone axe him breed: whether he wole take him a stoon? Or if he axe fish, whether he wole [b] give him an Eddre? Therfore if ye, whanne ye ben yvel men, kunnen give gode giftis to youre sones: how myche more your fadir that is in hevenes schal give goode thingis to men that axen him? Therfore alle thingis, whatever thingis ye wolen that men do to you, do ye to hem; for this is the Lawe, and the prophetis. Entre ye bi the streit gate, for the gate that ledith to perdicioun is large, and the wey is brood, and thei ben many that entren bi it: Hou streit is the gate and the wey narrowe that ledith to lyf, and ther ben fewe that fynden it. Be ye war of false prophetis, that D
comen to you in clothingis of scheep, but withynne forth thei ben as Wolves of raveyne. Of her fruytis ye schulen knowe hem; whether men gadren grapis of thornes or figis of brieris? So every good tre makith gode fruytis; but an yvel tree makith yvel fruytis. A good tree may not make yvel fruytis; neither an yvel tree may make gode fruytis. Every tree that makith not good fruyt, schal be kitt doun, and schal be cast in to the fire. Therfore of her fruytis ye schul knowe hem. Not ech man that seith to me, Lord, Lord, schal entre

[a] rightfulnesse.

[b] take him MSS. *alii plerique.*

into the kyngdom of hevènes, but he that doth the wille of my fadir that is in hevenes, he schal enter into the kyngdom of hevenes. Many schul sey to me in that dai Lord, Lord, whether we have not prophecied in thi name, and han cast out Feendis in thi name, and han do manie vertues in thi name? And thanne I schal knowleche to hem, that I knewe you never, departe awey fro me ye that worcken wickidnesse. Therfore ech man that heerith these my wordis, and doth hem; schal be maad lyk to a wise man that hath bildid his hous on a stoon: And reyn feldown, and flodis camen, and wyndis blewen, and ruschiden into that hous & it felde not down, for it was foundid on a stoon. And every man that herith these my wordis, and doith hem not: is lyk to a fool that hath bildid his hous on gravel. And reyn cam doun, and flodis camen, and wyndis blewen: and thei hurliden agen that hous and it felde doun, and the fallyng doun thereof was greet. And it was don whanne Jhesus had endid these wordis: the puple wondride on his teachynge. For he taughte hem as he that hadde power: and not as the scribis of hem, and Farisees.

CHAP. VIII.

A BUT whanne Jhesus was come doun fro the hill myche puple sueden him. And lo a leprous man cam and worschipide him, and seid, Lord if thou wilt, thou maist make me clene. And Jhesus helde forth the hond, and touchid him, and seid I wole: be thou maad clene; and anoon the lepre of him was clensid. And Jhesus seid to him se, say thou to no man: but go schewe thee to the prestis and offre the gifte that Moyses commaundide
B in witnessing to hem. And whanne he had entrid into Cafernaum: the centurien neighede to him, and priede him, and seid lord, my child lijth in the hous syke on the palesye: and is yvele tormentid. And Jhesus seide to him I schal come and schal heele him. And the centurien answeride, and seid to him, Lord I am not worthi that thou entre undir my roof, but oonly sey thou bi word: and my child schal be heelid. For why I am a man ordeyned undir power, and have knightis undir me, and I seyh to this go: and he goth: and to an other come: and he comith: and to my servant do this and he doth it. And Jhesus herde these thingis and wondride and seide to men that sueden him, treuly I sey to you, I fond not so greet feith in Israel. And I sey to you that many schul come fro the eest, and fro the west, and schul rest with Abraham and with Ysaac and Jacob in the kyngdom of hevenes. But the sones of [a] the rewme schal be cast out in to utmer derknessis, there schal be weepyng and grynstyng of teeth. And Jhesus seide to the Centurien go, and as thou hast bileeved so be it doon to thee. and the child was heelid fro that our. And whanne Jhesus was come into the hous of Symount Petir: he sigh his wyves modir liggynge and schakun with feveres. And he touchide hir hond, and the fevere left her, and sche roos and servyde hem. And whanne it was evyn thei broughten to him many that hadden develis, and He castide out spiritis bi word. and heelide alle that weren yvele at ese. That it were fulfild, that was seide bi Ysaie the prophet seiynge, he took oure infirmytees and bar oure syknessis. And Jesus sigh myche puple aboute him: and bad hise disciplis go over the watir. And a scribe neighede,, and seide to him maistir, I scal sue thee whider ever thou schalt go. And Jhesus seide to him, foxis han dennes, and briddis of hevene han nestis: but mannes sone hath not where he schal reste his hed. Anothir of hise disciplis seide to him, Lord suffre me to go first, and birie my fadir:
But Jhesus seide to him, sue thou me and lete E
the dede men birie her dede men. And whanne he was gone up in to a litil schip, his disciples sueden him. And lo a greet stiryng was maad in the see so that the schip was hilid with

[a] *this* MS. *penes me.*

wawis, but he slept: And his disciplis camen to him, and reisiden him and seiden, Lord save us: we perischen. And Jhesus seiden to hem, what ben ye of litil feith agast? thanne he roos and commaundide to the wyndis and the see; and a greet pesiblenessc was maad. And men wondriden and seiden, what maner man is he this, for the wyndis and the see obeischen to him! And whanne Jhesus was come over the watir in to the cuntre of men of Gerasanorum, tweye men metten him that hadden develis and camen out of graves ful woode so that no man myghte go bi that wey. And lo thei crieden and seiden, what to us and to thee Jhesus the sone of God? art thou come hider bifore the tyme to tormente us? And not fer fro hem was a flock of many swyn lesewynge. And the develis prieden him, and seiden, if thou castist us out fro hennes: sende us in to the drove of swyn. And he seid to hem, go ye, and thei geden out and wenten into the swyn, and lo in a gret bire al the drove wente heedlyng in to the see: and thei weren dede in the watris. And the heerdis fleden awey: & camen in to the citee and telden alle these thingis and of hem that hadden the fendis. And lo al the citee wente out aghens Jhesus, and whanne thei hadden seyn him, thei preieden that he wolde passe fro her coostis.

CHAP. IX.

A AND Jhesus wente up into a boot and passide over the watir, and came in to his citee. And lo thei broughten to him a man syke in palesie liggynge in a bed; and Jhesus sigh the feith of hem; and seid to the man syke in palesie, sone have thou trist: thi synnes ben forgoven to thee. And lo summe of the Scribis seiden withynne hem silf, this blasfeemith. And whanne Jhesus had seen her thoughtis: he seid wherto thenken ye yvel thingis in youre hertis? What is it lighter to seye thi synnes ben forgoven to thee: either to sey rise thou and walke? But that ye wite that mannes sone hath power to forgive synnes in erthe; thanne he seide to the sykeman in palesye: rise up take thi bed and go in to thin hous. And he roos and wente in to his hous. And the puple seynge dredde, and glorifiede god that gaf such Power to men. And s whanne Jhesus passide fro thannes[a] he sigh a man Matheu bi name sittynge in a tol-bothe, and he seide to him, sue thou me, and he roos and folowide him. And it was don the while he saat at the mete in the hous: lo many pupplicans and synful men camen and saten at the mete with Jhesus and hise disciplis. And [a]the Farisees syghen, seiden to his disciplis, whi etith your maister with pupplicanes and synful men? And Jhesus herde and seide, a leeche is not nedeful to men that faren wel: but to men that ben yvel at eese. But go ye and lerneth what it is: I wole mersy and not sacrifice, for I cam not to clepe rigtfull men: but synful men. Thanne the disciplis of Jon D camen to him & seiden, whi fasten we, and the Farisees ofte: but thi disciplis fasten not? And Jhesus seide to hem, whethir the sones of the spouse moun mourne as long as the spouse is with hem. but daies schulen come whanne the spouse schal be taken awey fro hem and thanne thei schulen faste. And no man puttith a clout of boistous cloth into an olde clothing, for it doith awey the fulnesse of the cloth and a worse brekyng is maad. Neither men putten newe wyn in to olde botels, ellis the botels ben to broken and destryed, and the wyn sched out, but men putten newe wyn in to newe botels and bothe ben kept. While E that Jhesus spake these thingis to hem: lo a prince came and worschipide him and seide, Lord my doughtir is now deed: but come thou and putte thin hond on hir and sche schal lyve. And Jhesus roos and hise disciplis and sueden him. And lo a womman that hadde the blodi flix twelve yeer neighede bihynde & touchide the hemme of his cloth. For sche seide withynne hir silf if I touche oonly the

[a] Deest MS. *penes me.*

cloth of him I schal be saaf. And Jhesus turnide and sauye hir and seide doughtir have thou trist, thi feith hath maad thee saaf: and the womman was hool fro that hour. And whanne Jhesus cam in to the hous of the prince and saigh the mynstrels and the puple makynge noyse: He seide go ye awey for the damysel is not deed but sleepith, and thei scorneden him. And whanne the folc was put out he wente yn and heelde hir hond, and the damysel roos. And this same wente out
F in to al that lond. And whanne Jhesus passide fro thennes tweye blynde men criynge sueden him and seiden thou sone of David have mercy on us. And whanne he came in to the hous the blynde men camen to him, and Jhesus seid to hem, what wolen ye that I do to you? and thei seiden lord that oure yghen be opened, and Jhesus seide, bileeven ye, that I may do this thing to you? and thei seiden to him yhe Lord: Thanne he touchide her yghen, and seide, aftir youre feith be it don to you. And the yghen of hem weren opened, and Jhesus thretenyde hem & seide se ye that no man wite. But thei gheden out and [a]defameden him thorugh al that lond. And whanne thei weren gon out, lo thei broughten to him a doumbe man havynge a devel. And whanne the devel was cast out: the doumbe man spak, and the peple wondride and seide, it hath not be seen thus in Israel. But the farisees seiden, in the prince of develis, he
G castith out develis. And Jhesus wente aboute alle the citees and castels: techynge in the synagogis of hem, and prechynge the gospel of the kyngdom, and heelynge every languor, and every sykenesse. And he sygh the peple and hadde reuthe on hem: for thei weren traveilid and liggynge as scheep not havinge a scheepherde. thanne he seide to hise disciplis, sothely ther is myche ripe corn, but fewe work men. Therfore preye ye lord of the ripe corn that he sende werk-men into his ripe corn.

CHAP. X.

AND whanne hise twelve disciplis weren clepid togidre he gaf to hem power of unclene spiritis to cast hem out of men, and to heele every languor & sykenesse. And these ben the names of the twelve Apostlis, the first: Symount that is seid Petir, and Andreu, his brothir: James of Zebedee and Jon his brothir: Filip and Bartholomew: Thomas and Matheu pupplican: and James, [b]Alphey and Tadde: Symount canane and Judas Scarioth that betraiede Crist. Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of hethen men, and entre ye not in to the citees of Samaritans: But rathir go ye to the schepe of the hous of Israel that han perischid. And go ye and preche B
ye, and sey that the kyngdom of hevenes schal neighe. Heele ye sike men, reise ye dede men, clense ye mesels, caste ye out develis, frely ye han take, frely give ye. Nile ye welde golde neither silver ne money in youre girdils; Not a scrippe in the wey, neither twey cootis, neither schoon, neither a yerde, for a workman is worthi his mete. Into whatevir citee or castel ye schul entre, axe ye who therynne is worthi, and there dwelle ye til ye gon out. And whanne ye gon into an hous greete ye it, and seyen pees to this hous. And if thilke hous be worthi: your pees schal come on it, but if that hous be not worthi youre pees schal turne agen to you. And who evir resseyveth not you, ne heerith youre wordis, go ye fro that hous or citee, and sprenge off the dust of youre feet. Treuly I sey to you, it schal be more suffrable to the lond of men of Sodom and Gomor in the dai of judgement, than to thilke citee. Lo I sende you as scheep S
in the myddil of wolves, therfor be ghe slygh as serpentis: and simple as dowues. But be ye war of men, for thei schul take you in counseilis: and thei schul bete you in her synagogis. And to meyris or presidentis & to kyngis

[a] Sic omnes (10); uno tantum excepto, in quo *famen*. [b] Jude.

ye schul be led for me in witnessyng to hem, and to the hethen men. But whanne thei taken you, nyle ye thenke hou or what thing ye schul speke, for it schal be goven to you yn that hour what ye schulen speke. For it ben not ye that speken: but the spirit of youre fadir that spekith in you. The brothir forsothe schal teke the brothir in to deth, and the fadir the sone, and sones schul ryse agens fadir & modir: and thei schulen turmente hem bi deth. And ye schul be in hate to alle men for my name, but he that schal dwelle stille
D into the ende schal be saaf. And whanne thei persuen you in this citee, fle ye in to an other, treuly I seye to you, ye schule not ende the citees of Israel: tofore that mannes sone come. The disciple is not above the maister, ne the servaunt above his Lord. It is ynowgh to the disciple that he be as his maister, and to the servaunt as his Lord. if thei han clepid the housebonde man Belzebub:
E how myche more hise houshold meynee? Therfore drede ye not hem, For nothing is hid that schal not be schewid and no thing is privy that schal not be wist: That thing that I seye to you in derknessis, seye ye in the light: and preche ye on housis that thing that ye heeren in the eere. And nyle ye drede hem that sleen the bodi: for thei moun not slee the soul, but rathir drede ye hym that may leese bothe soule and bodi into helle. Whethir two sparrowis ben not sold for an halpeny: and oon of hem schal not falle on the erthe withoute your fadir? And alle the heris of youre heed ben noumbrid, Therfore nyle ye drede, ye ben betire than many sparrowis. Therfore eviry man that schal knowleche me bifore men: I schal knowleche him bitore my fadir that is in hevenes; But he that schal denye me bifore men, I schal denye him bifore my fadir that is in hevenes. Nile ye deme that I came to sende pees into erthe: I cam not to sende pees: but swerd: For I cam to departe a man agens his fadir: and the doughtir agens hir modir: and the sones wyf agens the hosebondis modir. And the enemyes of a man ben thei that ben homely with hym. He that lovith fadir or modir more than me is not worthi to me, and he that lovith sone or doughtir over me is not worthi to me: And he that takith not his cross and sueth me is not worthi to me: He that fyndith his Lyf, schal leese it: and he that leesith his lyf for me, schal fynde it. He that resceyvith you resceyvith me, and he that resceyvith me, resceyvith him that sente me: He that resceyvith a prophete in the name of a prophete: he schal take the meede of a prophete: and he that resceyvith a Just man in the name of a just man; he schal take the meede of a just man. And who ever giveth drynke to oon of these leeste a cuppe of cold watir oonly in the name of a disciple: treuly I sey to you he schal not leese his meede.

CHAP. XI.

AND it was don whanne Jhesus had endid: he commaundide to his twelve disciplis and passide fro thennes to teche and preche in the citees of hem. But whanne Jon B
in bondis had herd the werkis of Crist: he sente tweyne of hise disciplis, And seide to him, art thou he that schal come: or we abiden an othir? And Jhesus answeride & seide to hem, go ye and telle agen to Jon tho thingis that ye han herd and seen. Blind men seen, crokide goen, mesels ben maad clene, defe men heren: deede men rysen agen, pore men ben taken to prechyng of the gospel. And he is blessid that schal not be sclaundrid in me. And whanne thei weren gon awey: Jhesus bigan to sey of Jon to the peple, what thing wenten ye out in to desert to se? a reed wawid with the wynd? Or what thing wenten ye out to se, a man clothid with softe clothis? lo thei that ben clothid with softe clothis: ben in housis of kyngis. But what thing wenten ye out to see: a profete? ghe I seye to you: and more than a profete; For this is he of whom it is writen, lo I sende myn aungel bifore thi face, that schal make redy thi wey bifore thee. Treuly I sey to you: ther roos C

noon more than Jon baptist among the children of wymmen, but he that is lesse in the kyngdom of hevenes: is more than he. And fro the daies of Jon baptist til now the kyngdom of hevenes suffrith violence, and violent men ravyschen it. For alle profetis and the Lawe [a]til Jon profesieden. And if ye wolen resceyve: he is Helie that is to come. He that hath eeris of heryng; here he. But to whom schal I gesse this generacioun lyk? it is lyk to children sittynge in chepynge that crien to her peeris, and seyn we have sungen to you: and ye han not daunsid, we have mourned to you: and ye han not weyled. For Jon cam neither etynge ne drynkynge and thei seyen he hath a devil, The sone of man cam etynge and drynkynge: and thei seyen lo a man a glotoun and a drynkere of wyn, and a frend of pupplicanes and of synful men: and wisdom
E is justified of her sones. Thanne Jhesus bigan to seye repreef to citees in whiche ful many vertues of him weren don: for thei diden not penaunce. Wo to thee Corosaym, wo to thee Bethsaida, for if the vertues that ben don in
. you, hadden be don in Tyre and Sydon: sum tyme thei hadden do penaunce in heire and aische. Netheles I seye to you, it schal be lesse peyne to Tyre and Sydon in the dai of dome than to you. And thou Cafarnaum whether thow schalt be arerid up to hevenes? thou schalt go doun in to helle, for if the vertues that ben don in thee, hadden be don in Sodome: peraventure thei schulden hane dwellid in to this dai. Netheles I sey to you that to the lond of Sodom it schal be lesse peyne
F in the dai of dome than to thee. In thilke tyme Jhesus answeride and seid, I knowleche to thee fadir lord of hevene and of erthe, for thou hast hid these thingis fro wise men and redy, and hast schewid hem to litil children, so fadir: for so it was plesynge to fore thee. Alle thingis ben goven to me of my fadir: and no man knewe the sone but the fadir, neither ony man knew the fadir: but the sone: and to whom the sone wolde schewe. Alle ye that traveilen and ben chargid come to me: and I schal fulfille you. Take ye my yok on you, and lerne ye of me, for I am mylde and meke in herte and ye schal fynde reste to youre soulis. for my yok is softe: and my charge light.

CHAP. XII.

IN that tyme Jhesus wente bi cornes in the A Sabot dai, and hise disciplis hungriden and bigunnen to plucke the eeris of corn and to ete. And the Farisees seynge seiden to him, lo thi disciplis don that thing that is not leefful to hem to do in sabotis. And he seide to hem, whether ye han not red what Davith dide whanne he hungride and thei that weren with him? Hou he entride in to the hous of god and eet looves [b]of proposicioun, whiche looves it was not leeful to him to ete, neither to hem that weren with him: but to prestis aloone. Or whether ye han not red in the Lawe, that on sabotis prestis in the temple defoulen the sabotis: and thei ben withoute blame? And I sey to you that heere is a gretter than the temple. And if ye wisten what it is I wole mersy and not sacrifice: ye schulden never have condempned ynnocentis; For mannes sone is Lord yhe of the sabote. And whanne he passide fro thennes, he cam in to the synagoge of hem. And lo a man that hadde a drie hond, and thei axiden him and seiden, wher it be leeful to heele in the sabot, that thei shulden accuse him. And he seide to hem, what man of you schal be that hath a scheep, and if it falle in to a diche in the sabotis: wher he schal not holde & lifte it up? How myche more is a man bettere than a scheep? therfore it is leeful to do good in the sabotis. Thanne he seide to the man stretche forth thin hond, and he straughte forth: and it was restorid to helthe as the tothir. And the Farisees D wenten out and maden a counseil agens him: how thei schulden distrye him. And Jhesus knewe it, and wente awey fro thennes, and manye sueden him: and he helyde hem alle.

[a] *til* to *Joon* or *till Joon* MSS. ceteri. [b] *of puttynge forth.* MS. Pepy's 12°. irrepsit ex Glossemate alterius versionis, quæ legit, *Loves of proposicioun,* or *puttynge forth.*

And he comaundide to hem that thei schulden not make him knowen, That, that thing were fulfild: that was seide bi Ysaie the prophete seiynge, lo my child whom I have chosen: my derlyng in whom it hath wel plesid to my soul, I schal putte my Spirit on hym: and he schal telle doom to hethene men, He schal not stryve ne crie: neither ony man schal here his voice in stretis: A bresid reed he schal not breke, and he schal not quench smokynge flex til he caste out doom to victorie: And hethene men schulen hope in his name. Thanne a man blynde & doumbe that had a feend: was brought to him and he heelide him, so that he spake and sygh. And al the puple wondride and seide, wher this be the son of Davith? But the Farisees herden and seiden, he this castith not out feendis, but in Belsebub prince of Feendis. And Jhesus witynge her thoughtis, seide to hem ech kyngdom departid agens it self, schal be desolatid, and ech citee or hous departid agens it silf schal not stonde? And if Sathanas castith out Sathanas: he is departid agens hym silf therfore how schal this kyngdom stonde? And if I in Belzebub caste out develis: [a]in whos myght casten out youre sones? therfore thei schulen be youre domesmen: But if I in spirit of god caste out fendis: thanne the kyngdom of god is comen in to you. Either hou may ony man entre in to the house of a strong man, and take awei his vessels: but first he bynde the stronge man and thanne he schal spoile his hous. He that is not with me: is agens me, and he that gedrith not with me: scaterith abrod. Therfore I seye to you, al synne & blasfemye schal be forghoven to men: but the [b]spirit of blasfemye schal not be forgoven. And whoever seith a word agens mannes sone: it schal be forgoven to him, but who that seyth a word agens the hooly goost, it schal not be forgoven to him neither in this world ne in the tother. Either make ye the tree good and his fruyt good: either make ye the tree yvel, and his fruyt yvel, for a tree is knowun of the fruyt. Ye generacioun of edris; hou moun ye speke gode thingis whanne ye ben yvele? for the mouth spekith of plentee of the herte. A good man bryngith forth gode thingis of good tresoure, and an yvel man bryngith forth yvel thingis of yvel tresoure. And I seye to you that of every ydel word that men speken: thei schul yelde resoun thereof in the day of doom. For of thi wordis thou schalt be justified: and of thi wordis thou schalt be dampned. Thanne summe of the scribis and farisees answeriden to him and seiden, maystir we wolen se a token of thee, whiche answerde and seide to hem, an yvel kyndrede and a spouse breker sekithe a tokene, and a tokene schal not be goven to it: but the tokene of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre nightis: so mannes sone schal be in the herte of the erthe thre daies and thre nightis. Men of Nynyve schulen ryse in doom with this generacioun and schulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here a gretter than Jonas. The queen of the south schal ryse in doom with this generacioun, and schal condempne it: for sche came fro the endis of the erthe to here the wisdom of Salomon, and lo here a gretter than Salomon. Whanne an unclene spirit goth out from a man: it goth bi drie placis and sekith reste and fyndith not, Thanne he seith I schal turne agen in to myn hous fro whennes I wente out, and he comith and fyndith it voide and clensid with besyms and maad fair, Thanne he goth and takith with him sevene othere spirits worse than him silf: and thei entren and dwellen there & the laste thingis of that man ben maad worse than the formere, so it schal be to this worse generacioun. Yit the while he spake to the puple: lo his modir and hise britheren stonden withoute forth sekyng to speke with him, And a man seide to him, lo thi modir and thi bretheren stonden withouten forth sekynge thee, He answerde to the man that spake to him: and seide, who is my modir and who ben my bretheren? And he helde forth his hond in to hise disciplis: and seide, lo my modir and my bre- F

[a] Sic MS. *Trin.* Coll. 8vo. Cæteri omnes 9 *in whom youre sones casten out?* quæ vera est Lectio. Altera est ex Glossemate versionis alterius. [b] Blasfemye of the Spirit. *Bp. Mores* MS.

theren: For who ever doth the wil of my fadir that is in hevenes, he is my brothir and sister & modir.

CHAP. XIII.

IN that day Jhesus ghede out of the hous and saat bisidis the see, And myche puple was gaderid to him: so that he wente up in to a boot and sate, and al the puple stode on the brynke. And he spak to hem many thingis in parablis and seide, lo he that sowith ghede out to sowe his seed, And while he sowith, some seedis felden bisidis the weye, & briddis of the eyr camen and eeten hem; But othire seedis felden in to stony placis where thei hadden not myche erthe, and anoon thei sprungen up, for thei hadden not depnesse of erthe, But whanne the sunne was risen thei swaliden, and for thei hadden not roote thei drieden up. And othere seedis felden among thornes, and thornes wexen up and strangliden hem: But othere seedis felden into good lond: and gaven fruyt sum an hundrid fold, another sixty fold, an other thritty fold, He that hath eeris of heryng here he. And the disciplis camen nigh, and seiden to hem, whi spekist thou in parablis to hem? And he answeride and seide to hem for to you it is goven to know the privytees of the kyngdom of hevenes: but it is not gyven to hem. For it schal be goven to him that hath, and he schal have plente, but if a man hath not, also that thing that he hath schal be taken awey fro him. Therfore I speke to hem in parablis: for thei seynge seen not, and thei herynge heren, not neither undirstonden, That the prophecie of Ysaye be fulfillid seiynge, with herynge ye schulen heere & ye schulen not undirstonde, and ye seynge schulen se and ye schulen not se. For the herte of this puple is gretly fattid: and thei herden hevyly with eeris and thei han closid her yghen: lest sum tyme thei seen with yghen, and with eeris heere and undirstonde in herte and thei ben convertid and I heele hem. But youre yghen that seen ben blessid and youre eris that heeren. Forsothe I seye to you, that many profetis and just men coveitiden to se tho thingis that ye seen; and thei seighen not; and to here tho thingis that ye heren; and thei herden not: Therfore here ye the parable of the sower. Ech that herith the word of the rewme and undirstondith not, the yvel spirit cometh and ravyschith that, that is sowen in his herte this it is, that is sowen bisides the weye. But this that is sowen on the stony lond: this it is that herith the word of god, and anoon with joie takith it; And he hath not roote in him silf, but is temporal, for whanne tribulacioun and persecution is maad for the word: anoon he is schlaundrid; But he that is sowen in thornes: is this that herith the word and the bisynesse of this world, and the fallace of richessis stranglith the word and it is maad withouten fruyt, But he that is sowen into good Lond: is this that herith the word and undirstondith and bringith forth fruyt, and sum makith an hundrid fold, treuly another sixtifold and another thritti fold. Another parable s Jhesus putte forth to hem: & seide the kyngdom of hevenes is maad lyk to a man that sew good seed in his feeld, And whanne men slepten his enemy came and sew aboue taris in the myddil of whete and wente awey. But whanne the erbe was growid and maad fruyt thanne the taris apperiden, And the servauntis of the husbonde man camen and seiden to him, lord wher thou hast not sowen good seed in thi feeld? whereof thanne hath it taris? And he seide to hem, an enemy hath do this thing, and the servauntis seiden to him, wolt thou we gan and gedren hem? And he seide, nay, lest peraventure ye in gaderinge taris drawe up with hem the whete bi the roote. Suffre ye hem bothe wexe into repyng tyme: and in tyme of rype corn I schal sey to the repers, first gadere ye togidre the taris & bynde hem togidre in knycches to be brent: but gedre ye whete into my berne. Another r parable Jhesus putte forth to hem and seide, the kyngdom of hevenes is lyk to a corn of Senevey whiche a man took and sew in his feeld, Whiche is the leeste of all sedis, but whanne it hath woxen it is the mooste of all wortis, and is maad a tree so that briddis of the eir comen and dwellen in the bowis theroff.

Another Parable Jhesus spake to hem, the kyngdom of hevenes is lyk to sour dowgh, whiche a womman took and hidde in thre mesuris of mele, til it were al sowred. Jhesus spak alle these thingis in parablis to the puple: and he spak not to hem without parablis; That it schulde be fulfild that is seid bi the profete seynge, I schal opene my mouth in parablis: Y schal telle out hid thingis fro the makyng of
G the world. Thanne he lefte the puple and cam into an hous, and hise disciplis camen to him and seiden, expowne to us the parable of taris of the felde, whiche answerde and seide: he that sowith good seed is mannes sone, the feeld is the world, but the good seed, these ben sones of the kyngdom; but taris, these ben yvel children: The enemy that sowith hem is the fend, and the ripe corn is the endynge of the world, the repers ben aungels, Therfore as taris ben gedride togidre and ben brent in fiir: so it schal be in the endynge of the world, Mannes sone schal sende his aungelis, and thei schulen gedre fro his rewme alle his sclaundris, and hem that don wickednesse. And thei schulen sende hem into the chymney of fiir, there schal be wepyng and betyng togidre of teeth. Thanne juste men schulen schyne as the sunne in the rewme of her fadir:
H he that hath eeris of heryng here he. The kyngdom of hevenes is lyk to tresour hid in a feeld, which a man that fyndith, hidith and for joye of it, he goith and sellith alle thingis that he hath and byeth thilke felde. Eftsones the kyngdom of hevenes is lyk to a marchaunt that sechith gode margaritis, But whanne he hath founde oo precious margarite, he wente and solde alle thingis that he hadde and boughte it. Eft the kyngdom of hevenes is lik to a net cast into the see, and that gaderith togidre of alle kynde of fischis, whiche whanne it was ful thei drowen up, and saten bi the brynke and chesen the good into her vessels but the yvele thei kesten out, So it schal be in the endyng of the world, aungels schulen go out, and thei schulen departe yvel men fro the myddil of just men. And thei schulen sende hem into the chymney of fier, there schal be wepyng and gryntyng of teeth. Have ye undirstonden all these thingis? thei seyen to him yhe: He seith to hem, therfore every wise man of lawe in the kyngdom of hevenes is lyk to a housbonde-man that bryngith forth of his tresour newe thingis and olde. And it was don whanne Jhesus had endid these parablis he passide fro thennes, And he come into his i.
cuntre, and taughte hem in her synagogis, so that thei wondriden and seiden, fro whennes this wisdom and vertues comen to this? Whether is not this the sone of a carpenter? wher his modir be not seid Marie: and hise britheren James & Joseph and Symount and Judas, And hise sistris wher thei alle be not among us? fro whennes thanne alle these thingis comen to this? And so thei weren sclaundrid in him, but Jhesus seide to him, a profete is not withouten [a]worschip, but in his owne cuntre and in his owne hous, And he did not there many vertues, for the unbileve of hem.

CHAP. XIV.

IN that tyme eroude Tetrarke, *prince of the fourthe part*, herde the fame of Jhesus; And seide to his children, this is Jon Baptist he is risen fro deth: and therfore vertues worchen in him, For Eroude hadde holden Jon, and bounden him, and puttide him into prisoun, for erodias the wyf of his brothir, For Jon seide to him, it is not leeful to thee to have hir, And he willynge to sle him, dredde the peple: for thei hadden him as a profete. But in the day of eroudis birthe, the doughtir of erodias daunside in the myddil and pleside eroude, Wherfore with an ooth he bihigte to give to hir what ever thing sche axide of him, And sche bifore warnid of hir modir seide give thou to me heere the heed of Jon Baptist in a dische, And the kyng was sorewful,, but for the ooth, and for hem that saten togidre at the mete, he comaundide to be gyven. And he sente and bihedide Jon in the prisoun, And

[a] *Honour* Pep MS. 16mo.

his heed was brought in a dische, and it was goven to the damysel, and sche baar it to hir modir. And hise disciplis camen and token his bodi, and birieden it: and thei camen & tolden to Jhesus. And whanne Jhesus had herde this thing, he wente fro thennis in a boot into disert place bisidis, and whanne the peple hadde herd, thei folewiden him on her feet fro citees, And Jhesus ghede out and saigh a gret puple and hadde reuthe on hem, and heelide the sike men of hem. But whanne the even-tyde was come, his disciplis camen to him and seiden, the place is desert, and the tyme is now passid, lat the puple go into townes to bye hem mete. Jhesus seide to hem, thei han not nede to go, ghyve to hem sumwhat to ete: Thei answerden, we have not heere but fyve looves and twey fischis, And he seide to hem, brynge ye hem hider to me. And whanne he hadde comaundid the puple to sitte to mete on the [a]hey: he took fyve looves and twey fischis, and he bihelde into hevene and blesside and brak and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eten and weren fulfild, and thei token the relifis of broken gobetis twelve cofyns ful: And the noumbre of men that eeten was fyve thousynd of men out taken
E wymmen and litel children. And anoon Jhesus compellide the disciplis to go up into a boot and go bifore him over the see while he left the peple. And whanne the peple was left, he stiede aloone into an hil for to preie, but whanne the evenyng was come he was there aloone, And the boot in the myddil of the see was schoggid with wawis, for the wynd was contrarie to hem. But in the fourthe wakyng of the nyght he cam to hem walkynge above the see, And thei seynge him walkinge on the see weren disturblid and seiden that it is a fantum and for drede thei crieden. and anoon Jhesus spak to hem and seide, have ye trist, I am, nyle ye drede. And Petir answeride and seide, lord if thou art; comaunde me to come to thee on the watris. And he seide, come thou, and Petir ghede doun fro the boot and walkide on the watris to come to Jhesus, But he sigh the wynd strong. and was aferd, and whanne he biganne to drenche he criede and seide, lord make me saaf; And anoon Jhesus helde forth his hond & took Petir and seide to him, thou of litel feith why hast thou doutid? And whanne he had stied into the boot the wynd ceeside, And thei that weren in the boot camen and worschipeden him and seiden, verily thou art goddis sone; And whanne thei hadden passid over the see thei camen into the lond of Genasar. And whanne men of that place hadden knowe him, thei senten into al that cuntre and thei broughten to him alle that hadden sykenesse, And thei prieden him that thei schulden touche the hemme of his clothing, and who evere touchiden weren maad saaf.

CHAP. XV.

THanne the Scribis and the Farisees camen to him fro Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns of eldre men? for thei weischen not her hondis whanne thei eten breed. He answeride and seide to hem whi breken ye the maundement of god for your tradicioun? For god seide, honoure thi fadir and thi modir, and he that cursith fadir or modir dye bi deth, But ye seyn, who ever seith to fadir or modir, what ever gifte is of me it schal profite to thee, and he hath not worschipid his fadir or his modir and ye han maad the maundement of god voyde for youre tradicioun. Ypocritis, Ysaie the prophet profeceiede wel of you and seide This peple honourith me with lippis: but her herte is fer fro me, and thei worschipen me withoute cause: techynge the doctrynes and maundementis of men. And whanne the puple weren clepid togidre to him, he seide to hem, heere ye and undirstonde, That thing that entrith into the mouth defoulith not a man, but that thing that comith out of the mouth defoulith a man. Than hise disciplis camen and seiden

[a] *Lat.* Fœnum.

to hym, thou knowist that if this word be herd the farisees ben sclaundrid? And he answeride and seide every plauntyng that my fadir of hevene hath not plauntid schal be drawen up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen doun in the diche. Petir answerde and seide to him, expowne to us this parable, And he seid yit also ben ye without undirstonding? Undirstonden ye not that al thing that entrith into the mouth goith into the wombe and is sent out into the goyng awey? But tho thingis that comen forth fro the mouth gon out of the herte and tho thingis defoulen the man, For of the herte gon out yvel thoughtis, mansleyngis, avoutries, fornycacioums, theftis, false witnessyngis, blasfemyes; These thingis it ben that defoulen a man: but to ete with hondis not
D waischen defoulith not a man. And Jhesus ghede out fro thennes, and wente into the coostis of Tyre and of Sidon. And lo a womman of Chananee ghede out of tho coostis and criede and seide to him, Lord the sone of Davith have mercy on me, my doughtir is yvele traveilid of a feend, And he answerde not to hir a word. and hise disciplis camen and preieden him, and seiden leefe thou hir, for sche crieth aftir us, He answeride and seide, I am not sent but to the scheep of the hous of Israel that pe-rischiden. And sche cam and worschipide him and seide, Lorde helpe me, whiche answeride and seide, it is not good to take the breed of children and caste to houndis. And sche seide, yhis lord, for whelpis eten of the crummes that fallen down fro the boord of her lordis. Than Jhesus answeride, and seide to hir, aa womman, [a]thi feith is greet, be it don to thee as thou wolt: and hir dougtir was heelid fro that hour. And whanne Jhesus had passid fro thennis he came bisides the see of Galilee, and he gede up in to an hil, and saat there, And myche peple cam to him and hadden with hem doumbe men, and crokide, and feble, and blynde and many othere; and thei castiden [b]hem doun at his feet, and he helide hem, So that peple wondride, seynge doumbe men spekynge and crokide goynge, blynde men seynge: and thei magnifieden god of Israel. And Jhesus, whanne his disciplis weren clepid togidre, seide to hem, I have reuthe of the peple for thei han abiden now thre daies with me and thei han nothing to ete, and I wole not leeve hem fastynge leste thei failen in the wey, And the disciplis seyn to him, wheroff thanne so many looves among us in desert to fulfille so greet a peple? And Jhesus seide to him, how many looves han ye? and thei seiden sevene, and a fewe smale fischis. And he comaundide to the peple to sitte to mete on the erthe. And he [c]took the sevene looves and fyve fisches, and did thankyngis and brake and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eeten and weren fulfilld and thei token that that was left of relifis sevene [d]lepfull; And thei that eeten weren foure thousynd of men, withouten litel children and wymmen. And whanne he had left the peple: he wente up into a boot, and cam into the coostis of Magedan.

CHAP. XVI.

AND the Farisees and the Saduceis camen to him temptynge, and thei preiden him to schewe hem a tokene fro hevene. And he answerde and seide to hem, whanne the eventide is come ye seyn it schal be cleer, for hevene is rody, And the morowe tide to day tempest, for hevene schynith hevyly thanne ye kunnen deme the face of hevene: but ye moun not wite the tokenes of tymes. An yvel generacioun and avowtresse sekith a tokene and a token schal not be goven to it, but the token of Jonas the prophete. and whanne hehad left hem, he wente forth. And whanne hise disciplis camen over the see thei forgaten to take looves. And he seide to hem, biholde ye and bewar of sour dough of Farisees and of Sadu-

[a] gret is thi feith MS. *penes me.* [b] doun hem. [c] takyng sevene looves & the fisches. [d] leepis full.

ceis. And thei thoughten among hem, and seiden, for we han not taken looves; But Jhesus witynge, seide to hem: what thenken ye amonge you of litil feith for ye han not looves? yit undir- stonden not ye neither han mynde of fyve looves into fyve thousynde of men: and hou many coffyns ye token? Neither of sevene looves into four thousynd of men, & hou many leepis ye token? Whi undirstonden ye not, for I seide not to you of breed: be ye war of the sour dough of Farisees and of Saduceis: Thanne thei undirstonden, that he seide not to be war of sour dough of looves: but of
B the techyng of Pharisees and Saducees. And Jhesus came into parties of Cesarie of Philip, and axide hise disciplis and seide, whom seyn men to be mannes sone? And thei seiden, summe Jon Baptist, ethir Helie, and othere Jeremye, or oon of the prophetis. Jhesus seide to hem; but whom seyn ye me to be? Symount Petir answeride and seide, thou art Crist the sone of god lyvynge. Jhesus answeride and seide to him, blessid art thou Symount Barjona, for flesh and blod schewide not to thee; but my fadir that is in hevenes: And I sey to thee thou art Petir and on this stoon I schal bilde my chirche and the gatis of helle schulen not have myght agens it, And to thee I schal give the keies of the kyngdom of hevenes and what ever thou schalt bynde on erthe schal be bounde also in hevenes. And what ever thou schalt unbynde on erthe, schal be unbounden also in hevenes. Thanne he comaundide to hise disciplis that thei schulden sey to no man that he was Crist. Fro that tyme Jhesus bigan to schewe to his disciplis, that it bihovyde him to go to Jerusalem and suffre many thingis of the eldre men, and of [a]Scribis & of princis of prestis, and be slayn and the thridde day to ryse agen. And Petir took him, and bigan to blame him and seide, fer be it fro thee Lord; this thing schal not be to thee. And he turnyde and seide to Petir, Sathanas go aftir me, thou art a sclaundre to me, for thou saverist not tho thingis that ben of god, but tho thingis that ben of men. Thanne Jhesus seide to hise disciplis, if ony
F man wole come aftir me, denye he himself and take his cross and sue me, For he that wole make his lyf saaf schal leese it, and he that schal leese his lyf for me schal fynde it, For what profitith it to a man if he wynne al the world and suffre peyring of his soul? or what chaungyng schal a man give for his soule? For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man aftir his workis. Treuly I seye to you ther ben summe of hem that stonden heere, whiche schulen not taste deeth, til thei se mannes sone comynge in his kyngdom.

CHAP. XVII.

AND aftir sixe daies Jhesus took Petir &
A James and Jon his brother and ledde hem asidis in to an high hil, And was turned into an other liknesse bifore hem, and his face schoon as the sunne, and his clothis weren maad white as snow, And lo Moyses and Helie apperiden to hem, and spaken with him. And Petre answeride and seide to Jhesus, Lord it is good us to be heere, if thou wolt, make we heere thre ta- bernaclis to thee oon, to Moyses oon, and oon to Helie. Yit the while he spake, lo a bright cloude overschadowide hem, and lo a voys cam out of the cloud and seide, this is my dere worthe sone in whom I have wel plesid to me, heere ye him. And the disciplis herden & felden doun on her facis, and dredden gretly, And Jhesus cam and touchide hem and seide to hem, ryse up and nyle ye dredde, And thei leften up her yghen and sayen no man but Jhesus aloone, And as thei camen doun of the hil, Jhesus comaundide to hem and seide, seye ye to no man the visioun til mannes sone ryse agen fro deeth. and hise disciplis axiden him and seyden
C what thanne seyen the Scribis, that it bihovith that Elye come first, He answeride and seide to hem Elye schal come and he schal restore all thingis; And I sey to you, that Elye is

[a] the Scribis.

now comen, and thei knowen him not, but thei diden in him whatever thingis thei wolden, and so mannes sone schal suffre of hem. Thanne the disciplis undirstoden that he seide to hem of Jon the Baptist. And whanne he cam to the peple, a man cam to him and fel doun on knees bifore him and seide, Lord have mersy on my sone for he is lunatyk and suffrith yvele, for ofte tymes he fallith into the fire, and ofte tymes into watir, And I broughte him to thi disciplis and thei myghten not heele him. Jhesus answeride and seide, a thou generacioun unbileeful & weiward, how longe schal I be with you how longe schal I suffre you? bringe ye him hidur to me. And Jhesus blamyde him, and the devel wente out fro him, and the child was heelid fro that our. Thanne the disciplis camen to Jhesus prively and seiden to him: whi myghten not we caste him out? Jhesus seith to hem for your unbileve, treuly I sey to you, if ye have feith as a corn of Seveney, ye schulen sey to this hil passe thou hennes, and it schal passe, and nothing schal be impossible to you, But this kynde is not cast out but bi preiyng and fasting. And while thei weren abidynge togidre in Galilee Jhesus seide to hem, mannes sone schal be bitrayed into the hondis of men. And thei schulen sle him and the thridde dai he schal ryse agen to lyf, and thei weren ful sory.

F And whanne thei camen to Cafarnaum thei that token tribute camen to Petir and seiden to him, youre maister payeth not tribute? And he seide, yhis, and whanne he was come into the hous, Jhesus cam bifore him & seide, Symound, what seemith to thee? kyngis of erthe of whom taken thei tribute, of her sones either of aliens? And he seide, of aliens. Jhesus seide to him, thanne sones ben fre; But that we sclaundre hem not go to the see and caste an hook, and take thilke fisch that first comith up and whanne his mouth is opened, thou schalt fynde a Stater take it and give for thee & for me.

CHAP. XVIII.

IN that hour the disciplis camen to Jhesus A and seiden, who gessith thou is gretter in the kyngdom of hevenes? And Jhesus clepide a litil child and putte him in the myddil of hem, And seide, I seye treuthe to you, but ye be turned and maad as litil children, ye schul not entre into the kyngdom of hevenes. Therfore whoever mekith him as this litil child he is grethere in the kyngdom of hevenes; And he that resceyveth oon sich litil child in my name resceyvith me: But whoso sclaundrith oon of these smale that bileven in me, it spedith to him that a mylne stoone of [a] assis be hanged in his necke and he be drenchid in the depnesse of the see. Wo to the world for sclaundris, for it is need that sclaundris come, nethelesse woo to theilke man bi whom a sclaundre cometh. And if thin hond or thi foot sclaundrith thee kitte it off and caste awey fro thee, it is bettir to thee to entre to lyf feble either crokid, than havynge tweyne hondis or twey feet to be sent into everlastynge fier. And if thin yghe sclaundre thee, pulle it out and caste awey fro thee it is bettere to thee with oon yghe to entre into lyf, thanne havynge tweyn yghen to be sent into the fier of helle. Se ye that ye despise not oon of these litel, for I seye to you that the aungels of hem in hevenes seen evermore the face of my fadir that is in hevenes, For mannes sone came to save that thing that perischide. What semeth to you, if ther weren to a man an hundrid scheep and oon of hem hath errid, wher he schal not leve nynty and nyne in desert, and schal go to seche that, that erride? And if it falle that he fynde it, treuly I seye to you, that he schal have joie therof more than on nynty and nyne that erriden not. So it is not the wille bifore your fadir that is in hevenes, that oon of these litil perische. But if thi brothir synneth agens thee D go thou and reprove him bitwixe thee and him aloone, if he herith thee thou hast wonnen thi

[a] *of Assis*, deest MS. Eman. Fol. MS. Caij Coll.

brothir & if he heerith thee not, Tak with thee oon or tweyne, that every word stonde in the mouth of tweyne or thre witnessis, And if he heerith not hem, seye thou to the chirche, But if he heerith not the chirche; be he as an hethen and pupplican to thee. I seye to you treuly, what ever thing ye bynden on erthe tho schulen be bounde also in hevene: and whatever thingis ye unbynden on erthe tho schal be unbounden also in hevene. Eftsoone I seye to you that if tweyne of you consente on the erthe, of every thing what ever thei axen, it schal be don to hem of my fadir that is in hevenes: For where tweyne or thre ben gaderid in my name, there am I in the myddil of hem. Thanne Petre cam to him and seide, Lord hou ofte schal my brothir synne agens me, and I schal forgive him? whether til sevene tymes? Jhesus seith to him I seye not to thee til sevene sithis; but til seventy sithis seven sithis. Therfore the kyngdom of hevenes is likned to a kyng that wolde rikene with his servantis. And whanne he [a] bigan for to putte resoun oon was offride to him that oughte to him ten thousynd talentis, And whanne he had not wherof to yelde, his lord comaundide him to be sold, and his wyf, & children, and alle thingis that he hadde, and to be paid, But thilke servaunt fell doun and preiede him and seide, have patience in me, and I schal yelde to thee all thingis. And the Lord hadde mercy on that servant, and suffride him go, and forgaf to him the dette. But thilke servaunt gede out, and fonde oon of his even servauntis that oughte him an hundrid peens, and he heelde him and stranglide him and seide, yelde that, that thou owist, And his even servaunt fel doun and preide him and seide, have patience in me, and I schal quyte alle thingis to thee, But he wolde not: but wente out and putte him into prisoun til he payede al the dette. And his evene servauntis seynge the thingis that weren don soroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord clepide him and seide to him, wickide servaunt I forgaf to thee alle the dette, for thou preiedist me; Therfore wher it bihoved not also thee to have mercy on thin even servaunt as I hadde mercy on thee? And his lord was wroth and took him to turmentouris til he paide al the dette, So my fadir of hevene schal do to you, if ye forgiven not every man to his brothir of youre hertis.

CHAP. XIX.

AND it was don whanne Jhesus hadde endid these wordis he passide fro Galilee and came into the coostis of Jude over Jordan: And myche puple suede him, and he heelide hem there. And the Farisees camen B to him temptynge him, and seiden wher it be leefful to a man to leve his wyf for ony cause? whiche answeride and seide to hem have not ye rad, for he that made men at the bigynnyng made hem male and female? And he seide, for this thing a man schal leve fadir and modir, and he schal drawe to his wyf, and thei schal be tweyne in oo flesch: And so thei ben not now tweyne but oo flesch; therfore a man departe not that thing, that god hath joyned. Thei seyen to him, what thanne comaundide Moyses to give a libel of forsakyng, and to leeve of? And he seide to hem, for Moyses for the herdnesse of youre herte suffride you [b] leve youre wyves, but fro the bigynnyng it was not so, And I seye to you that whoever levith his wyf but for fornicacioun, and weddith an oother doth leccherie; and he that weddith the forsaken wyf doth leccherie. Hise disciplis seyen to him, if the cause of a man with a wyf is sō, it spedith not to be weddid; And he seide to hem, not alle men taken this word, but to whiche it is goven, For ther ben geldyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben Geldyngis that han geldid hemsilf for the rewme of hevenes; He that may take; take He. Thanne litil children weren brought to him that he schulde putte hondis to hem, and preie, and the dis-

[a] bigan to reakone oon that oughte ten thousynd talentis was broughte to him. [b] 5 MSS. habent *to*. Sed recentiores sunt MSS. In 6 antiquioribus deest.

ciplis blameden hem, But Jhesus seide to hem, suffreye that litil children come to me, and nyle ye forbede hem, for of siche is the kyngdom of hevenes. And whanne he hadde putte to hem hondis he wente fro thennes, And lo oon cam and seide to him, gode maistir, what good schal I do that I have everlastynge lyf? whiche seith to him, what axist thou me of good thing ther is oo gode god, but if thou wolt entre to lyf kepe the comaundementis, He seith to him, whiche? and Jhesus seide, thou schalt not do mansleyng, thou schalt not do avowtrie. thou schalt not do thefte. thou schalt not sey fals witnessyng. Worschipe thi fadir and thi modir: and thou schalt love thi neighbore as thi self. The younge man seith to him, I have kept alle these thingis from my [a] ghouthe, what yit failith to me? Jhesus seith to him, if thou wolt be parfit: go and sille alle thingis that thou hast, and gyve to pore men and thou schalt have tresour in heven, and come and sue me. And whanne the younge man had herde these wordis he wente awey sorowful for he hadde many possessiouns. And Jhesus seide to his disciplis I seye to you treuthe, for a riche man of hard schal entre into the kyngdom of hevenes, And eftsoone I seye to you, it is lighter a camel to passe thorough a nedlis yghe than a riche man to entre into the kyngdom of hevenes. Whanne these thingis weren herd the disciplis wondriden gretly and seiden, who thanne may be saaf? Jhesus bihelde and seide to hem, anentis men this thing is inpossible; but anentis
G god alle thingis ben possible. Thanne Petir answeride and seide to him, lo we han forsaken alle thingis and we han sued thee, what thanne schal be to us? Jhesus seide to hem, treuly I seye to you, that ye that han forsaken alle thingis and han sued me in regeneracioun whanne mannes sone schal sitte in the seete of his mageste, ye schulen sitte on twelve seetis demynge the twelve kynredis of Israel. And every man that forsakith hous, bretheren or sistren, fadir or modir, wyf either children or feeldis for my name, he schal have an hundrid fold, and schal welde everlastynge lyf: But many schulen be the firste the laste; and the laste the firste.

CHAP. XX.

THE kyngdom of hevenes is lyk to an A
housbonde man that wente out first bi the morowe to hyre werkmen into his vyneyerd, And whanne the covenaunt was maad with werkmen of a peny for the day he sente hem into his vyneyerd. And he gede out aboute the thridde houre and sigh othere stondynge ydel in the chepyng: And he seide to hem go ye also in to my vyneyerd, and that, that schal be rightful I schal gyve to you, and thei wenten forth. Eftsoones he wente out aboute the sixte hour and the nynthe and dide [b] on lyk manere. But aboute the elleventhe hour he wente out and founde other stondynge, and he seide to hem, what stonden ye idel heere al dai? Thei seyen to him, for no man hath hyrid us. he seith to hem, go ye also into my vyneyerd. And whanne evenyng was come the lord of the vyneyerd seith to his procuratour, clepe the werkmen, and yelde to hem her hyre, and bigynne thou at the laste til to the firste. And so whanne thei weren come, that camen aboute the elleventhe hour also thei token everich of hem a peny: But the firste camen and demyden that thei schulden take more but thei token ech oon bi hemsilf a peny. And in the taking thei grucchiden agens the housbonde man and seiden The laste wroughten oon hour, and thou hast maad hem evene to us that han born the charge of the dai & heete. And he answerde to oon of hem, and seide, frend I do thee no wrong; where thou hast not accordid with me for a peny. Take thou that, that is thin, and go, for I wole give to this last man as to thee. Wher it is not lefful to me to do that, that I wole? wher thin yghe is wikked for I am good? So the laste schulen be the firste, and the firste the laste, for many ben clepid & fewe ben

[a] ghonghte.

[b] in.

D chosen. And Jhesus wente up to Jerusalem and toke hise twelve disciplis in privyte, & seide to hem, lo we gon up to Jerusalem, and mannes sone schal be bitakun to princis of prestis & scribis: and thei schulen condempne him to deeth, And thei schulen bitake him to hethene men, for to be scorned, and scourgid, and crucified and the thrid day he schal ryse
E agen to lyf. Thanne the modir of the sones of Zebedee cam to him with hir sones, honouryng and axynge sum thinge of him. And he seide to hir what wolt thou? Sche seith to him, sey, that these tweyne my sones sitte oon at thi right half, and oon at thi lifte halfe in thi kyngdom. But Jhesus answeride and seide, ye witen not what ye axen. moun ye drynke the cuppe whiche I schal drynke? thei seyn to him, we moun. He seith to hem ye schulen drynke my cuppe: but to sitte at my right half or lift half, is not myn to gyve to you but to which it is maad redy of my fadir. And the ten herynge, hadden indignacioun of the tweyne britheren. But Jhesus clepide hem to hym and seide, ye witen that princis of hethene men ben lordis of hem, and thei that ben [a] grette usen power on hem, It schal not be so among you; but whoever wole be maad grettere among you, be he youre mynistre, And whoever among you wole be the firste, he schal be youre servaunt. As mannes sone cam not to be served but to serve, and to give his lyf redempcioun for manye. And whanne thei geden out of Jericho myche puple suede him. And lo two blynde men saten bisidis the weye, and herden that Jhesus passide, and thei crieden and seiden, Lord the sone of David, have mercy on us. And the peple blamyde hem, that thei schulden be stille: And thei crieden more and seiden, Lord the sone of Davith, have mercy on us. And Jhesus stood and clepide hem and seide, what wolen ye that I do to you? Thei seyen to him, Lord that oure yghen be opened. And Jhesus had mercy on hem and touchide her yghen, and anoon thei sayen, and sueden him.

CHAP. XXI.

AND whanne Jhesus cam nygh to Jeru- A
salem and cam to Bethfage at the mount of Olyvete, thanne sente he his tweyne disciplis; And seide to hem, go ye into the castel that is agens you, and anoon ye schulen fynde an asse tied and a colt with hir untye ye, and bryngith to me. And if ony man say to you any thing: seye ye that the lord hath nede to hem and anoon he schal leve hem. Al this was don that that thing schulde be fulfild, that was seide bi the profete seiynge. Seye ye to the doughtir of Syon, lo thi kyng comith to thee meke sittynge on an asse and a foole of an asse undir yok. And the disciplis geden & diden as Jhesus comaundide hem, And thei broughten an asse and the foole, and leiden her clothis on hem, and maden him sitte above, And fulle myche peple spredden her clothis in the wey, other kittiden braunchis of trees and strewiden in the weye. And the puple that wente bifore and sueden crieden and seiden Osanna to the sone of Davith, blessid is he that comith in the name of the Lord Osanna in high thingis. And whanne c
he was entred into Jerusalem al the citee was stirid and seide, who is this? But the puple seide, this is Jhesus the prophete of Nazareth of Galilee. And Jhesus entride into the temple of god, and castide out of the temple alle that boughten & solden, and he turnede upso doun the boordis of chaungeris and the chayeris of men that solden culveris. And he seith to hem, it is writen, myn hous schal be clepid an hous of preyere, but ye han maad it a denne of theves. And blynde and crookid camen to him in the temple, and he heelide hem. But the princis of prestis & scribis seynge the merveylouse thingis that he dede and children cryinge in the temple and seiynge Osanna to the sone of Davith, thei hadden indignacioun. And seiden to him, herist thou what these seyen? And Jhesus seide to hem, yhe. wher ye han never red that of the mouth

[a] grettere.

of younge children and of soukynge children thou hast maad perfyt heriyng? And whanne he lefte hem, he wente forth out of the cite into Bethanye and there he dwelte, and taughte hem of the kyngdom of god. But on the morowe he turnynge agen into the citee hungride, And he saugh a fige tre bisidis the weye and cam to it and fond nothing therynne but leeves onely. and he seide to it, nevere fruyt come forth of thee into withouten ende; and anoon the fige tre was dried up: And disciplis sighen wondriden and seiden, hou anoon it driede? And Jhesus answeride & seide to hem treuly I sey to you, if ye han feith and douten not, not oonly ye schulen do as of the fyge tre; but also if ye seyen to this hill, take & caste thee into the see it schal be don so: And alle thingis whatevere ye bileevynge schulen axe in preier ye schulen take. And whanne he cam into the temple, the princis of prestis and eldre men of the puple camen to him that taughte, and seiden, in what power dost thou these thingis, and who gaf thee this power? Jhesus answeride and seide to hem, and I schal axe you oo word, the whiche if ye tellen me I schal sey to you in what power I do these thingis. Of whennes was the baptym of Jon, of hevene, or of men? and thei thoughten withynne hem silf seiynge, if we seyn of hevene he schal seye to us, whi thanne bileeven ye not to him? If we seyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thei answeriden to Jhesus and seiden we witen not. and he seide to hem, neither I seye to you in what power I do these
F thingis. But what semeth you? a man hadde two sones and he cam to the firste and seide, sone go worche this dai in my vyneyerd: And he answeride and seide I nyle, but aftirward he forthoughte and went forth: But he came to the tother and seide in the same manere, and he answeride and seide, lord I go and he went not. Who of the tweyne dide the fadris wille? thei seyen to him the firste. Jhesus seith to hem, treuly I seye to you, for pupplicans and hooris schul go bifore you into the kyngdom of god. For Jon cam to you in the wey of rigtwisnesse and ye bilevyden not to him, but pupplicans and hooris bilevyden to him, but ye sighen and hadden no forthenkyng aftir, that ye bilevyden to him. Here ye an
G other parable, ther was an housbondeman that plauntide a vineyerd and heggide it about and dalfe a pressure therynne and bildide a tour, and hiride it to erthe tilieris & wente fer in pilgrimage, But whanne the tyme of fruytis neyghede he sente his servauntis to the erthe tilieris to take fruytis of it. And the erthe tylieris token hise servauntis, & thei beeten the ton, thei slowen an other, and stonyden an other. Eftsoon he sente othere servauntis, moo thanne the firste and in lyk manere they diden to hem, And at the laste he sente his sone to hem, and seide, thei schulen drede my sone. But the erthe tilieris seynge the sone seyden withynne hemsilf, this is the eyr, come ye sle we him, and we schulen have his erytage: And thei token and castiden him out of the vyneyerd and slowen him. Therfore whanne the lord of the vineyerd schal come, what schal he do to thilke erthe tilieris? Thei seyn to him, he schal lese yvele the yvel men: and he schal sette to hyre his vineyerd to othere erthe tilieris, which schulen yelde to him fruyt in her tymes. Jhesus seith to hem redden ye nevere in scripturis, the stoon whiche the bilderis [a] reproveden, this is maad in to the heed of the cornere? of the Lord this thing is don, and it is merveylous bifore oure yghen, Therfore I seye to you, that the kyngdom of god schal be taken fro you, and schal be goven to a folk doynge fruytis of it, And he that schal falle on this stoon schal be broken, but on whom it schal falle it schal also brisen him. And whanne the princis of prestis and farisees hadden herd his parablis, thei knewen that he seide of hem. And thei soughten to holde him; but thei dredden the puple, for thei hadden him as a profete.

[a] respueden.

CHAP. XXII.

A AND Jhesus answerde and spak eftsoone in parablis to hem, and seide, The kyngdom of hevenes is maad lyk to a kyng that made weddingis to his sone, And he sente hise servauntis for to clepe men that weren bede to the weddingis and thei wolden not come. Eftsoon he [a]sende othere servauntis, & seide seye ye to the men that ben beden to the feeste, Lo I have maad redy my mete, my bolis and my volatilis ben slayne, and alle thingis ben redy, come ye to the weddingis, But thei dispiseden, & wenten forth, oon into his toun, another to his marchaundise. But othere heelden hise servauntis, and turmentiden hem, and slowen. But the kyng whanne he hadde herd was wroth, and he sente hise oostis, and he destriede the manquelleris, and brent her citee: Thanne he seide to his servauntis the weddyngis ben redy but thei that weren clepide to the feeste weren not worthi. Therfore go ye into the endis of weyes, and whomever ye fynden, clepe ye to the weddingis: And his servaunts geden out into weyes: and gedriden togidre alle that thei founden goode and yvele, and the bridale was fulfild with men sittynge at the mete. And the kyng entride to se men sittynge at the mete, and he sigh there a man not clothid with brydecloth, And he seide to hym, frend hou entridist thou hidere withoute bryde clothis? and he was doumbe. Thanne the kyng bad hise mynistris bynde him bothe hondis and feet: and sende ye him in to utmer derknessis there schal be wepyng and gryntyng of teeth, For D many ben clepid but fewe ben chosen. Thanne Farisees geden awei and token a counseil to take Jhesus in word, And thei senden to him her disciplis with Herodians and seiden, maistere we witen that thou art sothfast and thou techist in treuthe the wey of god, and thou chargist not of ony man, for thou biholdist not the persone of men, Therfore seye to us, what it seemith to thee? is it leful that tribute be goven to the emperour either nay? And whanne Jhesus hadde knowe the wichidnesse of hem, he seide Ypocritis what tempten ye me? Schewe ye to me the prente of the money; and thei broughten to him a peny, And Jhesus seide to hem, whos is this ymage, and the writing above? Thei seyn to him the emperouris. thanne he seide to hem therfore yelde ye to the emperour, the thingis that ben the emperouris: and to god, tho thingis that ben of god. And thei herden and wondriden and thei lefte him and wenten awey. In that dai Sadducees, that seyn ther is no risyng agen to lyf camen to him and axiden him, And seiden maistir Moyses seide if any man is deed, not havynge a sone: that his brothir wed his wyf and raise sed to his brothir, And sevene Britheren weren at us. and the firste weddide a wyf and is deed and hadde no seed, and lefte his wyf to his brother, Also the secounde, and the thridde til to the seventhe; But the laste of alle the womman is deed also. In the risynge agen to lyf, whos wyf of the sevene schal sche be? for alle hadden hir. Jhesus answeride and seide to hem, ye erren, [b]not knowynge the Scripturis ne the vertue of god. For in the risynge agen to lyf, neither thei schulen wedde neither schulen be weddid. but thei ben as the aungelis of god in hevene. And of the risynge agen of ded men have ye not red, that is seide of the Lord, that seith to you, I am god of Abraham, and god of Isaac, and god of Jacob, he is not god of dede men, but of lyvynge men: And the puple heerynge wondriden in his techynge. And Farisees F herden that he had put scilence to Sadducees and camen togidre, And oon of hem a techer of the lawe axide Jhesus and temptide him, Maister whiche is a greet maundement in the lawe? Jhesus seide to him, thou schalt love thi lord god of al thin herte, and in al thi soule, and in al thi mynde: This is the firste & the most maundement, And the secounde is lyk to this, thou schalt love thi neighbore as thi silf: In these two maundementis hangith a the Lawe & the profetis. And whanne the

[a] sente

[b] and ye knowen not scripturis.

Farisees weren gaderid togidre; Jhesus axide hem, And seide, what semeth to you of Crist, whos sone is he? thei seyn to him of Davith, He seith to hem, hou thanne Davith in spirit clepith him lord, and seith? The Lord seide to my lord, sitte on my right half, til [a] I putte thin enemyes a stool of thi feet. Thanne if Davith clepith him lord, hou is he his sone? And no man mighte answere a word to him; neither ony man was hardy fro that dai to axe him more.

CHAP. XXIII.

A THanne Jhesus spak to the puple, and to hise disciplis, and seide, on the chaier of Moyses han sete Scribis and Farisees. Therfore kepe ye and do ye alle thingis, whatever thingis, thei seyen to you: but nyle ye do aftir her werkis; for thei seien and do not. And thei bynden grevouse chargis and that moun not be born, and putten on schouldris of men: but with her fynger thei wolen not move hem. Therfore thei don alle her werkis, that thei be seen of men. for thei drawen abrood her falateries and magnyfien hemmes, and thei loven the firste sittynge placis in soperis, and the firste chaieris in sinagogis, and salutaciouns in cheping, and to be clepid of men maistir. But nyle ye be clepid maistir, for oon is youre maistir, and alle ye ben britheren; And nyle ye clepe to you a fadir on erthe; for oon is youre fadir that is in hevenes. Neither be ye clepid maistris; for oon is youre maister, Crist. He that is grettist among you schal be youre mynystre. For he that highith himsilf, schal be mekid. ahd he that mekith
1 himsilf, schal be enhaunsid. But woo to you Scribis and Farisees ypocritis; that closen the kyngdom of hevenes bifore men, and ye entren not: neither suffren men entrynge to entre.
2 Woo to you Scribis and Farisees, ypocritis: that eten the housis of widiwis and preien bi long preyer, for this thing ye schulen take the more doom. Woo to you Scribis and Farisees 3
ypocritis; that gon about the see and the lond to make oo proselyte, and whanne is maad: ye maken him a sone of helle double more than ye ben. Woo to you blynde lederis that 8
seyn whoever swerith bi the temple of god it is nothing but he that swerith in the gold of the temple is dettour: Ye foolis and blynde, for what is grettere, the gold or the temple that halowith the gold? And whoever swerith in the auter, it is nothing. but he that swerith in the gifte that is on the auter, owith. Blynde men, for what is more, the gifte or the auter that halewith the gifte? Therfore he that swerith in the auter, swerith in it, and on alle thingis that ben theron. And he that swerith in the temple, swerith in it and in him that dwellith in the temple. And he that swerith in hevene, swerith in the trone of god, and in him that sittith theron. Woo to you Scribis and Fari- ℌ
sees ypocritis that tithen mynte anete and comyne and han left tho thingis that ben of more charge of the lawe doom and mercy and feith, and it bihovide to do these thingis, and not to leve tho. Blynde lederis clensynge a gnatte but swolowynge a camel. Woo to you 6
scribis and farisees ypocritis, that clensen the cuppe and the plater without forth, but withynne ye ben full of raveyn and unclennesse. Thou blynde pharisee clense the cuppe and the plater withynne forth, that that is without forth be maad clene. Woo to you scribis and A
farisees ypocritis, that ben lyk to sepulcris whitid, which withouten forth semen faire to men: but withynne thei ben fulle of bones of dede men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of ypocrisie and wickidnesse. Woo to you 8
scribis and farisees, ypocrites that bilden sepulcris of profetis, and maken faire the birielis of just men: And seyen, if we hadden ben in the daies of our fadris, we schulden not have be her felowis in the blood of profetis: And so ye ben in witnessyng to you silf that ye ben the sones of hem that slowen the pro-

[a] as long as

fetis, And fulfille ye the mesure of youre fadris.
Ye eddris and eddris briddris, hou schulen ye
F fle fro the doom of helle? Therfore lo I sende
to you profetis and wise men and scribis, and
of hem ye schulen fle & crucifie and of hem ye
schulen scourge in youre synagogis, and schulen
pursue fro citee to citee: That al the just
blood come on you that was shed on the erthe
fro the blood of just Abel to the blood of Za-
carie the sone of Barachie, whom ye slowen
bitwixe the temple and the auter: Treuly I
seye to you, alle these thingis schulen come to
this generacioun. Jerusalem, Jerusalem that
sleest profetis and stonest hem, that ben sent
to thee: hou ofte wolde I gedre togider thi
children as an henne gederith togidere here
chykens undir hir wyngis and thou woldist not?
lo youre hous schal be left to you desert. And
I seye to you, ye schulen not se me fro hennis
forth til ye seyen blessid is he that cometh in
the name of the lord.

CHAP. XXIV.

A AND Jhesus went out of the temple, and
hise disciplis camen to him, to schewe
him the bildyngis of the temple; But he an-
swerde and seide to hem, seen ye alle these
thingis? treuly I sey to you a stoon schal not
be left heere on a stoon that ne it schal be
distryed; And whanne he saat on the hil of
Olyvete hise disciplis camen to him prively
and seiden, seye us whanne these thingis schu-
len be, and what token of thi comynge, and
of the endyng of the world. And Jhesus an-
sweride & seide to hem, loke ye that no man
disceyve you, For manye schulen come in my
name, and schulen seye, I am Crist; and thei
schulen dissceyve many. For ye schulen heere
batels, and opynyouns of batels, se ye that ye
be not disturblid. for it bihovith these thingis
to be don: but not yit is the ende. Folk schal
ryse togidre agen folk, and rewme agens rewme,
and pestilencis and hungris, and the erthe mov-
yngis schulen be bi placis; and alle these ben bi-
gynnyngis of sorowis. Thanne men schulen bi-
take you into tribulacioun, and schulen sle you,
and ye schulen be in hate to alle folk for my
name, and thanne many schulen be sclaundrid
and bitraie ech oother, and thei schulen hate
ech oother. and many false prophetis schulen
ryse and disseyve manye, and for wickidnesse
schal be plenteuous, the charite of many schal
wexe cold, but he that schal dwelle stable into
the ende schal be saaf; And this gospel of the
kyngdom schal be prechid in al the world in
witnessyng to alle folk, and thanne the end
schal come. Therfore whanne ye seen the
abomynacioun of discoumfort, that is seid of
Danyel the profete stondynge in the hooly
place, he that redith undirstonde he. thanne
thei that ben in Judee fle to the mounteyns,
and he that is in the hous roof come not doun
to take ony thing of his hous, and he that is
in the feeld turne not agen to take his coote.
But woo to hem that ben with childe and nor-
ischen in tho daies. Preye ye that youre fleyng
be not maad in wynter, or in the sabotis, for
thanne schal be greet tribulacioun what manere
hath not be fro the bigynnyng of the world til
now, neither schal be maad. And but tho
daies hadden ben abreggid ech flesch schulde
not be maad saaf, but tho daies schulen be
maad schorte for the chosen men. Thanne if
ony man seye to you, lo heare is Crist, or
there, nyle ye bileeve. For false Cristis and
false profetis schulen ryse and thei schulen give
grete tokenes and wondris, so that also the
chosen be led into errour, if it may be don,
lo I have bifore seide to you, Therfore if they
seye to you, lo he is in desert, nyle ye go out,
lo in privey places, nyle ye trowe; For as leyt
goith out fro the eest, and apperith into the
west; so schal be also the comynge of mannes
sone. Where ever the bodi schal be also the
eglis schulen be gaderid thidir. And anoon
aftir the trybulacioun of tho daies, the sunne
schal be maad derk and the moone schal not
give hir light, & the sterris schulen falle fro
hevene, and the vertues of hevenes schulen be
moved, And thanne the tokene of mannes sone
schal appere in hevene: and thanne alle kyn-
redis of the eerthe schulen weyle, and thei
schulen se mannes sone comynge in the cloudis
of hevene with myche vertu and maieste: And

he schal sende hise aungelis with a trumpe and a greet voys, and they schulen gedre hise chosene fro foure wyndis, fro the higheste thingis of hevenes to the endis of hem. And lerne ye the parable of a fyge tre, whanne his braunche is now tendre, and the leves ben sprungen, ye witen that somer is nygh, so and ye whanne ye seen alle these thinges wite ye that it is nygh in the gatis, treuly I seye to you, for this generacioun schal not passe til alle thingis be don. Hevene and erthe schulen passe, but my wordis schulen not passe. But of thilke dai and our no man woot, neither aungelis of hevenes, but the fadir aloone. But as it was in the daies of Noe so schal be the comynge of mannes sone: For as in the daies bifore the greet flood thei weren etynge and drynkyng, weddynge and takynge to weddynge til that dai that Noe entride into the schip, and thei knewen not til the greet flood came, and took alle men: so schal be the coming of mannes sone. Thanne tweyne schulen bein a feeld oon schal be take, and an other left: Two wymmen schulen be gryndynge in oo queerne oon schal be taken and the tother left: tweyne in a bed the toon schal be taken and the tother left. Therfore wake ye, for ye witen not in what our the Lord schal come; But wite ye this, that if the housebondman wiste in what our the theef were to come, certis he wolde wake and suffre not his hous to be undirmyned. And therfore be ye redy, for in what hour ye gessen not, mannes sone schal come. Who gessist thou is a trewe servaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Blessid is that servaunt whom his Lord, whanne he schal come, schal fynde so doynge; Treuly I seye to you for on alle hise goodis he schal ordeyne him. But if thilke yvil servant seie in his herte, my Lord tarieth to come, And bigynnith to smyte his evene servauntis and ete and drynke with drunken men. The Lord of that servaunt schal come in the dai whiche he hopith not and in the our that he knowith not; And schal departe him, and putte his parte with ypocritis, there schal be wepyng, and gryntinge of teeth.

CHAP. XXV.

THE kyngdom of hevenes schal be lyk to A
ten virgins, whiche token her laumpis and wenten out agens the housbonde and the wyf; and fyve of hem weren foolis, and fyve prudent: but the fyve foolis tooken her lampis, and tooken not oile with hem: but the prudent tooken oile in her vessels with the laumpis: and whiles the housbonde taried alle thei nappiden and slepten; but at midnight a cry was maad: lo the spouse comith, gō ye out to meete with him. Thanne alle [a]the virgins risen up and arayeden her laumpis. And the foolis seiden to the wyse, give ye to us of youre oyle: for oure lampis ben quenchid: The prudent answeriden and seiden, leste peraventure it suffice not to us and to you: go ye rathir to men that sillen, and bie to you, And while thei wenten for to bie, the spouse cam, and [b]tho that weren redy entriden with him to the weddyngis, and the gate was schitt. And at the laste, the othere virgynes camen and seiden, Lord, Lord, opene to us. And he answerde and seide, treuly I sey to you, I knowe not you. Therfore wake ye, for ye witen not the dai, ne the our. For as a man that goith in B
pilgrimage, clepide hise servauntis and bitook to hem hise goodis, and to oon he gaf fyve talentis, to an othir tweyne; and to an othir oon, to ech aftir his owne vertu: and wente forth anoon. And he that hadde fyve besauntis wente forth and wroughte in hem & wanne othir fyve. Also and that hadde taken tweyne wanne othir tweyne, But he that hadde taken oon, ghede forth and dalf into the erthe: and hidde the money of his lord. But aftir longe tyme the Lord of the servauntis came and rekenede with hem. And he that hadde taken fyve besauntis cam and broughte othere fyve, and seide, Lord thou bitokist to me fyve besauntis lo I have geten above fyve othire:

[a] thilke.

[b] thilke.

His Lord seyde to hym wel be thou goode servaunt and feithful for on fewe thingis thou hast be trewe, I schal ordeyne thee on many thingis, entre thou into the joie of thi Lord. And he that hadde takun tweye talentis, came & seide Lord thou bitokist to me tweye besauntis, lo I have wonen over othir tweyne. His Lord seide to him wel be thou gode servaunt and trewe, I schal ordeyne thee on many thingis entre thou into the joie of thi Lord. But he that hadde takun oo besaunt, came and seide Lord Y woot that thou art an harde man, thou repist where thou hast not sowe and thou gederist togidere where thou hast not spred abrood, and I dredynge, wente & hidde thi besaunt in the erthe, lo thou hast that that is thin. His lorde answerde and seide, to him yvel servant and slow: wistist thou that I repe where I sewe not, and gedre togidre where I spredde not abrood: Therfore it bihovede thee to bitake my money to encrees *to chaungeris* that whanne I cam I schuld resseyve that that is myn with usuris, Therfore take awey fro him the besaunt, and give ye to him that hath ten besauntis, for to every man that hath, me schal give, and he schal encresse; but fro him that hath not, also that that him semith to have schal be takun awei fro him. And caste ye out the unprofitable servaunt into utmere derknessis there schal be wepyng & gryntyng of
E teeth. Whanne mannes sone schal come in his maieste, and alle hise aungelis with him thanne he schal sitte on the sege of his magestee, and alle folkis schulen be gederid bifore him: and he schal departe hem atwynne, as a scheparde departith scheep fro kidis, and he schal sette the scheep on his right half and the kidis on the left half; Thanne the kyng schal seye to hem that schulen be on his right half; come ye the blessid of my fadir take ye in possessioun the kyngdom maad redy to you fro the makyng of the world. For I hungride and ye gaven me to ete, I thirstide & ye gaven me to drynke, I was herbarweles, and ye herboriden me, nakid and ye hiliden me: syk and ye visiten me, I was in prisoun, and ye camen to me. Thanne just men schulen answere to him & seye, Lord whanne sighen we thee hungry and we fedden thee? thirsty and we gaven to thee drynke, And whanne sighen we thee herborles and we herboriden thee? or nakid and we hiliden thee? Or whanne saien we thee syk or in prisoun, and we camen to thee? And the kyng answerynge schal seye to hem, treuly I seye to you, as longe as ye diden to oon of these my leeste bretheren ye diden to me. Thanne the kyng schal seye also to hem that schulen be in his left half, departith fro me ye cursid into everlastynge fyre, that is maad redi to the devel and hise aungelis. For I hungride and ye gaven not me to ete, I thirstide and ye gaven not me to drinke. I was herborles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in prisoun and ye visitiden not me. Thanne and thei schulen answere to hym and schulen seye, lord whanne sighen we thee hungrynge, or thirstynge, or herborles, or nakid, or syk, or in prisoun and we serveden not to thee. Thanne he schal answere to hem, and seye, treuly I seye to you, hou longe ye diden not to oon of these leeste, neither ye diden to me. And these schulen go into everlastynge turment: but the just men schulen go into everlastynge lyf.

CHAP. XXVI.

AND it was don whanne Jhesus hadde A endid alle these wordis, he seide to hise disciplis, ye weten that aftir tweyn dayes, Paske schal be maad & mannes sone schal be bitakun to be crucified. Thanne the princis of prestis and the eldre men of the puple weren gederid into the halle of the prince of prestis that was seyd Cayfas, And maden a counsel to holde Jhesus with gile and sle him. But thei seiden not in the haly day lest peraventur noyse were maad in the puple. And whanne Jhesus was in Bethanye in the hous of Symound [a]leprous, A womman that hadde a

[a] the leprous.

boxe of alabastre of precious oynement cam to him and schedde out on the heed of him restynge. And [a] disciplis seynge hadden dedeyn and seiden, wherto is this loss? For it myghte be sold for mychie and be goven to pore men. But Jhesus knew and seide to hem, what ben ye hevy to this womman? for sche hath wrought in me a good werk, For ye schulen ever have pore men with you, but ye schulen not algatis have me. This womman sendynge this oynement into my bodi dide to birie me, treuly I seye to ghou where ever this gospel schal be prechid in al the world it schal be seide, that sche dide this in mynde of hym. Thanne oon of the twelve that was clepid Judas Scarioth wente forth to the princis of prestis. And seide to hem what wolen ye give to me and I schal bitake him to you? And thei ordeyniden to him thritty [b] Pens of silver. And fro that tyme he soughte oportunyte *or best tyme* to bitraie him. And in the first day of therflooves, the disciplis camen to Jhesus and seiden, where wolt thou we make redi to thee to ete pask? Jhesus seide go ye into the citee of sum man and seye to him, the maister seith, my tyme is nygh, at thee I make paske with my disciplis. And the disciplis diden as Jhesus comaundide to hem and thei maden redi the paske. And whanne eventyde was come, he saat to mete with his twelve disciplis. And he seide to hem as thei eeten treuly I seye to you, that oon of you schal bitraie me. And thei ful sory bigunnen ech bi him self to seye, Lord wher I am? And he answeride and seide, he that puttith with me his hond in the platere schal bitraie me. Forsothe mannes sone goth, as it is writen of him; but woo to that man bi whom mannes sone schal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede him answeride seiynge, maistir wher I am? Jhesus seide to him thou hast seide. And while thei soupiden Jhesus took breed and blesside and brake and gaf to hise disciplis and seide, take ye and ete this is my bodi. And he took the cuppe and dide thankyngis and gaf to hem and seide, drynke ye alle herof, This is my blood of the newe testament whiche schal be sched out for many into remissioun of synnes. And I seye to you, I schal not drynke fro this tyme of this fruyt of the vyne into that dai whanne I schal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was seide thei wenten out into the mount of Olyvete. Thanne Jhesus seide to hem, alle ye schulen suffre sclaundre in me in this nyght: for it is writen I schal smyte the scheparde, and the scheep of the floc schulen be scaterid, But aftir that I schal ryse agen I schal go bifore you into Galilee. Petre answerde & seide to him, though alle schulen be sclaundrid in thee, I schal never be sclaundrid. Jhesus seide to hym treuli I seye to thee, for in this nyght, bifore the cok crowe, thries thou schalt denie me. Petre seyde to him, yhe though it bihove that I dye with thee I schal not denye thee, also alle the disciplis seiden. Thanne Jhesus cam with hem into a toun that is seide Jessemany, and he seide to his disciplis, sitte ye heere while I go thidir and preie. And whanne he hadde taken Petre and two sones of Zebedee he biganne to be hevy and sory. Thanne he seide to hem my soule is sorowful to the deeth, abyde ye heere, and wake ye with me. And he ghede forth a litil and felle doun on his face preiynge and seiynge, my fadir if it is possible passe this cuppe fro me netheles not as I wole but as thou wilt. And he cam to hise disciplis and founde hem slepinge and he seide to Petre, so wher ye myghten not oon our wake with me? Wake ye and preie ye that ye entre not into temptacioun, for the spirit is redy but the flesch is syk. Eft the secounde tyme he wente and preiede seiynge, mi fadir if this cuppe may not passe but I drynke it thi wille be don. And eftsoone he cam and founde hem slepynge for her yghen weren hevyed, And he left hem and wente eftsoone and preiede the thridde tyme and seide the same word. Thanne he cam to hise disciplis and seide to hem, slepe ye nowe and reste ye, lo the hour

[a] the disciplis. [b] MSS. nostri omnes habent *pens*, vel *pans*: irrepsit vero *platis* in Exemplaria nonnulla ex versione altera, quæ sic legit.

hath neighed, and mannes sone schal be taken into the hondis of synners. Ryse ye go we, lo he that schal take me is nigh, Yit the while he spake lo Judas oon of the twelve cam, and with him a greet cumpany with swerdis and battis sente fro the princis of the prestis and fro the eldre men of the puple. And he that bitraiede him gaf to hem a token and seide, whomever I kisse, he it is holde ye him. And anoon he cam to Jhesus and seide, heyl maister, and he kisside him. And Jhesus seide to him, frend wherto art thou come? thanne thei camen nygh and leiden hondis on Jhesus and heelden him. And lo oon of hem that weren with Jhesus streyghte out his honde and drough out his swerd and he smote the servaunt of the prince of prestis, and kitte of his eere. Thanne Jhesus seide to him turn thi swerd into his place for alle that taken swerde schulen perische bi swerd. Wher gessist thou that I may not preie my fadir and he schal give to me now mo than twelve Legiouns of aungels? Hou thanne schulen the scripturis be fulfild? for so it bihovith to be don. In that hour, Jhesus seide to the puple, as to a theef ye han gon out with swerdis and battis to take me. day bi day I saat among yow and taughte in the temple and ye helden me not. But alle this thinge was don that the scripturis of profetis schulden be fulfild. thanne alle the disciplis fledden and leften him: And thei helden Jhesus and ledden him to Cayphas the prince of prestis where the Scribis and Farisees and the eldre men of the puple weren come togidre. But Petre suede him afer in to the halle of the prince of prestis and he wente yn and saat with the servauntis to se the ende. And the prince of prestis and al the counseil soughten fals witnessyng agens Jhesus that thei schulden take him to deeth, And thei founden not, whanne many false witnessis weren come, but at the laste, tweyne false witnessis camen, and seiden, this seide I may destrye the temple of god & aftir the thridde day bilde it agen. And the prince of prestis roos and seide to him, answerist thou nothing to tho thingis that these witnessen agens thee? But Jhesus was stille, and the prince of prestis seide to him, I conjure the bi the lyvinge god that thou seye to us if thou art Crist the sone of god. Jhesus seide to him, thou hast seide; netheles I seye to you fro hennis forth ye schulen se mannes sone sittynge at the right half of the vertu of god & comynge in the cloudis of hevenes. Thanne the prince of prestis to rente hise clothis and seide, he hath blasfemed, what yit han we nede to witnessis? lo now ye han herd blasfemye. What semith to you? and thei answerden and seiden he is gilty of deth. Thanne thei spetten in his face, and smeten him with buffetis, othere gaven strokis with the pawme of her hondis in his face, And seiden thou Crist arede to us who is he that smote thee? And Petre satt withoute in the halle, and a damysel cam to him and seide, Thou were with Jhus of Galilee. And he denyede bifore alle men, and seide I wot not what thou seist. And whanne he gede out at the gate, anothir Damysele saigh him, and seide to hem that weren there, and this was with Jhesus of Nazareth. And eftsoone he denyede with an ooth for I knowe not the man. A litil aftir, thei that stoden camen and seiden to Petre treuly thou art of hem, for thi speech makith thee knowen. Thanne he bigan to warye and to swere that he knew not the man. and anoon the cok crew: And Petre bithoughte on the word of Jhesus, that he had seide, bifore the cok crow, thries thou schalt denye me. and he ghede out and wept bittirly.

CHAP. XXVII.

BUT whanne the morowetide was come alle the princis of prestis and the eldre men of the puple token conseil agens Jhesus, that thei schulden take him to the deeth. And thei ledden him bounden and bitoken to Pilate of Pounce Justise. Thanne Judas that bitriede him saygh that he was dampned he repentide and broughte agen the thritty pens to the princis of prestis and to the eldre men of the puple, and seide, I have synned bitraiynge rightful blood: and thei seiden what to us, bisee thee. And whanne he had cast forth the

silver in the temple, he passide forth and ghede and hangide himsilf with a snare. And the princis of prestis token the silver and seiden, it is not lefful to putte it into the tresorie; for it is the prys of blood. And whanne thei hadden take counseil thei boughten with it a feeld of a potter into birying of Pilgrymes. Herfore the ilke feeld is clepid acheldemak that is a feeld of blood into this dai. Thanne that was fulfillid, that was seide by the prophet Jeremye seiynge, and thei han taken thritty pens the prys of a man preisid, whom thei preisiden of the children of Israel, and thei goven hem into a feeld of a potter as the lord hath ordeyned to me. And Jhesus stood bifore the domesman, and the justise axide him and seide art thou kyng of Jewis? Jhesus seith to him, thou sciest. And whanne he was accusid of the princis of prestis and of the eldir men of the puple he answerde nothing. Thanne Pilate seieth to him, heerist thou not hou many witnessyngis thei seyen agens thee? And he answeride not him to ony word, so that the justise wondride gretly. But for a solempne dai the justise was wont to delivere to the puple oon bounden whom thei wolden, And he hadde tho a famous man bounden that was seid Barabas: Therfore Pilate seide to hem whanne thei weren togidre, whom wolen ye that I delyvere to you, wher Barabas or Jhesus that is seide Crist? For he wiste that bi envye thei bitraieden him. And while he sate for domes man his wyf sente to him and seide, nothing to thee and to thàt just man, for I have suffrid this dai many thingis for him bi a vision. Forsothe the prince of prestis and the eldre men counseiliden the puple that thei schulden axe Barabas, but thei schulden distrie Jhesus. But the justice answeride and seide to hem, whom of the two wolen ye that be delyvered to you? and thei seiden Barabas. Pilate seith to hem, what thanne schal I do of Jhesus that is seid Crist? alle thei seien be he crucified. The justise seith to hem what yvel hath he don? & thei crieden more and seiden be he crucified. And Pylate seynge that he profytide nothing, but that the more noyse was maad toke watir and waischide his hondis bifore the puple & seide I am giltles of the blood of this rightful man, bysee you. And alle the puple answeride and seide his blood be on us and on oure children. Thanne he delyverede to hem Barabas, but he took to hem Jhesus scourgid to be crucified. Thanne knyghtis of the justise token Jhesus in the moot halle and gaderiden to him al the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei foldynge a crowne of thornes putten on his heed & a reed in his right hond and thei kneliden bifore him and scornyden him and seiden Heil kyng of Jewis. And thei spetten on him, and tooken a reed and smot his heed. And aftir that they hadden scorned him thei unclothiden him of the mantel, and thei clothiden him with his clothis & ledden hym to crucifie. And as thei geden out thei founden a man of Syrenen comynge fro the toun, Symound bi name, thei constreyneden him to take his crosse. And thei camen into a place that is clepid Golgatha, that is the place of Calvarie. And thei gaven him to drynke wyn [a] medlid with gall, and whanne he had tastid he wolde not drynke. And aftir that thei hadden crucified him, thei departiden his clothis and kesten lott, to fulfille that is seyde bi the prophete seiynge, thei departiden to hem my clothis, and on my cloth thei kesten lott, And thei setten and kepten him, and setten above his heed his cause writen, this is Jhesus of Nazareth kyng of Jewis. Thanne tweyne theves weren crucified with him oon on the right half and oon on the lift half. And men that passiden forth blasfemyden him movynge her heedis, and seiynge, vah to thee that distriest the temple of god, and in the thrid day bildist it agen, save thou thi silf, if thou art the sone of god come doun of the cross. Also and princis of prestis scornynge with Scribis and elder men seiden, He maad othere men saaf, he may not make himsilf saaf. if he is kyng of Israel come he now doun fro the cross, and we bileeven to him. He tristide

[a] mein'd. MS. L.

in god, delivere he him now if he wole, for he seide, that I am goddis sone. And the theves that weren crucified with him upbraydeden him of the same thing. But fro the fixte our derknessis weren maad on al the erthe til the nynthe our. And aboute the nynthe our Jhesus criede with a greet vois and seide, Hely Hely lamasabatany, that is, my god, my god whi hast thou forsaken me? And sum men that stoden there and herynge seiden this clepith Hely, and anoon oon of hem rennynge took and fillide a spounge with vynegre and puttede on a reed and gaf to him to drynke. But othere seiden, suffre thou, se we wher Helye come to delyvere him. Forsothe Jhesus eftsoone criede with a greet voys and gaf up the goost: And lo the veil of the temple was torent in tweyn pertiés fro the highest to the lowest, and the erthe schook, and stoones weren cloven, and biriels weren opened, and many bodis of seyntis that hadden slept rysen up, And thei gheden out of her biryels, and aftir his resurexioun thei camen into the hooly citee and appeeriden to manye. And the centurien and thei that weren with him kepynge Jhesus whanne thei sighen the erthe schakyng and tho thingis that weren don thei dredden gretly and seiden, verily this was goddis sone. And ther weren there many wymmen afer that sueden Jhesus fro Galilee and mynistriden to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joseph and the modir of Zebedees sones. But whanne the evenyng was come ther cam a ryche man of Armathi Joseph bi name, and he was a disciple of Jhesus, He wente to Pilate and axide the bodi of Jhesus. thanne Pilate comaundide the bodi to be goven; And whanne the bodi was taken, Joseph lappide it in a clene sendel, and leide it in his newe biriel that he had hewen in a stoon, and he walewide a gret stoon to the dore of the biriel & went awey. But Marie Mawdeleyn and an oother Marye weren there sittynge agens the sepulcre. And on the tothir dai; that is aftir pask even, the princis of prestis and the Farisees camen togidre to Pilate, And seiden, Sire, we han mynde that thilke gilour seide yitt lyvynge aftir thre daies I schal ryse agen to lyf. Therfore comaunde thou that the sepulcre be kept into the thirdde dai, leste hise disciplis comen and stelen hym, and seye to the puple he hath risen fro deeth, & the laste errour schal be worse than the formere. Pilate seide to hem, ye han the kepyng, go ye kepe as ye kunnen. And thei geden forth & kepten the sepulcre markynge the stoon with keperis.

CHAP. XXVIII.

BUT in the eventyde of the Sabot that bi- A.
gynnith to schyne in the first day of the B
woke, Marie Mawdelyn cam and an othir Marie to se the sepulcre. And lo ther was maad a greet erthe shakynge, for the aungel of the Lord came doun fro hevene & neighede and turnyde awey the stoon and saat theron, And his lokynge was as leyt. and his clothis as snow, And for drede of him the keperis weren afeerd, and thei weren maad as deede men. But the aungel answerde and seide to the wymmen, nyle ye drede for I woot that ye seken Jhesus that was crucified. He is not here, for he is rysen as he seide, come ye and se ye the place where the Lord was leyd, And go ye soone and seye ye to his disciplis that he is risen and lo he schal go bifore you into Galilee, there ye schulen se him. lo I have bifore seid to you. And thei wenten out soone fro the biriels with drede and gret joye; rennynge to telle to hise disciplis, And lo Jhesus mette hem, and seide, Heyl ye, and thei neigheden and heelden his feet, and worschypiden him. Thanne Jhesus seide to hem, nyle ye drede, go ye, telle ye to my bretheren that thei go into Galilee there thei schulen se me. And whanne thei weren gon, lo summe of the keperis camen into the citee and tolden to the princis of prestis alle thingis that weren don. And whanne thei weren gaderid togidre with the eldre men and hadden taken her counseil thei gaven to the knyghtis muche money, and seiden, seye ye that hise disciplis camen bi night, and han stolen him while ye slepten:

And if this be herd of the justise, we schulen counseyle him and make you sikir. And whanne the money was taken, thei didden as thei weren taught. and this word is pupplishid among the Jewis til into this dai. And the elleven disciplis wenten into Galilee into an hil where Jhesus hadde ordeyned to hem: And thei sighen him and worschipiden, but summe of hem doutiden. And Jhesus cam nigh and spak to hem and seide, al power in hevene and in erthe is goven to me. Therfore go ye, and teche ye alle folkis baptisynge hem in the name of the fadir and of the sone, and of the holy gost. Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle daies into the endyng of the world. *Here endith the gospel of Matheu and bigynneth the Prologe on the gospel of MARK.*

MARK the gospeler was the chosun seruaunt of god, and the gostly sone of Petyr in baptym, and the disciple in goddis word. he mynystride preesthood in israel, *that is among iewis*, and was of the lynage of leui bi fleisch. and he was conuertid to the feith of crist, and wroot the gospel in italie, *that is the cuntrey of rome*, and schewide in the gospel what he oughte to his kyn and to crist. Mark bigynneth at the sendyng of Joon baptist, and tellith not the natyuyte of crist bi fleisch, but fro cristis baptym whanne he was ful man. he tellith of his fastyng fourti daies, and of his temptyng in desert, hou the deuel temptide him, and hou wiylde beestis weren gedrid there, and hou hooli aungelis camen and seruyden crist aftir his temptacioun and ouercomyng therof. aftir cristene feith resceyued he kittide of his thoumbe, [a] that he schulde be had repreuable to preesthood, *that is be unable to be preest in the gospel*, but chesyng bifore ordeyned consentinge to the feith myghte do so myche, that he loste not in the werk of word, *that is in prechyng of goddis word*, that that he disseruyde bifore in kyn, *that is as he was a preest bi kyn in the oolde lawe among iewis so he was a preest in the gospel among cristen men.* for he was bischop of alisaundre. and bi alle thingis it was his werk to kunne profecies, and to dispose in himsilf the seyingis of the gospel and to knowe in himsilf the techynge of lawe, and to undirstonde the diuyn kynde of the lord in fleisch. which thingis it behoueth to be soughte first in us. ℭ *this seith* Jerom *in his prologe on* Mark. *and here bigynneth the gospel on* mark.

[a] ut sacerdotio reprobus haberetur.

MARK, Chap. I.

A HE bigynnyng of the gospel of Jhesus Crist, the sone of god, as it is writen in Isaye the profete lo I sende myn aungel bifore thi face that schal make redy thi weye bifore thee. The voys of a crier in desert, make ye redi the weye of the Lord, make ye his pathis right. Jon was in desert baptisynge and prechinge the baptym of penaunce into remissioun of synnes. And al the cuntre of Judee wente out to him, and alle men of Jerusalem, and thei weren baptisid of him in the flum Jordon & knowlechiden her synnes. And Jon was clothid with heeris of Camels and a girdil of skyn was aboute his leendis, and he eet hony-soukis & wilde hony. And prechide and seyde a strenger than I schal come aftir me and I am not worthi to knele doun and unlase his schoon. I have baptisid you in watir, but he schal baptise you in the holy gost. And it was don in tho daies Jhesus came fro Nazareth of Galilee and was baptisid of Jon in Jordan, And anoon he wente up of the watris and syghe hevenes opened, and the holy gost comynge doun as a culvere and dwellynge in him. And a voys was maad fro hevenes thou art my loved sone in thee am I plesid. And anoon the spirit puttide him forth into desert, and he was in desert fourty daies and fourty nightis and was temptid of Sathanas and he was with beestis; And aun-
c gels mynystriden to him. But aftir that Jon was taken, Jhesus cam into Galilee and prechide the gospel of the kyngdom of god, And seide that the tyme is fulfillid; and the kyngdom of god, schal come nigh, do ye penaunce and bileeve ye to the gospel. And as he passide bisidis the see of Galile, he sigh Symound and Andrew his brothir castynge her nettis into the see, for thei weren fisheris. And Jhesus seide to hem come ye aftir me, I schal make you to be maad fisheris of men & anoon thei leften ther nettis and sueden him. And he gede forth fro thennes a lytil and sighe James of Zebedee and Jon his brothir in a boot makynge nettis. And anoon he clepide hem and thei leften Zebedee her fadir in the boot with hirid servauntis, and thei sueden him, And thei entriden into Cafarnaum, & anoon in the Sabotis he gede into a sinagoge and taughte hem, And thei wondriden on his techynge, for he taughte hem as he that hadde power and not as Scribis. And in the synagoge of hem was a man in an unclene spirit, and he criede out, and seide, what to us and to thee thou Jhesus of Nazareth? hast thou come to distrie us? I woot that thou art the holy of god. And Jhesus thretenyde him and seide, wexe doumbe and go out of the man. And the unclene spirit debreydynge him and cryinge with gret voys wente out fro him. And alle men wondriden, so that thei soughten withynne hemsilf, and seiden what thing is this? what newe doctrine is this? for in power he comaundith to unclene spirits & thei obeyen to him. And the fame of him wente forth anoon into alle the cuntre of Galile. And anoon thei geden out of the synagoge & camen into the hous of Symound and of Andreu with James and Jon; And the modir of Symoundis wyf lay syk in feveris, and anoon thei seyen to him of hir, and he cam nygh and areride hir; & whanne he hadde take hir hond anoon the fevere lefte hir and she servide hem. But whanne the eventyde was come and the sunne was gon doun; thei broughten to him alle that weren of male eese and hem that hadden fendis, and al

the citee was gaderid at the gate, and he heelide many that hadden dyverse syknessis and he castide out many fendis and he suffride hem not to speke, for thei knewen him. And he roos ful eerly and gede out and went into a desert place and preiede there: And Symound suede him, and thei that weren with him. And whanne thei hadden founden him, thei seiden to him that alle men seken thee. And he seide to hem, go we into the nexte townes & citees, that I preche also there; for hereto I cam. And he prechide in the synagogis of hem, and in al Galilee, and castide out fendis. And a leprous man cam to him and bisoughte & knelide and seide, if thou wolt, thou mayst clense me. And Jhesus hadde mersy on him, and streyghte out his hond, and touchide him, and seide to him I wole be thou maad clene. And whanne he had seid this, anoon the lepre partide awey fro him and he was clensid. And Jhesus thretenyde him, and anoon Jhesus putte hym out and seide to him, se thou seye to no man, but go schewe thee to the prince of prestis and offre for thi clensyng into witnessyng to hem, tho thingis that Moyses bad. And he gede out and bigan to preche and publische the word, so that now he myghte not go openly into the citee, but be withoute forth in desert placis and thei camen to him on alle sydis.

CHAP. II.

AND eft he entride into Cafarnaum aftir eyghte daies, and it was herd that he was in an hous. And manye camen togidre, so that thei myghten not be in the hous ne at the gate and he spak to hem the word. And ther camen to him men that broughten a man syk in palesye whiche was borun of foure. And whanne thei myghten not brynge him to Jhesus for the puple thei unhiliden the roof where he was, and openyde it and thei leeten doun the bed in whiche the syk man in palesye lay. And whanne Jhesus hadde seyn the feith of hem, he seyde to the syk man in palesye, sone thi synnes ben forgoven to thee. But there weren summe of the Scribis sittynge and thenkynge in her hertis, what spekith he thus? he blasfemeth: who may forgive synnes but god aloone? And whanne Jhesus hadde knowe this by the hooly gost, that thei thoughten so withinne hemsilf, he seith to hem, what thenken ye these thingis in youre hertis? What is lightere to seye to the syk man in palesye synnes be forgiiven to thee; or to seye rise take thi bed and walke? But that ye wite that mannes sone hath power in erthe to forgive sinnes. he seide to the syk man in palesie; I sey to thee ryse up take thi bed & go into thin hous. And anoon he roos up, and whanne he had taken the bed, he wente bifore alle men: so that alle men wondriden and honouriden god and seieden, for we sawghen never so. And he wente out eftsonne to the see, and al the puple cam to him and he taughte hem. And whanne he passide he saygh Levy of Alfey sittynge at the tolbothe and he seide to hym, sue me, and he roos and suede him. And it was don whanne he saat at the mete in his hous, many pupplicans and synful men saten togidre at the mete with Jhesus and his disciplis, for ther weren manye that folewiden him. And Scribis and Farisees seynge that he eet with pupplicans and synful men, seiden to hise disciplis, whi etith and drynkith youre maistir with pupplicans and synners? Whanne this was herd, Jhesus seide to hem hoole men han no neede to a leche, but thei that ben yvel at eese; for I cam not to clepe just men but synners? And the disciplis of Jon and the Farisees weren fastynge, and thei camen and seiden to him, whi fasten the disciplis of Jon, and the Farisees fasten, but thi disciplis fasten not? And Jhesus seide to hem whether the sones of spousaylis moun faste as long as the spouse is with hem? as longe tyme as thei han the spouse with hem thei moun not faste. But daies schulen come whanne the spouse schal be taken awey fro hem, and thanne thei schulen faste in tho daies. No man sewith a pacche of newe cloth to an olde cloth, else he takith awey the newe pacche fro the olde, and a more brekyng is maad. And no man puttith newe wyn into olde botels, ellis the wyn

schal berste the botels, and the wyn schal be sched out, and the botels schulen perische; but newe wyn schal be putt into newe botels. And it was don eftsoones whanne the Lord walkide in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth & plucke eeris of the corn. And the farisees seiden to him, lo what thi disciplis don in Sabotis that is not lefful. And he seide to hem, redden ye nevere what Davith dide whanne he hadde nede? and he hungride and thei that weren with him? Hou he wente into the hous of god undir Abiathar prince of prestis and eet looves of proposicioun whiche it was not lefful to ete but to prestis aloone, and he gaf to hem that weren with him: And he seide to hem the Sabot is maad for man, and not a man for the Sabot. And so mannes sone is lord also of the Sabot.

CHAP. III.

A AND he entride eftsoone into the synagoge & ther was a man havynge a drie hond, And thei aspieden him if he heelide in the Sabotis to accuse him. And he seide to the man that hadde a drie hond, ryse into the myddel. And he seith to hem, is it lefful to do wel in the Sabotis either yvele? to make a soul saaf either to leese? and thei weren stille. And he byheelde hem about with wraththe and hadde sorowe on the blyndnesse of her herte, and seith to the man, holde forth thin hond; and he helde forth, and his hond was restorid to him. Sothely Farisees geden out anoon and maden a counseyl with Herodians agens him hou thei schulden [a] leese him. But Jhesus with hise disciplis wente to the see and myche puple fro Galilee and Judee suede him, and fro Jerusalem and fro Ydume, and fro bighendis Jordan, and thei that weren aboute Tyre and Sydon, a greet multitude heryng the thingis that he dide, and camen to him. And Jhesus seide to hise disciplis that the boot schulde kepe him [b] fro the puple, lest thei thristen him, for he helide manye, so that thei felden faste to him to touch him, and hou manye evere hadden sikenessis, and unclene spiritis, whanne thei sayen him felden doun to him and cryeden seiynge, thou art the sone of god. And gretly he manasside hem that thei schulden not make him knowen. And he wente into an hil and clepide to him whom he wolde, and thei camen to him, and he made that ther weren twelve with him, to sende hem to preche, and he gaf to hem power to heele sikenessis and to caste out fendis, and to Symound he gaf a name Petre. And he clepide James of Zebedee and Jon the brother of James, & he gaf to hem names Boenarges that is sones of thundryng, and he clepide Andrew, and Filip, and Bartholomew, and Mathew, and Thomas, and James Alphey, and Tadde, and Symound Chananee, and Judas Scarioth that bitrayede him. and thei camen to an hous, and the puple cam togidre eftsoone so that thei myghten not ete breed. And whanne his kynnes men hadden herd thei wenten out to hold him, for thei seiden that he is turned into woodnesse. And the Scribis that camen doun fro Jerusalem seiden that he hath Belsebub: and that in the prince of Develis he castith out fendis, and he clepide hem togidre and he seide to hem in parablis, hou may sathanas caste out sathanas? And if a rewme be departid agens it self: thilke rewme may not stonde, and if an hous be disparpoilid on it self thilke hous mai not stonde. And if sathanas hath risen agens himself he is departid: and he schal not mowe stond, but hath an ende. No man may go into a strong mannes hous and take awey hise vessels, but he bynde first the stronge man and thanne he schal spoil his hous. Treuli Y seye to you that alle synnes and blasfemyes bi whiche thei han blasfemed, schulen be forgiven to the sones of men, But he that blasfemeth agens the Holy gost: hath not remissioun into withoute ende, but he schal be gilti of everlastynge trespas; For thei seiden, he hath an unclene spirit. And his modir and bretheren camen and thei

[a] fordo.

[b] for

stoden withoute forth and senten to him, and clepide him, and the puple saat aboute him and thei seyen to him, lo thi modir and thi brethren withoute forth seken thee, and he answerde to hem and seide, who is my modir and my brethren? And he biheeld thilke that saten aboute him and seide, lo my modir and brethren. For who that doith the wille of god he is my brother, and my Sistir, and Modir.

CHAP. IV.

A AND eft Jhesus bigan to teche at the see and myche puple was gaderid to him, so that he went up into a boot, and saat in the see, and al the puple was aboute the see on the lond, and he taughte hem in parablis many thingis, and he seide to hem in his techinge. Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye and briddis of hevene camen and eeten it. other felde doun on stony places where it hadde not myche erthe, and anoon it sprong up: for it hadde not depnesse of erthe. and whanne the sunne roos up it welewide for hete, and it driede up, for it hadde no roote. And other fel doun into thornes: and thornes sprungen up and strangliden it, and it gaf not fruyt; And othere felde doun into good lond: and it gaf fruyt spryngyng up & wexinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold, and he seide, he that hath eris of hering here. And whanne he was bi himsylf: the twelve that weren with him axiden him to expowne the parable. and he seide to hem, to you it is goven to knowe the privete of the kyngdom of god, but to hem that ben withoute forth alle thingis ben maad in parablis, that thei seynge see, and see not, and thei herynge: here and undirstonde not, lest sum tyme thei be convertid: and synnes be forgyven to hem. And he seide to hem, knowen not ye this parable, and hou ye schulen knowe alle parablis. He that sowith, sowith a word, But these it ben that ben aboute the weye where the word is sowen, and whanne thei han herd: anoon cometh Sathanas and takith awei the word that is sowen in her hertis. And in lyk manere ben these that ben sowen on stony placis: which whanne thei han herd the word, anoon thei taken it with joie, and thei han not root in hemsilf but thei ben lastinge a litel tyme, aftirward tribulation rysith and persecusioun for the word: anoon thei ben sclaundrid. And ther ben othere that ben sowen in thornes, these it ben that heren the word: and disese of the world & disceit of richessis and othere charge of covetise entrith and stranglith the word, and it is maad withoute fruyt. And these it ben that ben sowen on good lond: whiche heren the word and taken, and maken fruyt, oon thritty fold, oon sixty fold, and oon an hundrid fold. And he seide to hem wher a lanterne cometh, that it be put undir a buschel or undir a bed? nay but that it be putt on a candilstyk. Ther is nothing hid that schal not be maad open, neither ony thing is privey: that schal not come into opyn. If ony man have eeris of hering, here he. And he seide to hem, see ye what ye heren, in what mesure ye meten: it schal be meten to you agen, and be cast to you, For it schal be gyven to him that hath, and it schal be taken awey fro him that hath not also that that he hath. And he seide, so the kyngdom of god is, as if a man caste seed into the erthe, And he slepe & it rise up nyght and day and brynge forth seed & wexe faste while he woot not. For the erthe makith fruyt, first the grass, aftirward the eere, and aftir ful fruyt in the eere. And whanne of it self it hath brought forth fruyt: anoon he sendith a sikil, for reping tyme is come. And he seide, to what thing schulen we likne the kyngdom of god: or to what parable schulen we comparisowne it? As a corn of senevey whiche whanne it is sowen in the erthe is lesse than alle sedis that ben in the erthe. And whanne it is sprungen up it wexith into a tre, and is maad gretter thanne alle erbis, and it makith grete braunchis: so that briddis of hevene moun dwelle undir the schadewe theryf. And in manye suche parablis he spak to hem the word. as thei myghten here, and he spak not to hem withoute parable, but he expownede

to hise disciplis alle thingis bi hemsilf. And he seide to hem in that dai whanne evenyng was come, passe we agenward, and thei leiten the peple and token him so that he was in a boot, and othere bootis weren with him. And a greet storm of wynd was maad and keste wawis into the boot, so that the boot was ful, and he was in the hinder part of the boot: & slepte on a pilewe. and thei reisen him, and seien to him, mayster perteyneth it not to thee that we perishen? And he roos up and manaside the wynd: and seide to the see, be stille, wexe doumb, and the wynd ceesside: and greet pesibleness was maad, and he seide to hem, what dreden ye? ye han no feith yit, and thei dreden with greet drede and seiden to ech other, who gessist thou is this? for the wynd and the see obeschen to him.

CHAP. V.

AND thei camen over the see into the cuntree of Gerasenes. And aftir that he was gon out of the boot: anoon a man in an unclene spirit ran out of birielis to him. Which man hadde an hous in birielis and noither with cheynes now myghte ony man bynde him. For oft tymes he was bounden in stockis and cheynes and he hadde broke the cheynes and hadde broke the stockis to smale gobetis, and no man myghte make him tame, and evermore nyght and dai in birielis and in hillis he was criynge and betinge himsilf with stones. and he sigh Jhesus afer, and ran and worschipide him, and he criede with gret voys and seide, what to me and to thee thou Jhesus the sone of the higheste God? I conjure thee bi God that thou turmente me not. And Jhesus seide to him, thou unclene spirit go out fro the man. And Jhesus axide him what is thi name? and he seith to him, a Legioun is my name, for we ben manye. and he preiede Jhesus myche that he scholde not putte hem out of the cuntrey, and there was there about the hil a greet flock of swyn lesewinge. And the spiritis preiede Jhesus and seiden, sende us into the swyn, that we entren into hem: And anoon Jhesus grauntide to hem, and the unclene spiritis geden out, and entriden into the swyn, and with a greet bire the flok was cast doun into the see a tweye thousend, and thei weren dreynt in the see. And thei that kepten hem fledden and tolden into the citee and into the feldis and thei wenten out to see what was don. And thei camen to Jhesus and syghen him that hadde be travelid of the feend, sitting clothid and of hool mynde, and thei dredden; And thei that sayen hou it was doon to him that hadde a fend and of the swyn tolden to hem. And thei bigunne to preie him that he schulde go awei from her coostis, and whanne he gede up into a boot, he that was traveylid of the devel bigan to preie him that he schulde be with him; but Jhesus resseyvede him not: but seide to him, go thou into thin hous to thine: and tell to hem hou greet thingis the Lord hath don to thee, and hadde merci of thee. And he wente forth and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to him; and alle men wondriden. And whanne Jhesus hadde goon up into the boot eftsone over the see myche peple cam togidre to him, and was aboute the see, and oon of the princis of synagogis bi name Jayrus cam and sigh him, and fel doun at hise feet: And preide him myche and seide, my doughtir is neigh deed, come thou putte thin hond on her, that sche be saaf & lyve, and he wente forth with him: and myche peple sueden him and thriste him. And a womman hadde ben in the blodi flixe twelve yeer, and hadde resseyved many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the worse. Whanne sche hadde herd of Jhesus sche cam among the peple bihynde and touchide his clooth, For sche seide that if I touche ghe his cloth I schal be saaf. And anoon the welle of hir blood was driede up; and sche felide in bodi that sche was helide of the Syknesse. And anoon Jhesus knew in himsilf the vertu that was gon out of him, and turnede to the peple, and seide, who touchide my clothis? And hise disciplis seiden to him thou seest the peple thristinge thee: and seist who touchide

me? And Jhesus lokide aboute to se her that hadde do this thing, and the womman dredde and quakide witynge that it was doon in her: and cam and fel doun bifore him and seide to him al the treuthe: And Jhesus seide to hir, doughtir thi feith hath maad thee saaf, go in pees and be thou hool of thi sikenesse. Yit while he spak messangeris camen to the prince of the synagoge and seiden thi doughtir is deed what travelist thou the maystir ferther? But whanne the word was herd that was seide, Jhesus seyde to the prince of the synagoge nyle thou drede, oonli bileeve thou, and he took no man to sue him but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the synagoge and he say noise and men wepinge and weilinge myche. And he gede yn and seyde to hem what ben ye troublid and wepen? the damsel is not deed but slepith, and thei scornneden him. but whanne alle weren put out he takith the fadir and modir of the damysel and hem that weren with him and thei entriden where the damysel lay. And he helde the hond of the damysel and seyde to hir Tabita cumy, that is to seie, damysel I seye to thee aryse. And anoon the damysel roos and walkide: and sche was of twelve yeer. and thei weren abayschid with a greet stoneyng. And he comaundide to hem greetly that no man schulde wite it, and he comaundide to geve hir mete.

CHAP. VI.

AND he gede out fro thennis and wente into his owne cuntre and hise disciplis [a]folowiden with him. and whanne the Sabot was come Jhesus bigan to teche in a sinagoge and manye herden and wondriden in his teching: and seiden of whennes to this alle these thingis and what is the wisdom that is goven to him and siche vertues which ben maad by hise hondis, Wher this is not a carpenter the sone of Marye the brothir of James and of Joseph and of Judas and of Symound? whether his sistris ben not here with us? and thei weren sclaundrid in him. And Jhesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in his hows, and he myghte not do there ony vertu save he heelide a fewe syke men leying on hem his hondis. And he wondride for the unbileeve of hem, and he wente aboute castels on eche side and taughte, and he clepide togidere twelve and bigan to sende hem by [b]tweine togydere and gaf to hem power of unclene spiritis, and comaundide hem that thei schulden not take ony thing in the weye but a yerde oneli, not a scrippe, ne breed, nether money in ther girdil: But schood with sandalis, and that thei schulden not be clothid with tweie cootis. and he seyde to hem whidir ever ye entren into an hows dwelle ye there til ye go out fro thennis, And whoever resseyve you not ne here you go ye out fro thennis and schake awey the powdir fro youre feet into witnessyng to hem, and they geden forth and prechiden, that men schulden do pennaunce. And thei castiden out manye fendis and anoyntiden with oyle manye syke men and thei weren helid. And kyng eroude herde for his name was maad opyn and seide that Jon Baptist hath risen agen fro deeth and therfore vertues worchen in him. Othere seiden that it is Eyle, but othere seiden that it is a profete as oon of profetis. And whanne this thing was herd Eroude seyde this Jon whoom I have bihedid is risen agen fro deeth, For thilke Eroude sente and helde Jon & bond him into prisoun for Erodias the wyf of Filip his brother for he D hadde wedded hir. For Jon seide to Eroude it is not leveful to thee to have the wyf of thi brothir, and Erodias leide aspies to him and wolde sle him & myghte not. And Eroude dredde Jon and knewe him a just man and holy and kepte him and Eroude herde him; and he dide many thingis and gladly herde him. And whanne a covenable day was fallen Eroude in his birthe day made a soper to the princis and tribunes and to the grettist of Galilee: And

[a] folowiden him.

[b] two.

whanne the doughter of thilke Erodias was comen inne and daunside and pleside to Eroude and also to men that saten at the mete: the kyng seyde to the damsel axe thou of me what thou wolt and I schal gyve to thee. And he swoor to hir that whatever thou axe Y schal gyve to thee though it be the half of my rewme. And whanne sche hadde gon out sche seide to hir modir what schal I axe? and sche seide the heed of Jon Baptist. And whanne sche was come yn anoon with haaste to the kyng sche axide and seide Y wole that anoon thou geve to me in a disch the heed of Jon Baptist. And the kyng was sory for the ooth and for men that saten togidere at the mete he wolde not make hir sory but sente a manqueller and comaundide that Jones heed were brought in a disch, and he bihedide him in the prisoun, and broughte his heed in a disch and gaf it to the damsel and the damsel gaf to hir modir, and whanne this thing was herd, hise disciplis camen and token his body and leyden it in a biriel. And the apostlis camen togidere to Jhesus and teelden to him alle thingis that thei hadden don and taught. And he seide to hem come ye bi you silf into a deseert place & reste ye a litel, for there weren manye that camen and wenten agen and thei hadden not space to ete. And thei geden into a boot and wenten into a desert place by hemsilf. And thei sayen hem go awey and manye knewen and thei wenten a foote fro al citees and runnen thidir and camen bifore hem. And Jhesus gede out and sygh myche puple and hadde reuthe on hem for thei weren as scheep not havynge a scheparde and he bigan to teche hem manye thingis. And whanne it was forth dayes hise disciplis camen and seiden, this is a desert place and the tyme is now passide: lete hem go into the nexte townes & villages to bye hem mete to ete. And he answerde and seyde to hem geve ye to hem to ete and thei seiden to him go we and bye we looves with two hundrid pens and we schulen gyve to hem to ete? And he seith to hem how many looves han ye? go ye and se, and whanne thei hadden knowen thei seyen fyve, and two fischis. And he comaundide to hem that thei schulden make alle men sitte to mete by cumpanyes on grene hey. and thei saten doun by parties by hundrids and by fiftyes. and whanne he hadde take the fyve looves and tweye fischis he biheld into hevene and blesside and breke looves and gaf to hise disciplis that thei schulden sette bifore hem, and he departide twey fischis to alle. And alle eeten and weren fulfild. And thei token the relifs of broken metis twelve coffyns ful and of the fischis. And thei that eeten weren fyve thousend of men. And anoon he made his disciplis to gon up into a boot to passe bifore him over the see to Bethsayda the while he lefte the puple. And whanne he hadde left hem he wente into an hil to preye. And whanne it was evene the boot was in the myddil of the see and he aloone in the lond. And he sygh hem travelinge in rowinge for the wynd was contrarye to hem, and aboute the fourthe waking of the night he wandring on the see came to hem and wolde passe hem. And as thei sighen him wandringe on the see thei gessiden that it were a fantum and cryeden out. For alle sighen him and thei weren afrayed, & anoon he spak with hem and seyde to hem triste ye, Y am, nyle ye drede. And he cam up to hem into the boot & the wynd ceesside, and thei wondriden moore withynne hemsilf. For thei undirstodun not of the looves for her herte was blyndid. And whanne thei weren passide over the see thei camen into the lond of Genasareth, and settiden to lond. And whanne thei weren gon out of the boot, anoon they knewen him, and thei runnen thorou al that cuntree and bigunnen to bringe syk men in beddis on ech syde where thei herden that he was. And whidir ever he entride into vylagis either into townes or into citees thei seitten syke men in streetis and preyeden him that thei schulden touche namely the hemme of his cloth and hou many that touchiden him weren maad saaf.

CHAP. VII.

AND the Farisees and summe of the Scribis camen fro Jerusalem togidir to him, and whanne thei hadden seen summe of hise disciplis ete bred with unwayschen hondis thei blameden. The Farisees and alle the Jewis

eten not but thei waysschen ofte her hondis holdynge the tradiciouns of eldre men, and whanne thei turnen agen fro chepyng thei eten not but thei be waischen and manye othere thingis ben that ben takun to hem to kepe, waysschingis of cuppis and of watere vessels and of vessels of bras and of beddis. And Farisees and Scribis axiden him and seyden whi goen not thi disciplis aftir the tradicioun of eldre men but with unwaysschen hondis thei eten bred? And he answerde & seide to hem Ysaie profesyede wel of you ypocritis as it is writun this puple worschipith me with lippis but her herte is fer fro me, and in veyn thei worschipen me techinge the doctrynes and the hestis of men. For ye leeven the maundementis of God & holden the tradiciouns of men, waischinge of water vesselis and of cuppis and manye othere thingis lyk to these ye don. and he seide to hem wel ye han maad the maundement of God voyde to kepe youre tradicioun. For Moyses seide, worschipe thi fadir and thi modir and he that cursith fadir or modir die by deeth, but ye seyen if a man seye to fadir or modir corban that is what ever gift is of me it schal profyte to thee. and over ye suffren not him do ony thing to fadir or modir: And ye breken the word of God by youre tradicioun that ye han goven and ye don many siche thingis. And he eftsoone clepide the peple and seide to hem ye alle here me and undirstonde. Nothing that is without a man that entrith into him may defoule him, but the thingis that comen forth of a man tho it ben that defoulen a man. If ony man hath eeris of herynge here he. And whanne he was entrid into an hows fro the puple hise disciplis axiden him the parable. And he seide to hem ye ben unwise also? undirstondun ye not that al thing with outforth that entrith into a man may not defoule him? For it hath not entrid into his herte but into the wombe and bynethe it goith out purgynge alle metis: But he seide the thingis that gon out of a man tho defoulen a man. For fro withinne of the herte of men comen forth yvele thoughtis, avoutries, fornicaciouns, mansleyngis, theftis, avaricis, wickidnessis, gyle, unchastite, yvele yghe, blasfemyes, pride, foly. Alle these yvelis comen forth fro withinne and defoulen a man. And Jhesus roos up fro thennys and wente into the coostis of Tyre and Sydon & he gede into an hous and wolde that no man wiste and he myghte not be hid. For a womman anoon as sche herde of him whos doughter hadde an unclene spirit, entride and felde doun at hise feet: And the womman was hethen of the generacioun of Sirofenyce and sche preiede him that he wolde caste out a devel fro hir doughtir. and he seide to her suffre thou that the children be fulfillid first, for it is not good to take the breed of children and gyve to houndis. And sche answerde and seyde to hem, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jhesus seide to hir, go thou, for this word the fend wente out of thi doughtir. And whanne sche was goen in to hir hows hoom sche fond the damysel liggynge on the bed and the devel gon out fro hir. And eftsoones Jhe- F
sus gede out fro the coostis of Tyre and cam thorou Sydon to the see of Galilee betwixe the myddil of the coostis of Decapoleos. And thei bryngen to him a man deef & doumbe and preieden him to leye his hond on him. And he took him asidis fro the puple & puttede hise fyngris into hise eeris and he spette & touchide hise tunge. And he bihelde into hevene and sorowide withynne and seyde, effata, that is, be thou opened. And anoon hise eeris weren opened and the bond of his tunge was unbounden and he spak rightly. And he comaundide to hem that thei schulden seye to no man. but how myche he comaundide to hem so myche moore thei prechiden, and by so myche more thei wondriden and seiden, he dide wel alle thingis and he made deefe men to here and doumbe men to speke.

CHAP. VIII.

IN tho daies eft whanne myche puple was A
with Jhesus and hadden not what thei schulden ete whanne his disciplis weren clepide

togidere he seyde to hem, Y have ruthe on the puple for lo now the thridde dai thei abiden me and han not what to ete. And if y leeve hem fasting into her hous thei schulen fayle in the weye for summe of hem camen fro fer. And hise disciplis answeriden to him, wherof schal a man mowe fille hem with looves here in wildirnesse? And he axide hem how manye looves han ye? whiche seyden sevene. And he comaundide the puple to sitte doun on the erthe and he took the sevene looves and dide thankyngis and brake & gaf to hise disciplis that thei schulden sette forth and thei settiden forth to the puple. And thei hadden a fewe smale fischis and he blesside hem and comaundide that thei weren sette forth. And thei eeten and weren fulfillid, and thei token up that, that lefte of relifs sevene leepis. And thei that eeten weren as foure thousande of men and he lefte hem. And anoon he wente up into a boot with hise disciplis and cam into the coostis of Dalmamytha, and the Farisees wenten out and bygunnen to dispute with him and axiden a tokene of him fro hevene and temptiden him. And he sorowynge withynne in spirit seyde, what sekith this generacioun a tokene? truli I seye to you a tokene schal not be govun to this generacioun. And he lefte
• hem and wente up eftsoone into a boot and wente over the see, and thei forgaten to take breed, and thei hadden not with hem but oo
c loof in the boot. And he comaundide hem & seyde se ye and bewar of the sourdough of the Farisees and of the sourdough of Eroude. And thei thoughten and seyden oon to another for we han not looves. And whanne this thing was knowen Jhesus seide to hem, what thinken ye for ye han not looves? yit ye knowen not, ne undirstonden, yit ye han your herte blyndid? Ye havynge yghen seen not, and ye havynge eeris heren not neither ye han mynde. Whanne I brak fyve looves among fyve thousende and how many coffens ful of broken mete ye token up? thei seyen to him twelve. Whanne also sevene looves among four thousande of men how many leepis of brokun mete token ye up? and thei seyen to
E him sevene. And he seyde to hem, how undirstondun ye not yit? And thei camen to Betsayda and thei bryngen to him a blynd man & thei preieden him that he schulde touche him, and whanne he hadde take the blynde mannis hond he led him out of the street and spitte into hise yghen and sette hise hondis on him and he axide him if he saigh ony thing, and he bihelde & seyde y se men as trees walkinge, Aftirwarde eftsoones he sette hise hondis on hise yghen and he bigan to se and he was restorid so that he saygh clerely alle thingis, and he sente him into hise hous and seyde go into thin hous and if thou goist into the streete seye to no man. And Jhesus entride and hise disciplis into the castels of Cesarye of Filip and in the weye he axide his disciplis and seyde to hem whom seyen men that I am? Which answeriden to him & seyden sum men seyen Jon Baptist other seyen Elie & other seyen as oon of the profetis. Thanne he seith to hem but whom seyen ye that y am? Petir answeride and seyde to him thou art Crist. And he chargide hm that thei schulden not seye of of him to ony man. and he bigan to teche hem that it bihoveth mannes sone to suffre many thingis and to be repreved of elder men and of the higheste prestis, and the Scribis, and to be slayn and aftir thre dayes to ryse agen. And he spak pleinly the word, and Petre took him and bigan to blame him and seyde, lord be thou mersiful to thee for this schal not be. And he turnede and sigh hise disciplis and manasside Petre & seyde go aftir me Sathanas for thou saverist not tho thingis that ben of god but tho thingis that ben of men, and whanne the puple was clepid togidere with hise disciplis he seyde to hem if ony man wole come aftir me denye he himself and take his crosse and sue he me. For he that wole make saaf his lyf schal leese it and he that lesith his lyf for me and for the gospel schal make it saaf. For what profitith it to a man if he wynne al the world and do peyrynge to his soule? Or what chaunging schal a man geve for his soule? But who that knowlechith me and my wordis in this generacioun avoutresse and synful, also mannis sone schal knowleche him whan he schal come in the glorye of his fadir with his aungels. and he seide to hem truli I seye to you that there ben sum

men stondinge here whiche schulen not taaste deeth til thei seen the rewme of god comynge in vertu.

CHAP. IX.

AND aftir sixe dayes Jhesus took Petre & James and Jon and ledde hem by hemsilf aloone into an high hil, and he was transfigurid bifore hem. And his clothis weren maad ful schynyng & whight as snowe which maner whighte clothis a fuller may not make on erthe. And Elye with Moyses apperide to hem and thei spaken with Jhesus. And Petre answeride and seyde to Jhesus maistir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyses, and oon to Elye. For he wiste not what he schulde seye for thei weren agast by drede. And there was maad a cloude overschadowinge hem and a voice cam of the cloude and seyde this is my derworthe sone: here ye him. And anoon thei bihelden about & sayen no more ony man but Jhesus oonli with hem, And whanne thei camen doun fro the hil he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen but whanne mannis sone hath risun agen fro deeth. And thei helden the word at hemsilf seekinge what this schulde be, whanne he had risun agen fro deeth. And thei axiden him and seiden what thanne seyen Farisees and Scribis for it bihoveth Elie to come first? And he answeride and seyde to hem whanne Elie comith he schal firste restore alle thingis and as it is writun of mannis sone that he suffre manye thingis and be dispisid. And y seye to you that Elie is comun and thei diden to him what evere thingis thei wolden as it is writun of him. And he comynge to hise disciplis sygh a greet cumpany aboute hem and Scribis disputinge with hem. And anoon alle the puple seynge Jhesus was astonyed and thei dredden, and thei rennynge gretten him. And he axide hem what disputiden ye among you?
D And oon of the cumpany answeride and seyde, maistir Y have brought to thee my sone that hath a doumb spiryt. And where ever he takith him he hurtlith him doun, and he toometh, and betith togidere with teeth and wexith drie and Y seyde to thi disciplis that thei schulden caste him out and thei myghten not. And he answeride to hem and seyde a thou generacioun out of bileve how longe schal Y be among you how longe schal Y suffre you? bringe ye him to me. And thei broughten him and whanne he hadde seyen him anoon the spiryt troublide hem and he was throwen doun to the grounde and walewide and fomede. And he axide his fadir how longe it is sithe this hath falle to him? and he seyde fro childhood. And ofte he hath put him into fier and into water to leese him, but if thou maist ony thing helpe us, and have mersy on us, and Jhesus seide to him if thou maist bileeve: alle thingis ben possible to man that bileeveth; And anoon the fadir of the child cryede with teeris & seyde lord y beleeve lord helpe thou myn unbileeve. And whanne Jhesus hadde seyn the puple rennynge togidere he manaasside the unclene spiryt, and seide to hym thou deef and doumb spirit Y comaunde thee go out fro him, and entre no moore into him, and he cryinge and myche tobreydinge him wente out fro him, and he was maad as deed so that manye seiden that he was deed. And Jhesus heeld his hond and lifte him up and he roos. And whanne he hadde entrid into an hous hise disciplis axiden him prively whi myghten not we caste him out? And he seide to hem, this kynde in no thing may go out but in preier & fastyng. And thei geden fro thennis and wenF ten forth into Galilee and thei wolden not that ony man wiste. And he taughte hise disciplis and seyde to hem for mannis sone schal be bitrayed into the hondis of men and thei schulen sle him and he slayn schal rise agen on the thridde day. And thei knewen not the word and dredden to axe him. And thei camen to Cafarnaum and whanne thei weren in the hous he axide hem what tretiden ye in the weye? And thei weren stille for thei disputiden among hem in the weye who of hem schulde be grettist. And he sat and clepide the Twelve and seyde to hem if ony man will

be the firste among you he schal be the laste of alle and the mynystre of all. And he took a child and sette him in the myddil of hem & whanne he hadde biclippid him he seyde to hem, Who ever resseyveth oon of siche children in my name he resseyveth me and whoever resseyveth me he resseyveth not me
G alloone but him that sent me. Jon answerde to him and seide, maister we sighen oon castinge out fendis in thi name which sueth not us and we have forbeden him. And Jhesus seide nyle ye forbede him for ther is no man that doith vertu in my name & may soone speke yvel of me. He that is not agens us, is for us. And whoever gyveth you a cuppe of coold water to drinke in my name for ye ben of Crist truli I seye to you he schal not leese his meede. And whoever schal sclaundre oon of these litil that bileven in me it were betere to him that a mylne stoon were doen about his necke and he were caste into the see. And if thin hond sclaundre thee kitte it awey, it is bettre to thee to entre feble into lyf than to have tweie hondis and go into helle, into fyer that never schal be quenchid: Where the worm of hem dyeth not and the fier is not quenchid. And if thi foot sclaundre thee kitte it of, it is bettre to thee to entre crokid into everlastinge lyf than to have tweyne feet and be sente into helle of fier that nevere schal be quenchid, where the worm of hem dieth not and the fier is not quenchid. That if thin yghe sclaundrith thee caste it out it is bettre to thee to entre gogil yghed into the rewme of God than have tweyne yghen and be sent into helle of fier: Where the worm of hem dieth not & the fier is not quenchid. And every man schal be saltid with fier and every slayn sacrifice schal be maad savery with salt. Salt is good if salt be unsavery in what thing schulen ye make it savery? have ye salt among you, and have ye pees among you.

CHAP. X.

AND Jhesus roos up fro thens and cam into the coostis of Judee over Jordan and eftsoones the puple cam togidere to him and as he was woont eftsoone he taughte hem. And the Farisees camen and axiden him wher it be leeful to a man to leeve his wyf? and thei temptiden him. And he answerde and seyde to hem, what comaundide Moyses to you? And thei seyden Moyses suffride to write a libel of forsaking and to forsake. To whiche Jhesus answerde and seyde for the hardness of youre herte Moyses wroote to you this comaundement, But fro the bigynnynge of creature God made hem male and female. And seyde for this thing a man schal leeve his fadir and modir and schal drawe to his wyf, and thei schulen be tweyne in oo fleisch & so now thei ben not tweyne but oo fleisch. Therfore that thing that God joynede togidere no man deperte. And eftsoone in the hous hise disciplis axiden him of the same thing. And he seide to hem whoevere leevith his wyf and weddith another he doth avoutrie on hir; And if the wyf leeveth hir housbonde and be weddid to another man sche doth leccherye. And C
thei broughten to him litel children that he schulde touche hem and the disciplis threetneden the men that broughten hem. And whanne Jhesus hadde seyn hem he bar hevy and seide to hem suffre ye litil children to come to me and forbed ye hem not, for of siche is the kyngdome of God. Truli Y seye to you whoevere resseyveth not the kyngdome of God as a litel child he schal not entre into it. And he biclippide hem and leyde hise hondis on hem and blesside hem. And whanne Jhesus D
was gon out in the weye a man ran bifore and knelyde bifore him and preiede him and seyde, good maistre what schal y do that I resceyve everlastynge lyf. And Jhesus seide to him, what seist thou that I am good? there is no man good but God himsilf. Thou knowist the comaundementis; do thou noon avoutrye, sle not, stele not, seye not false witnessyng, do no fraude, worschipe thi fadir and thi modir. And he answerde and seide to him maistir Y have kepte alle these thingis fro my yougthe. And Jhesus biheld him and lovede him & seyde to him oo thing failith to thee go thou and sille alle thingis that thou haste and

geve to pore men and thou schalt have tresour in hevene & come sue thou me. And he was ful sory in the word and wente awey mournynge for he hadde manye possessiouns. And Jhesus biheeld about and seyde to hise disciplis how hard thei that han richessis schullen entre into the kyngdom of God! And the disciplis weren astoonyed in hise wordis and Jhesus eftsoone answerde and seyde to hem, ye litil children how hard it is for men that tristen in richessis to entre into the kyngdom of God! It is lighter a camele to passe thorough an nedlis yghe than a riche man to entre into the kyngdom of God. And thei wondriden more and seyden among hemsilf and who may be saved? And Jhesus biheld hem and seyde anentis men it is inpossible: but not anentis God for alle thingis ben possible anentis God. And Petre gan to seye to him lo we han lefte alle thingis & han sued thee. Jhesus answerde and seyde treuly I seye to you there is no man that leveth hows or bretheren or sistris or fadir or modir or children or feeldis for me and for the gospel, whiche schal not take an hundrid fold so myche now in this tyme housis and britheren and sistris, and modris, and children and feeldis with persecutiouns and in the world to comynge everlastynge lyf. But manye schulen be the firste the laste, and the laste the firste. And thei weren in the weye goinge up to Jerusalem and Jhesus went before hem and thei wondriden and foloweden and dredden. and eftsoone Jhesus took the Twelve and bigan to seye to hem what thingis weren to come to him, For lo we stien to Jerusalem and mannys sone schal be bitrayed to the princis of prestis and to the Scribis and to the eldre men and thei schulen dampne him by deeth and thei schulen take him to hethen men, and thei schulen scorne him, and bispete him, and bete him, and thei schulen sle him and in the thridde day he schal rise agen. And James and Jon Zebedees sones camen to him & seyden maystir we wolen that what ever we axen thou do to us. And he seide to hem what wolen ye that I do to you? And thei seiden graunte to us that we sitten the toon at thi right half and the tother at thi lift half in thi glorye. And Jhesus seyde to hem ye witen not what ye axen: moun ye drinke the cuppe whiche I schal drynke or be waisshen with the baptym in which I am baptisid? And thei seiden to him we moun. and Jhesus seide to hem ye schulen drinke the cuppe that I drinke and ye schulen be waischen with the baptym in which I am baptisid: But to sitte at my right half or left-half is not myn to gyve to you but to which it is maad redy. And the ten herden and bigunnen to have indignacioun of James & Jon. But Jhesus clepid hem and seyde to hem, ye witen that thei that semen to have princehood of folkis ben lordis of hem and the princis of hem han power of hem. But it is not so among you but whoever wole be maad grettere schal be youre mynystre: And who ever wole be the firste among you schal be servaunt of alle. For whi mannis sone cam not that it schulde be mynystrid to him but that he schulde mynystre and geve his lif agenbiynge for manye. And thei camen to to Jerico: and whanne he gede forth fro Jerico and hise disciplis and ful myche puple, Barthymeus a blynde man the sone of Thymey satt bisidis the weye and beggide. And whanne he herde that it was Jhesus of Nazareth he bigan to crye and seye Jhesus the sone of Davith have mercy on me. And manye thretenyden him that he schulde be stille and he criede myche the moore Jhesus the sone of Davith have mersy on me. And Jhesus stood and comaundide him to be clepid and thei clepen the blynd man and seyen to him be thou of betere herte, rise up he clepith thee. And he castide awey his cloth & skippide and cam to him. And Jhesus answerde and seyde to him what wolt thou that I schal do to thee? the blynde man seyde to him, maister that I se. Jhesus seide to him go thou, thi feith hath maad thee saaf. and anoon he saygh, and suede him in the weye.

CHAP. XI.

AND whanne Jhesus cam nygh to Jerusalem and to Betanye to the mount of olyves he sendith tweyne of hise disciplis, and seith to hem go ye into the castel that is agens you and anoon as ye entren there ye schulen fynde a colt tied on which no man hath sette yit, untie ye and bring him. And if ony man seye ony thing to you what doen ye? seye ye that he is nedeful to the Lord and anoon he schal leeve him hidur. And thei geden forth & founden a colt tyed before the gate withoute forth in the meeting of tweie weyes and thei untieden him, and summe of hem that stooden there seiden to hem what doen ye untiynge the colt? And thei seiden to hem as Jhesus comaundide hem and thei leften it to hem, and thei broughten the colt to Jhesus, and thei leyden on him her clothis and Jhesus sat on him, and manye strewiden her clothis in the weie, othere men kittiden braunchis fro trees and streweden in the weye. And thei that wenten bifore and that sueden crieden and seiden Osanna blessid is he that cometh in the name of the Lord, Blessid be the kyngdom of our fadir Davith that is come Osanna in higheste thingis. And he entride into Jerusalem into the temple and whanne he hadde seyn al [a] thing about whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he wente out of Bethanye he hungride. And whanne he hadde seyn a fige tre afer havynge leeves he cam if happily he schulde fynde ony thing thereon and whan he cam to it he foond nothing outtaken leves, for it was not tyme of fygis. And Jhesus answerde and seyde to it, now nevere ete ony man fruyt of
D thee more and hise disciplis herden. And thei camen to Jerusalem and whanne he was entrid into the temple he bygan to caste out sellers and biggers in the temple and he turnede upsodoun the bordis of chaungeris and the chayeris of men that solden culveris; And he suffride not that ony man schulde bere a vessel thorou the temple. And he taughte hem and seyde whether it is not writen that myn hous schal be clepid the hous of preiyng to alle folkis? but ye han maad it a denne of thevys. And whanne this thing was herd the princis of prestis and the scribis soughten how thei schulden leese him, for thei dredden him for alle the puple wondride on his teching. And whanne evening was come he wente out of the cytee. And as they passiden forth eerly thei sayen the fyge tre maad drye fro the rotis. And Petre bithoughte him and seyde to him maistir lo the fyge tre whom thou cursidist is dried up. And Jhesus answeride and seide to hem have ye the feith of God. Truly I seye to you that who ever seith to this hil be thou taken and cast into the see and doutith not in his herte but bileveth that whatever he seye schal be don, it schal be don to him. Therfore I seye to you all thingis whatever ye preyinge schulen axe bileeve ye that ye schulen take and thei schulen come to you. And whanne ye schulen stonde to preie forgeve ye if ye han ony thing agens ony man that youre fadir that is in hevenys forgyve to you youre synnes. And if ye forgyven not neither youre fadir that is in hevenys schal forgyve to you your synnes. And eftsoone thei camen to Jerusalem and whanne he walkide in the temple the higheste prestis and the Scribis and the elder *men* camen to him, and seiden to him in what power doist thou these thingis, or who gaf to thee this power that thou do these thingis? Jhesus answerde and seide to hem and y schal axe you a word and answere ye to me, and y schal seye to you in what power y do these thingis. Whether was the baptym of Joon of hevene or of men? answer ye to me. And they thoughten withynne hemsilf seynge, if we seyen of hevene he schal seye to us whi thanne bileven ye not to him? If we seyen of men, we dredden the puple, for alle men hadden Jon that he was verily a profete. And thei answerden and seyen to Jhesus we witen nevere: and Jhesus answerde & seyde to hem neither I seye to you in what power y do these thingis.

[a] thingis.

CHAP. XII.

AND Jhesus bigan to speke to hem in parablis. A man plauntide a vyneyerd and sette an hegge about it & dalf a lake and bildide a tour and hiride it to tilieris and wente forth in pilgrimage. And he sente to the erthe tiliers in tyme a servaunt to resceyve of the erthe tiliers of the fruyt of the vyneyerd: And thei token him and beten and lefte him voyde. And eftsoone he sente to hem another servaunt and thei woundiden him in the heed & turmentiden him. And eftsoone he sente another and thei slowen him and othere mo betynge summe and sleyinge othere. But yit he hadde a moost derworthe sone and he sente him laste to hem and seide peraventure thei wolen drede my sone. But the erthe tiliers seiden togidere this is the eir come ye sle we him, and the eritage schal be ouren. And thei token him and killiden and castiden out without the vineyerd. And thanne what schal the Lorde of the vyneyerd do? he schal come and leese the tilieris and geve the vyneyerd to othere. Wher ye han not rad this scripture the stoon which the bilders han dispisid this is maad into the heed of the corner. This thing is don of the Lord and is wondirful in oure yghen. And thei soughten to holde him and thei dredden the puple for thei knewen that to hem he seide this parable and thei lefte him & thei wenten away. And thei senten to him summe of the Farisees and Erodians to take him in word. Which camen and seyen to him maister we witen that thou art sothfast and reckist not of ony man for neither thou biholdist into the face of man but thou techist the wey of God in truthe. is it lefful that tribuyte be given to the Emperour. Or we schulen not give? which witynge her pryvey falsenesse seyde to hem what tempten ye me? bring ye to me a peny that I se. And thei broughten to him and he seyde to hem whos is this ymage and the wryting? thei seyen to him the Emperouris, and Jhesus answerde and seyde to hem than yelde ye to the Emperour tho thingis that ben of the Emperouris and to God the thingis that ben of God, and thei wondriden of him. And saduceys that seyen that ther is no risyng agen camen to him and axiden him and seiden, Maystir, Moses wroot to us that if the brother of a man were deed and lefte his wyf and have no sones his brother take his wyf and reise up seed to his brother. Thanne sevene britheren there weren, and the firste took a wyf and diede and lefte no seed. And the secounde took hir and he diede nether this lefte seed: and the thridde also. And in lyk maner the sevene token hir and lefte not seed and the womman the laste of alle is deed. Thanne in the resurrecciouu whanne thei schulen rise agen whos wyf of these schal she be? for sevene hadden hir to wyf. And Jhesus answerde and seyde to hem wher ye erren not herfore, that ye knowen not scripturis nether the vertu of God? For whanne thei schulen rise agen fro deeth neither thei schulen wedde neither schulen be weddid, but thei schulen be as aungelis of God in hevenes. And of deed men that they rise agen han ye not red in the book of Moyses on the buyssh hou God spak to him and seyde, Y am God of Abraham and God of Isaac and God of Jacob? He is not God of deed men but of lyvynge men: therfore ye erren myche. And oon of the Scribis that hadde herd hem disputinge togidere cam nygh and sigh that Jhesus hadde wel answeride hem and axide him which was the first maundement of alle. And Jhesus answeride to him that the first maundement of all is here thou Israel thi Lord God is oo God; And thou schalt love thi Lord God of al thin herte and of al thi myght this is the first maundement. And the secounde is lyk to this thou schalt love thi neygbore as thi silf, ther is noon othere maundement grettere thanne these. And the Scribe seyde to him maister in truthe thou haste wel seid for oo God is and ther is noon other outaken him. That he be loved of al the herte and of al the mynde and of all the undirstonding and of al the soule and of al the strengthe and to love the neyghbore as himsilf is grettere than al brente offringis and sacri-

fices. And Jhesus seiynge that he hadde answeride wisely seyde to him thou art not fer fro the kyngdom of God. and thanne no man durste axe him no more ony thing. And Jhesus answerde and seide techinge in the temple hou seyen Scribis that Crist is the sone of Davith? For Davith himsilf seide in the holy goost the Lord seyde to my Lord sitte on my right half til Y putte thi enemyes the stool of thi feet. Thanne Davith himsilf clepith him lord how thanne is he his sone? and myche puple gladly herde him. And he seyde to hem in his teching be ye ware of Scribis that wolen wandre in stolis and be salutid in chepyng; And sitte in synagogis in the firste chayeris and the firste syttyng placis in soperis: Whiche devouren the housis of widowis undir colour of long preyer, thei schulen take the lenger doom. And Jhesus sittynge agens the tresorye bihelde hou the puple castide money into the tresory, and many riche men castiden manye thingis. But whanne a pore widowe was comun sche keste tweie mynutis that is a ferthing. And he clepide togidir hise disciplis and seyde to hem, treuly I seye to you that this pore widowe keste more than alle that kesten in to the tresorye, For alle kesten of that thing that thei hadden plentee of, but this of hir poverte keste alle thingis that sche hadde al her lyf lode.

CHAP. XIII.

AND whanne he wente out of the temple oon of hise disciplis seide to him maistir bihoold what maner stoones and what maner bildinges. And Jhesus answerde and seyde to him seest thou alle these grete bildyngis ther schal not be left a stoon on a stoon which schal not be distryed. And whanne he sat in the mount of Olyves agens the temple Petir & James & Jon & Andrew axiden him by himsilf. Seye thou to us whanne these thingis schulen be don & what tokene schal be whanne alle these thingis schulen bigynne to be eendid? And Jhesus answerde and biganne to seye to hem loke ye that no man disceyve you. For many schulen come in my name seiyng, that I am & thei schulen disceyve manye. And whanne ye here batelis and opynyouns of batels drede ye not for it bihovith these thingis to be don but not yit anoon is the ende. For folk schal rise on folk and rewme on rewme and erthe movyngis and hungir schulen be by placis, these thingis schulen be bigynnynge of sorowis. But se ye you silf for thei schulen take you in councels and ye schulen be beeten in synagogis and ye schulen stonde bifore kyngis and domesman for me in witnessyng to hem. And it bihoveth that the gospel be first prechid among alle folk. And whanne thei take you and leede you forth nyle ye bifore thinke what ye schulen speke, but speke ye that thing that schal be gyven to you in that our for ye ben not the spekeris but the holy goost. For a brother schal bytake the brother into deeth and the fadir the sone & sones schulen rise togidere agens fadris and modris & punysche hem by deeth. And ye schulen be in hate to alle men for my name but he that lastith into the eende schal be saaf. But whanne ye schulen se the abomynacioun of discoumfort stondinge where it ou ith not, he that redith undirstonde, thanne thei that ben in Judee fle into hillis. And he that is above the roof come not doun into the hous nether entre he to take ony thing of his hous. And he that schal be in the feeld turne not agen bihynde to take his cloth. But wo to hem that ben with child and noreschen in tho daies. Therfore preie ye that thei be not don in wynter. But thilke dayes of tribulacioun schulen be siche whiche maner weren not fro the bigynnyng of creture which God hath maad til now, nether schulen be. And but the Lord hadde abreggid those daies al fleisch hadde not be saaf but for the chosun which he chees the Lord hath maad short the dayes. and thanne if ony man seye to you lo here is Crist lo there, bileeve ye not. For false Cristis & false profetis schulen rise and schulen gyve tokenes and wondris to disceyve, if it may be doon ghe hem that ben chosun. Therfore take ye kepe lo y have bifore seid to you alle thingis. But in tho daies aftir that tribulacioun the

sunne schal be maad derk and the mone schal not gyve her light, and the sterris of hevene schulen falle doun and the vertues that ben in hevenes schulen be movyd. And thanne thei schulen se mannis sone comyng in the cloudis of hevene with greet vertu & glorye. And thanne he schal sende hise aungels & schal gadere his chosen fro the foure wyndis fro the highest thing of erthe til to the highest thing of hevene. But of the fige tre lerne ye the parable whanne now his braunche is tendre and leves ben sprungun out, ye knowen that somer is nygh, so whanne ye seen these thingis be don, wite ye that it is nygh in the doris. Treuly I seye to you that this generacioun schal not passe awey til alle thingis be doen. Hevene & erthe schulen passe but my wordis schulen not passe. But of that day and our
F no man woot neither aungelis in hevene neither the sone but the fadir. Se ye wake ye, and preye ye, for ye witen not whanne the tyme is. For a man that is gon fer in pilgrimage lefte his hous and gaf to hise servauntis power of every werk and comaundide to the porter that he wake. Therfore wake ye for ye witen not whanne the Lord of the hous cometh in the eventide or at mydnight or at cokis crowyng or the mornyng lest whanne he come sodeynly he fynde you sleping. Forsothe that that I seye to you, I seye to alle, wake ye.

CHAP. XIV.

A PASKE and the feeste of therf looves was aftir twey dayes & the highest prestis and scribis soughten how thei schulden holde him with gile and sle. But thei seyden not in the feest day leste peraventure a noise were maad among the puple. And whanne he was at Bethanye in the hous of Symount leprous and restide, a womman cam that hadde a boxe of alabastre of preciouse oynement spikenard and whanne the boxe of alabastre was brokun sche helde it on his heed. But there weren summe that boren it hevyly withynne hemsilf and seiden, wherto this is losse of oynement maad? For this oynement myght have be soeld more than for thre hundrid pens and be goven to pore men and thei grucchiden agens hir. But Jhesus seyde suffre ye hir what ben ye hevy to hir? Sche hath wrought a good werk in me. for evermore ye schulen have pore men with you and whanne ye wolen ye moun do wel to hem but ye schulen not evermore have me. Sche dide that, that sche hadde, sche cam bifore to anoynte my body into biriyng. Treuli Y seye to you where ever this gospel be prechid in al the world and that, that this womman hath doon schal be toold into mynde of him. And Judas Scarioth oon of the twelve wente to the higheste prestis to bitraie him to hem. And thei herden and joyeden and bihighten to geve him money and he soughte hou he schulde bitraie him covenably. And the firste day of therf looves whanne thei offriden pask the disciplis seyen to him whidir wolt thou that we goen and make redi to thee that thou ete pask? And he sendith tweyne of hise disciplis and seieth to hem go ye into the citee and a man berynge a galoun of watir schal meete you sue ye him. And whidir ever he entrith seye ye to the lord of the hous, that the maistre seith where is myn etynge place? where Y schal ete pask with my disciplis. And he schal schewe to you a greet souping place arayed and there make ye redy to us. And hise disciplis wenten forth and camen into the citee and founden as he hadde seid to hem and thei maden redi the pask. And whanne the eventide was comen he cam with the Twelve: And whanne thei saten at the mete and eeten Jhesus seide, treuli Y seye to you, that oon of you that etith with me schal betraye me. And thei bigunnen to be sory and to seye to him ech by hemsilf whethir I? Which seide to hem, oon of the Twelve that puttith the hond with me in the plater. And sothli mannes sone goith as it is writen of him but wo to that man by whom mannis sone schal be bitrayed; it were good to him if thilk man hadde not be borun. And while thei eeten Jhesus took breed and blesside and brak and gaf to hem and seyde, take ye, this is my body. And whanne he

hadde take the cuppe he did thankingis and gaf to hem; and alle drunken therof. And he seide to hem this is my blood of the newe testament which schal be sched for manye. Truly I seye to you for now I schal not drinke of this fruyt of vyne into that day whanne I schal drinke it new in the rewme of God. And whanne the ympne was seid thei wenten out into the hil of Olyves. And Jhesus seide to hem alle ye schulen be sclaundrid in me, in this night for it is writun I schal smyte the scheperde and the scheep of the floc schulen be disperplid. But aftir that I schal rise agen I schal go bifore you into Galile. And Petir seide to him though alle schulen be sclaundrid but not I. And Jhesus seide to him truly I seye to thee that to day bifor that the cok in this nyght crowe twies thou schalt thries denye me. But he seyde more though it behovith that I dye togidere with thee I schal not forsake thee: and in lyk maner alle seyden. And thei camen into a place whos name is Gethsamany and he saide to hise disciplis sitte ye here while I preie. And he took Petir & James & Jon with him and bigan for to drede and to be anoyed. And he seide to hem my soule is sorewful to the deeth abide ye here and wake ye with me. And whanne he was gon forth a litel he felde doun on the erthe and preiede that if it myghte be that the our schulde passe fro him. And he seide abba father alle thingis ben possible to thee, bere over fro me this cuppe: but not that I wole, but that thou wolt, be doen. And he cam and fond hem slepinge and he seide to Petir, Simount slepist thou? myghtist thou not wake with me oon our? Wake ye and preie ye that ye entre not into temptacioun for the spirit is redy but the fleisch is sick. And eftsoone he gede and preide and seide the same word. And turnede agen eftsoone and foound hem slepinge for her yghen weren hevyed and thei knewen not what thei schulden answere to him. And he came the thridde tyme and seyde to hem slepe ye now & reste ye it suffisith the our is comen lo mannis sone schal be bitrayed into the hondis of synful men. Rise ye, go we, lo he that schal bitraye me is nygh. And yit while he spake Judas Scarioth oon of the Twelve cam and with him mychе puple with swerdis and staves sent fro the highest prestis and the scribis and fro the eldir men. And his traytoure hadde goven to hem a tokene and seide to hem whomever I kisse he it is holde ye him and lede ye warly. And whanne he cam, anoon he cam to him and seide maistre and he kisside him. And thei leiden hondis on him and helden him. But oon of the men that stodun aboute drough out a swerd and smoot the servaunt ot the higheste prest and kittide of his eere. And Jhesus answerde and seide to hem; as to a theef ye han gon out with swerdis and staves to take me. Day by day I was amonge you and taughte in the temple and ye helden not me but that the scripturis be fulfild. Thanne alle hise disciplis forsoken him and fledden. But a yong man clothid with a lynnen cloth on the bare suede him and thei helden him. And he left the lynnen clothing and fleygh nakid awey from hem. And thei ledden Jhesus to the higheste prest and alle the prestis and scribis and eldir men camen togidere. But Petir suede him afer into the halle of the higheste prest and he satt with the mynystris and warmyde him at the fier. And the higheste prestis and al the counseil soughten witnessyng agens Jhesus to take him to the deeth but thei founden not. For many seiden false witnessing agens him and the witnessingis weren not covenable. And summe risen up and baren false witnessing agens him and seyden. For we han herd him seiynge I schal undo this temple maad with hondis and aftir the thridde day I schal bilde an othir not maad with hondis. And the witnessing of hem was not covenable. And the highest prest roos up into the myddil & axide Jhesus and seide answerist thou nothing to tho thingis that ben put agens thee of thes? But he was stille and answeride nothing. eftsoone the highest prest axide him and seyde to him art thou Crist the sone of the blesside God? And Jhesus seyde to him Y am and ye schulen se mannes sone sittynge on the right half of the vertu of God and comynge in the cloudis of hevene. And the higheste preste torente hise

clothis and seyde what yit desiren we witnessis? Ye han herd blasfemy; what scemeth to you? and thei alle condempneden him to be gilty of deeth. And summe bigunnen to bispete him and to hile his face, and to smyte him with buffatis, and to seye to him arede thou and the mynystris beten him with strokis. And whanne Petir was in the halle bynethe, oon of the damesels of the higheste preste cam. And whanne sche hadde seyn Petir warmynge him, sche bihelde him and seide and thou were with Jhesus of Nazareth. And he denyde and seide neither Y woot neither Y knowe what thou seist: and he went without forth bifore the halle and anoon the cok crew. And eftsoones whanne another damysel hadde seyn him sche bigan to seye to men that stoden aboute that this is of hem. And he eftsoone denyde: and aftir a litil eftsoone thei that stoden nygh seyden to Petir verily thou art of hem, for thou art of Galilee also. But he bigan to curse and to swere for Y know not this man whom ye seyen. And anoon the cok eftsoones crew: and Petir bethoughte on the word that Jhesus hadde seide to him bifore the cok crowe twyes, thries thou schalt denye me, and he began to wepe.

CHAP. XV.

AND anoon in the morow tide the higheste prestis maden a councel with the eldre men and the scribis and with al the councel and bounden Jhesus and ledden & bitoken him to Pilat. And Pilat axide him art thou kyng of Jewis? and Jhesus answeride and seide to him thou seist. And the higheste prestis accusiden him in manye thingis. But Pilat eftsoone axide him and seid answerist thou nothing? seest thou in how manye thingis thei accusiden thee? But Jhesus answerde no moore, so that Pilat wondride. But by the feeste day he was wont to leeve to hem oon of men boundun whome ever thei axiden. And oon there was that was seid Barabas that was bounden with men of discencioun that hadden doon manslaughter and seducioun. And whanne the puple was gon up he bigan to preye as he ever more dide to hem. And Pilat answerde to hem & seyde wolen ghe that Y leeve to ghou the kyng of Jewis? For he wiste that the higheste prestis hadden toke him by envye. But the bishopis stiriden the puple that he schulde rather leeve to hem Barabas. And eftsoone Pilate answerde and seyde to hem what thanne wo'en ghe that I schal do to the kyng of Jewis? And thei eftsoone crieden crucifie him. But Pilate seide to hem what yvel hath he doon? and thei crieden the more crucifie hym. And Pilat willynge to make [a]aseeth to the puple lefte to hem Barabas and bitooke to hem Jhesus betun with scorgis to be crucified. And knyghtis ledden him withyn forth into the porche of the mootehalle and thei clepiden togidere al the cumpany of knyghtis. And clothiden him with purpure and thei writhen a crowne of thornes and puttiden on him. And thei bigunnen to grete him and seyden, heil thou kyng of Jewis. And they smyten his heed with a reed and bispatten him and thei kneliden and worschipden him. And after that thei hadden scorned him thei unclothiden him of purpure and clothiden him with his clothis, and ledden out him to crucifie him. And thei compelliden a man that passide the waye that cam fro the toun Symount of Syrenen the fadir of Alisaundir and of Rufe to bere his cros. And thei ledden him into a place Golgatha that is to seye the place of Calvarye. And thei ghaven to him to drinke wyn medled with myrre and he took not. And thei crucifieden and depertiden hise clothis & kesten lott on tho who sculde take what. And it was the thridde our and thei crucifieden him. And the title of his cause was writen, kyng of Jewis. And thei crucifyeden with him tweie thevis, oon at the right half and oon at his left half. And the scripture was fulfilld that seith, and he is ordeyned with wikkide men. And as thei passiden forth, thei blasfemeden him movynge her

[a]aseeth.

heddis and seiynge, vath, thou that distriest the temple of God and in thre dayes bildist it aghen. Come a doun fro the cros and make thi silf saaf. Also the higheste prestis scorneden him ech to othere with the scribis, and seyden; he made othere men saaf, he may not save himsilf. Crist kyng of Israel com doun now fro the cros that we seen and bileeve: and thei that weren crucified with him dispisiden him. And whanne the sixte our was come, derknessis weren maad on al the erthe til into the nynthe our. And in the nynthe our Jhesus criede with a greet voice and seide; heloy, heloy lamasabatany: that is to seye, my God my God whi hast thou forsakun me? And summe of men that stoden aboute herden and seyden, lo he clepith helye. And oon ran and fullide a spounge with vynegre and puttide about to a reed and gaf to him to drinke and seide suffre ye, se we if helye come to do him doun. And Jhesus gaf out a greet cry and diede. And the veyl of the temple was torent a two fro the higheste to bynethe. But the Centuryon that stood [a] forn aghens sigh that he so criynge hadde died and seide veryly this man was Goddis sone. And there weren also wommen biholdinge fro afer among whiche was Marye Maudeleyn and Marye the modir of James the lesse & of Joseph and of Salome. And whanne Jhesus was in Galilee thei foloweden him and mynystriden to him. and manye othere wommen that camen up togidir with him to Jerusalem. And whanne eventid was comen, for it was the eventid which is bifore the sabot, Joseph of Aramathie the noble decurioun came and he aboode the rewme of God and boldely he entride to Pilat and axide the bodi of Jhesus. But Pilat wondride if he were now deed and whanne the centurion was clepide he axide him if he were deed. And whanne he knewe of the centurioun, he grauntide the body of Jhesus to Joseph. And Joseph boughte lynnen cloth and took him doun and wlappide in the lynnen cloth & leyde him in a sepulcre that was hewen of a stoon and walewide a stoon to the dore of the sepulcre. And Marye Maudelyn and Marye of Joseph bihelden where he was leid.

CHAP. XVI.

AND whanne the sabot was passide Marye Maudelyn and Marye of James and Salome [b] broughten swete smellinge oynementis to come and to enoynte Jhesus. And ful eerly in oon of the woke daies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who schal move awey to us the stoone fro the dore of the sepulcre? And thei bihelden and seyen the stoon walewid awey for it was ful gret. And thei gheden into the sepulcre and sighen a youngling hilid with a whyte stole sittynge at the right half and thei weren afeerde. Which seith to hem nyle ye drede, ye seken Jhesus of Nazareth crucified; he is risun he is not here, lo the place where thei leyden him. But go ye and seye ye to hise disciplis and to Petir that he schal go bifore you into Galilee there ghe schulen se him as he seide to you. And thei gheden out & fledden fro the sepulcre for dredde and quaking hadde assaylid hem, and to no man thei seiden ony thing for thei dredden. And Jhesus roos eerly the firste daye of D the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out sevene develis. And sche ghede and toolde to hem that hadden be with him which weren weilynge und wepynge. And thei herynge that he lyvede and was seyn of hir bileveden not. But after these thingis whanne tweyne of hem wandriden, he was schewid in another liknesse to hem goynge to a toun. And thei gheden and telden to the othere and nether thei bileeviden to hem. But at the laste whanne the ellevene F disciplis saten at the mete, Jhesus apperide to hem and reprevede the unbileve of hem and the hardnesse of herte for thei bileviden not to hem that hadden seyen that he was risun fro deeth. And he seide to hem go ghe into al G the world and preche the gospel to ech crea-

[a] *a forn agens.* MS. Jes.

[b] boughten MS. *penes me.*

ture. Who that bileveth and is baptised schal be saaf, but he that bileeveth not schal be dampnyd. and these tokenes schulen sue hem that bileven; in my name thei schulen caste out fendis, thei schulen speke with newe tungis; Thei schulen do awey serpentis, and if thei drynken ony venym it schal not noye hem; thei schulen sette her hondis on sike men and thei schulen wexe hoole And the lord Jhesus aftir that he hadde spoke to hem was taken up into hevene and he sittith on the right half of God. And thei gheden forth and prechiden every where for the Lord wroughte with hem and confermede the word with signis folowynge.

Here endith the gospel of mark *and bigynneth the prolog of* luk.

LUK was a man of Syrie bi nacioun and of antiochye, and was a leche in craft, and a disciple of apostlis. aftirward he suede poul tilto his endyng, and seruyde god and was without gret synne. for neither he hadde a wyf in ony tyme, neither children, and he dyede in bethenye at foure and seuenti gheer, and was ful of the hooli goost. and whanne gospels weren writun bi matheu in iudee, and bi mark in ytalie, luk bi styrvng of the hooli goost wroot this gospel in the cuntreys of achaye.---the moste nede of his traueil was this, that the manheed of crist schulde be open to feithful greekis by alle profetis that god schulde come in fleisch. *that is to schewe* [a] *bi alle profetis, that crist schulde be god and man togidre,* lest cristen greekis token heed to the fablis of iewis, and weren holdun in desyer aloone of moises lawe. *& luyk* traueilide, lest either thei weren disseyved bi fablis of eretikis and [b] fonned stelthis, and felden awei fro treuthe.—— ' [c] this luyk bigynneth at the conceptioun and natyuyte of ioon baptist ' and discryuéth the natyuyte and baptym and preching of crist, and his deeth and risyng ' aghen and assencioun.' Jerom *in his prologe on luk seith pleinly this sentence.*

LUK, Chap. I.

A N the dayes of Eroude kyng of Judee ther was a prest Zacarye by name: of the sort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elizabeth. And bothe weren juste bifore God: goynge in alle the maundementis and justifyingis of the lord. withouten playnt. And thei hadden no child. for Elizabeth was bareyn and bothe weren of greet Age in her dayes. And it bifel that whanne Zacarye schould do the office of presthod in the ordir of his cours to fore God. Aftir the custom of the presthod, he wente forth by lot and entride into the temple to encensen: And al the multitude of the puple was without forth and preyede in the our of encensyng. And an aungel of the lord apperide to him: and stood on the right half of the auter of encense. And Zacarye seynge was afrayed: and drede fel upon him. And the aungel seyde to him: Zacarye drede thou not: for thy preier is herd, and Elizabeth thi wyf schal bere to thee a sone: and his name schal be clepid Jon. And joye and gladyng schal be to thee: and manye schulen have joye in his natyvyte: For he schal be gret

[a] *in.* [b] stultis solicitationibus. [c] not in the latin. The 4 first Verses of this Chapter as they are numbered in our present Translation, are in the MSS. a part of the prologue, and not translated here.

bifore the Lord: and he schal not drinke wyn ne sydyr, and he schal be fulfild with the holy gost yit of his modir wombe. And he schal converte manye of the children of Israel to her lord God. And he schal go bifore him in the spiryte and vertu of helye: and he schal turne the hertis of the fadris to the sonis, and men out of bileeve: to the prudence of just men,
c to make redy a perfyt puple to the Lord. And Zacarye seyde to the aungel: wherof schal I wyte this? for Y am old: and my wyf hath gon fer in hir dayes. And the aungel answerde and seide to him for Y am Gabriel that stonde nygh bifore God, and Y am sent to thee to speke and to evangelise to thee these thingis, and lo thou schalt be doumbe. And thou schalt not mowe speke: til into the day in which these thingis schulen be don. for thou hast not beleved to my wordis, whiche schulen be fulfild in her tyme. And the puple was abidynge Zacarye: and thei wondriden that he taryede in the temple. And he gede out and myghte not speke to hem: and thei knewen that he hadde seyn a visioun in the temple, and he bekenide to hem: and he dwellide stille doumbe. And it was don whanne the dayes of his office weren fulfillid: he wente into his hous. And aftir these dayes Elizabeth his wyf conseyvede and hidde hir fyve monethis and seyde: For so the Lord dide to me in the dayes in whiche he biheld to take awey my
D reprof among men. But in the sixte monethe the aungel Gabriel was sent from God: into a cytee of Galilee whos name was Nazareth. To a maydun weddid to a man: whos name was Joseph of the hous of Dauith, and the name of the Mayden was Marye. And the aungel entride to hir. and seyde, heil ful of grace the Lord be with thee: blessid be thou among wymmen. And whanne sche hadde herd: sche was troublid in his word. and thoughte what maner salutacioun this was. And the aungel seid to hir, ne drede not thou Marye: for thou hast founden grace anentis God. lo thou schalt conseyve in wombe, and schalt bere a sone: and thou schalt clepe his name Jhesus. This schal be gret: and he schal be clepid the sone of higheste, & the Lord God schal geve to him the seete of Dauith his fadir. And he schal regne in the hous of Jacob withouten ende, and of his rewme schal be noon en.e. And Marye seyde to the aungel, on what maner schal this thing be don? for Y knowe not man. And the aungel answerde and seyde to hir, the holy Gost schal come fro above into thee: and the vertu of the higheste schal ouer schadowe thee: and therfore that holy thing that schal be borun of thee: schal be clepide the sone of God. And lo Elizabeth thi cosyn, and sche also hath conseyved a sone in hir eelde, and this monethe is the sixte to hir that is clepid bareyn. For every word schal not be impossyble anentis God. And Marye seide, lo the hondmayden of the Lord: be it doon to me aftir thi word; and the aungel departide fro hir.
And Marye roos up in tho dayes and wente E
with haste into the mountaynes into a citee of Judee. And sche entride into the hous of Zacarye and grette Elizabeth. And it was don as Elizabeth herde the salutacioun of Mary the young childe in hir wombe gladide, and Elizabeth was fulfild with the holy Gost, and cryede with a gret voice and seyde, blessid be thou among wymmen and blesside be the fruyt of thi wombe. And wherof is this thing to me: that the modir of my Lord come to me? For lo as the vois of thi salutacioun was maad in myn eeris: the yong child gladide in joye in my wombe: and blessid be thou that hast bileeved: for thilke thingis that ben seid of the Lord to thee schulen be parfytly don. And Marye seyde; my soul magnifieth the Lord. And my Spiryt hath gladid in God myn helthe. For he hath bihulden the mekenesse of his hand-mayden: for lo for this alle generaciouns schulen seye that I am blessid. For he that is mighti hath don to me grete thingis, & his name is holy. And his mersy is fro kyndrede into kyndredis to men that dreden him. He made myght in his arm he scateride proude men with the thoughte of his herte. He sette doun myghty men fro seete, and enhaunside meke men. He hath fulfillid hungry men with goodis, and he hath left riche men voide. He havynge mynde of his mercy took

up Israel his child, as he hath spokun to oure fadris to Abraham and to his seed into worldis. And Marye dwellide with hir as it were thre
G monethis and turned agen into hir hous. But the tyme of beringe child was fulfillid to Elizabeth, and sche bar a sone. And the neyghbouris and cosyns of hir herden that the Lord hadde magnyfied his mercy with hir, and thei thankiden him. And it was doon in the eightithe day thei camen to circumside the child, and thei clepiden him Zacarye by the name of his fadir. And his modir answeride & seide, nay; but he schal be clepid Jon. And thei seiden to hir for no man is in thi kynrede that is clepid this name; and thei bikenyden to his fadir, what he wolde that he were clepid. And he axinge a poyntel wroot seiynge, Jon is his name, and alle men wondriden. And anoon his mouth was openyd and his tunge, and he spak and blesside God. And drede was maad on all her neighbouris, and all these wordis weren pupplischid on alle the mounteynes of Judee. And alle men that herden puttiden in her herte, and seiden what maner child schal this be, for the hond of the Lord was with him. And Zacarye his fadir was fulfillid with the holy Gost, and profeciede and seide. Blessid be the Lord God of Israel, for he hath visitid and maad redempcioun of his puple. And he hath rered to us an horn of helthe in the hous of Dauith his child. As he spak by the mouth of hise holy profetis that weren fro the world. Helth fro oure enemyes, and fro the hond of alle men that hatiden us. To do mersy with oure fadris, and to have mynde of his holy testament. The grete ooth that he swoor to Abraham our fadir to geve himself to us, that we without drede delyvered fro the hond of oure enemyes serve to him in holynesse and rightwisnesse bifore him, in alle oure dayes. and thou child schalt be clepid the profete of the higheste, for thou schalt go bifore the face of the Lord to make redy hise weyes. To geve science of heelth to his puple into remissioun of her synnes. By the inwardenesse of the mersy of oure God, in the which he springyng up fro on high hath visited us. To geve light to them that sitten in derknessis, and in schadowe of deeth, to dresse oure feet into the weye of pees; And the child wexide, and was confortid in spiryt, and was in desert placis til to the day of his schewing to Ysrael.

CHAP. II.

AND it was don in tho dayes. a maundement wente out fro the Emperour August, that al the world schulde be discryued. This first discryuyng was mad of Cyryn Justise of Sirye. And alle men wenten to make professioun, ech into his owne cytee. And Joseph wente up fro Galilee. fro the cytee Nazareth, into Judee, into a cytee of Dauith, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauith: That he schulde knowleche with Marye his wyf that was weddid to him and was grete with child. And it was don while thei weren there, the dayes weren fulfillid that sche schulde bere child. And sche baar her firste borun sone, and wlappide him in clothis, and leyde him in a cracche for ther was no place *to* him in no chaumbir. And scheperdis weren in the same cuntre, wakinge and kepinge watchis of the night on her flok. And lo the aungel of the lord stood bisidis hem, and the clerenesse of God schynede aboute hem; and thei dredden with grete drede. And the aungel seyde to hem, nyle ye drede, for lo Y preche to you a grete Joye that schal be to alle puple. For a savyour is borun to day to you, that is Crist the Lord in the cytee of Davith. And this is a tokene to you, ye schulen fynde a yonge child wlappid in clothis, and leyd in a cracche. And sodeinly the was maad with the aungel a multitude of hevenly knyghthood, heryinge God and seiynge; Glorye be in higheste thingis to God, and in erthe pees be to men of good wille. And it was doen as the aungels passiden awey fro him into hevene, the scheperdis spaken togider and seiden, go we ouer to Bethleem and see we this word that is maad which the Lord hath maad and schewed to us. And thei highynge camen and founden

Marye and Joseph: and the yong child leyd in a cracche. And thei seynge knewen of the word that was seide to hem of this child. And alle men that herden wondriden and of these thingis that weren seide to hem of the schepardis. • But Marye kepte alle these wordis berynge togidere in hir herte. And the schepardis turneden agen glorifyinge and heryinge God in alle thingis that thei hadden herd & seyen: as it was seid to hem. And after that eighte dayes weren endid that the child schulde be circumsidid, his name was clepid Jhesus, which was clepid of the aungel bifore that he was conceyved in wombe. And aftir that the dayes of purgacyoun of Marye weren fulfillid aftir Moyses lawe, thei token him to Jerusalem to offre hym to the Lord. As it is writun in the Lawe of the Lord, for every malekynde openynge the wombe schalle be clepid holy to the Lord. And that they schulen geve an offrynge aftir that is seid in the Lawe of the Lord: a peyre of turturis or tweie culver briddis. And lo a man was in Jerusalem whos name was Symeon, and this man was just and vertuous and abood the comfort of Israel: and the holi Gost was in him. And he hadde takun an answere of the holi Gost, that he schulde not se deeth, but he sayh first the Christ of the Lord. And he cam in spiryt into the temple, and whanne his fadir and modir ledden the child Jhesus to do after the custom of the lawe for him, he took him into hise armes and he blesside God, and seyde, Lord, now thou leevest thi servaunt after thi word in pees. For myn yghen han seyn thin helth: Which thou hast maad redy bifore the face of alle puplis: Light to the schewing of hethen men: and
r glorie of thi puple Israel. And his fadir and his modir weren wondringe on these thingis that weren seid of him. And Symeon blesside hem: and seyde to Marye his modir, Lo this is sett into the fallyng doun. and into the rysynge agen of manye men in Israel; and into a tokene to whom it schall be agenseid. and a swerd schal passe thorou thin owne soul: that the thoughtis be schewid of manye hertis. And Anne was a profetesse the Doughter of Fanuel, of the lynage of Aser, and sche hadde gon forth in manye dayes, and hadde lyued with hir housbond sevene yeer fro hir maydenhod; And this was a wydewe to foure score yeer and foure, and sche departide not fro the temple but servede to God nyght and day in fastingis and preieris. And this cam upon hem in thilk hour, and knowlechide to the Lord. and spak of him to alle that abiden the redempcioun of Israel. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was cumfortid ful of wisdom: and the grace of God was in hym. And his fadir and modir wenten ech yere into Jerusalem in the solempne day of pask. And whanne Jhesus was twelve
G yere oold thei wenten up to Jerusalem after the custum of the feest day. And whanne the dayes weren don: thei turneden agen, and the child abood in Jerusalem, and his fadir and modir knewen it not. For thei gessyng that he hadde be in the felowschip, camen a dayes journey and soughten him; amonge hise cosyns and his knowleche. And whanne thei foundun him not; thei turneden agen into Jerusalem and sowghten him. And it bifel that aftir the thridde day: thei foundun him in the temple, sittynge in the myddil of the Doctouris, herynge hem, and axinge hem. And alle men that herden him, wondriden on the prudence and the answeris of him. And thei sighen and wondriden, and his modir seyde to him, sone! what hast thou do to us thus: Lo thi fadir and Y sorowinge han sought thee? And he seyde to hem, what is it that ye soughten me? wisten ye not that in tho thingis that ben of my fadir; it bihoveth me to be? And thei undirstoden not the word which he spak to hem. And he cam doun with hem and cam to Nazareth, and was suget to hem, and his modir kepte togidere alle these wordis, and bare hem in her herte. And Jhesus [a] profitide in wisdom, age, and grace anentis God and men.

[a] perfitide.

CHAP. III.

IN the fiftenthe yeer of the Empire of Tyberye the Emperour: whanne Pilat of pounce governyde Judee, & Eroude was prince of Galilee: and Philip his brother was prince of Yturie, and of the cuntre of Tracon, & Lisanye was prince of Abilyn: Undir the princis of prestis Annas and Cayfas, the word of the Lord was maad on Jon the sone of Zacharye in desert; and he cam into alle the cuntre of Jordan, and prechide baptym of penaunce into remissioun of synnes; as it is wrytun in the book of the wordis of Isaye the profete, the voys of a cryer in desert, make ye redy the waye of the Lord, make ye his pathis right. Ech valley schal be fulfild and every hil and litil hil schal be maad low; and schrewid thingis schulen be into dressid thingis: and scharpe thingis into pleyn weyes. And every fleisch schal se the heelthe of God. Therfore he seyde to the puple which wenten out to be baptisid of him kindelyngis of eddris: who schewide to you to fle fro the wraththe to comynge? Therfore do ye worthi frutys of penaunce, and bigynne ye not to seye we han a fadir Abraham, for y seye to you that God is myghti to reise of these stoones the sones of Abraham. And now an axe is sett to the roote of the tre, and therfore every tre that makith not good fruyt schal be kitt doun, and schal be cast into the fier. And the puple axiden him, and seyden, what thanne schulen we do? He answerde and seyde to hem, he that hath tweie cootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And pupplicans camen to be baptisid: and thei seyden to him, maister, what schulen we do? And he seide to hem; do ye nothing more than that that is ordeyned to you. And knyghtis axiden him and seyden, what schulen also we do? And he seide to hem, smyte ye no man wrongfully, nether make ye fals chalenge and be ye a payed with youre soudis. Whanne al the puple gesside, and alle men thoughten in her hertis of Jon, leste peraventure he were Crist. Jon answeride and seyde to alle men, Y baptize you in watir, but a stronger than Y schal come aftir me, of whom Y am not worthi to unbynde the lace of his schoon, he schal baptise you in the holy Gost and fier. Whos wynewing tool in his hond: and he schal purge his flore of corn, and he schal gader the wheete into his bern: but the chaffis he schal brenne with fier unquenchable. And manye other thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Jon for Erodias the wyf of his brother, and for alle the yuelis that Eroude dide, encreesside this ouer alle & schitte Jon in prison. And it was doon, whanne alle the puple was baptisid, and whanne Jhesus was baptisid and preiede, hevene was opened: And the holy Gost came doun in bodily likeness, as a dowve on him, and a vois was maad fro hevene: thou art my derworthe sone, in thee it hath plesid to me. And Jhesus himself was bigynnyng as of thritti yeer, that he was gessid the sone of Joseph, which was of Helie. Which was of Matath, which was of Levy, which was of Melchy, that was of Jamne, that was of Joseph. That was of Matatie, that was of Amos, that was of Naum, that was of Helye, that was of Nagge. That was of Matath, that was of Mataty, that was of Semey, that was of Joseph, that was of Juda, that was of Johanna, that was of Resa, that was of Sorobabel, that was of Salatiel, that was of Nery. That was of Melchy, that was of Addi, that was of Casan, that was of Elmadan, that was of Heer, That was of Jhesus, that was of Eleazar, that was of Jorun, that was of Mathath, that was of Levy, That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym, That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Davith, That was of Jessee, that was of Obeth, that was of Booz, that was of Salmon, that was of Naason, that was of Amynadab, that was of Aram, that was of Esrom, that was of Fares, that was of Judas, That was of Jacob,

that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor, That was of Seruth, that was of Raga, that was of Faleth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth, that was of Mathusale, that was of Enock, that was of Jareth, that was of Malalyel, that was of Chaynan, That was of Enos, that was of Seeth, that was of Adam, that was of God.

CHAP. IV.

AND Jhesus ful of the holy Gost turnyde agen fro Jordan, and was led by the spiryt into deserte fourty dayes, and was temptid of the devel, and eet nothing in tho dayes, and whanne tho dayes weren eendid, he hungride. And the devel seyde to him, if thou art Goddis sone, seye to this stoon that it be maad breed. And Jhesus answeride to him, it is wrytun that a man lyveth not in breed aloone but in every word of God. And the devel ladde him into an high hil, and schewide to him alle the rewmes of the world in a moment of tyme. And seyde to him y schal geve to thee al this power and the glorie of hem, for to me thei ben gouun and to whom Y wole Y geve hem. Therfore if thou falle down and worschipe bifore me alle thingis schulen be thine. And Jhesus answeride and seyde to him, it is writun thou schalt worschipe thi Lord God: and to him aloone thou schalt serve. And he ledde him into Jerusalem, and sette him on the pinacle of the temple and seyde to him, if thou art Goddis sone: sende thi silf fro hennys doun. For it is writun, for he hath comaunded to hise aungels of thee: that thei kepe thee in alle thi weyes; and that thei schulen take thee in hondis, lest peraventure thou hirte thi foot at a stoon; and Jhesus answeride and seyde to him, it is seid thou schalt not tempte thi Lord God. And whanne every temptacioun was eendid; the fend wente awey fro him for a tyme. And Jhesus turnede agen in the vertu of the spiryte into Galilee: and the fame wente forth of him thorough al the cuntre. And he taughte in the synagogis of hem: and was magnefied of alle men. And he cam to Nazareth: where he was norischide, and entride aftir his custom in the sabot day into a synagoge: and roos to rede. And the book of Isaye the profete was takun to him, and as he turnyde the book, he fond a place where it was wrytun, The spyrit of the Lord on me, for which thing he anoyntide me: he sente me to preche to pore men, to heele contryt men in herte, and to preche remissioun to prisoneris, and sighte to blynde men, and to delyver brokun men into remissioun, To preche the yeer of the Lord pleasaunt, and the day of yelding agen. And whanne he hadde closid the book: he gaf agen to the mynystre and sat, and the yghen of alle men in the synagoge weren biholdynge into him. And he bigan to seye to hem, for in this day this scripture is fulfillid in youre eeris. And alle men gaven witnessing to him: and wondriden in the wordis of grace that camen forth of his mouth, and thei seiden, whether this is not the sone of Jeseph? And he seide to hem, sotheli ye schulen seye to me this likenesse, leche heele thi silf, the Farisees seiden to Jhesus, how grete thingis han we herd doon in Cafarnaum, do thou also here in thi cuntre. And he seide, treuli y seye to you that no profete is resseyved in his owne cuntre. In treuth Y seye to you, that manye wydewis weren in the dayes of helye the profete in Israel: whanne heven was closid thre yeer and sixe monethes, whanne greet hunger was maad in al the erthe; And to noon of hem was helie sent: but into Sarepta of Sydon to a widewe. And manye mesels weren in Israel undir helisee the profete: and noon of hem was clensid but Naaman of Syrie. And alle in the synagoge herynge these thingis weren fillid with wraththe. And thei risun up: and drouen him out withouten the cytee, and ledden him to the coppe of the hil: on which her cytee was bildid to cast him doun. But Jhesus passide and wente thorugh the myddil of hem. And cam doun into Carfarnaum a cytee of Galilee: and there he taughte hem in the Sabotis. And thei we-

ren astonyed in his teching, for his word was in power. And in her synagoge was a man havynge an unclene fend and he criede with greet vois, and seyde, suffre. what to us and to thee Jhesus of Nazareth? art thou comun to leese us? Y know that thou art the holy of God. And Jhesus blamede him & seyde, wexe doumbe: and go out fro him, And whanne the fende hadde cast him forth into the myddil, he wente awey fro him, and he noyede him no thing. And drede was maad in alle men: & thei spaken togider, and seyden, what is this word? for in power and vertu he comaundith to unclene spiritis: and thei gon out. and the fame was pupplischid of him: into eche place of the cuntre. And Jhesus roos up fro the synagoge: and entride into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete feveris; and thei preieden him for hir. And Jhesus stood over hir and comaundide to the fever and it lefte hir. and anoon sche roos up & servede hem And whanne the sunne wente doun: alle that hadden sike men with dyverse langouris. ledden hem to him, and he sette his hondis on ech by hemsilf: and heelide hem. And fendis wenten out fro manye: and cryeden and seiden, for thou art the sone of God; and he blamede and suffride hem not to speke: for thei wisten him that he was Crist. And whanne the day was come, he gede out and wente into a desert place: and the puple soughten him, and thei camen to him: and thei heelden him that he schulde not go awey fro hem. To whiche he seyde, for also to othere citees it bihoveth me to preche the kyngdom of God: for therfore Y am sent. And he prechide in the synagogis of Galilee.

CHAP. V.

AND it was doon whanne the puple cam faste to Jhesus to here the word of God, he stood bisidis the pool of Genasereth: And sayȝ two bootis standinge bisidis the pool, and the fischeris weren gon doun, and waischiden her nettis. And he wente up into a boot that was Symoundis: and preiede him to lede it a litil fro the lond, and he sat and taughte the puple out of the boot. And as he ceesside to speke he seyde to Symount, lede thou into the depthe, and slake youre nettis to take fish. And Symount answeride and seyde to him, comaundour we travayliden alle the night and token nothing: but in thi word I schal leye out the net. And whanne thei hadden do this thing thei closiden togider a greet multitude of fischis, and her net was brokun: And thei bekeneden to felowis that weren in another boot, that thei schulen come and helpe hem. and thei camen and filliden bothe the botis: so that thei weren almoost drenchid. And whanne Symount Petir sayz this thing: he felde doun to the knees of Jhesus and seyde, Lord go fro me: for Y am a synful man. For he was on ech syde astonyned: and alle that weren with him in the takynge of fiyschis whiche thei tooken. Sotheli in lyk maner James & Jon the sones of Zebedee: that weren fellowis of Symount Petir; and Jhesus seyde to Symount, nyle thou drede: now fro this tyme thou schalt take men. And whanne the botis weren led up to the lond: thei lefte all thingis & thei sueden him. And it was doon whanne he was in oon of the Cytees: lo a man ful of lepre, & seynge Jhesus fel doun on his face, and preyede him & seide, Lord if thou wolt thou maist make me cleene. And Jhesus held forth his hond: and touchide him and seyde, Y wole be thou maad clene, and anoon, the lepre passide awey fro him. And Jhesus comaundide to him: that he schulde seye to no man, but go schewe thou thee to a preste and offre for thi clensyng into witnessing to hem as Moyses bad. And the word walkide aboute the more of him, and myche puple camen togidere to here, and to be heelid of her syknessis. And he wente into deseert: and preyede. And it was doon in oon of the dayes he satt and taughte, and ther weren Farisees sittynge and Doctouris of the lawe: that camen of ech castel of Galilee and of Judee, and of Jerusalem, and the vertu of the Lord was to heele syk men. And lo men baren in a bed: a man

that was syk in the Palesey, & thei soughten to bere him in: and sette bifore him. And they foundun not in what partie thei schulden bere him in for the puple wenten on the roof, and by the sclattis thei letten him doun with the bed into the myddil bifore Jhesus. And whanne Jhesus sayh the feith of hem: he seide, man thi sinnes ben forgyuun to thee. And the Scribis and Farisees bigunnen to thenke seiynge, who is this that spekith blasfemyes? who may forgyve synnes but God aloone? And as Jhesus knew the thoughtis of hem: he answeride & seyde to hem, what thinken ye yvele thingis in youre hertis? What is lighter to seye sinnes ben forgyuun to thee: or to seye rise up and walke! But that ye wite that mannes sone hath power in erthe to forgye synnes: he seide to the syk man in palesie: Y seye to thee ryse up, take thi bed and go into thin hous. And anoon he roos up bifore hem: and took the bed in which he lay, and wente in to his hous: and magnyfied God. And gret wondir took alle, and thei magnyfyeden god, and thei weren fulfillid with greet drede: and seiden, for we han seen marueylouse thingis to day. And after these thingis Jhesus wente out and saigh a Pupplycan Leuy by name, sittinge at the tolbothe: and he seyde to him, sue thou me, and whanne he hadde lefte alle thingis: he roos up and suede him. And Leuy made to hym a grete feeste in his hous, and there was a gret cumpany of pupplicans and of othere that weren with them sittynge at the mete. And the Farisees and the Scribis of hem grucchiden: and seyden to hise disciplis, whi eten ye and drinken with Pupplicans and synful men? And Jhesus answeride and seyde to hem, thei that ben hoole han no nede to a leche: but thei that ben syk. For Y cam not to clepe just men: but synfull men to penaunce. And thei seyden to him: whi the disciplis of Jon fasten ofte and maken preieris, also and of the Farisees but thin eten and drynken? To whiche he seyde, wher ye moun make ye the sones of the spouse to faste: while the spouse is with hem? But dayes schulen come whanne the spouse schal be taken awey fro hem: and thanne thei schulen faste in tho dayes. And he seide to hem also a likenesse, for no man takith a peece fro a newe clothe and puttith it into an olde clothing, ellis bothe he brekith the newe, and the peece of the newe accordith not to the elde. And no man puttith new wyn into oolde botels: ellis the newe wiin schal breke the botels: and the wyn schal be sched out: and the botels schulen peresche. But newe wyn owith to be putt into newe botelis and bothe ben kepte. And no man drynkynge the elde wole anoon newe, for he seith, the oolde is bettere.

CHAP. VI.

AND it was don in the secounde firste Sabot, whanne he passide by the cornes: hise disciplis pluckiden eeris of corn, and thei frotynge with her hondis eeten. And summe of the Farisees seyen to hem, what don ye that that is not leeful in the Sabotis? and Jhesus answeride and seide to hem, ye han not red what Dauith dide whanne he hungride and thei that weren with him, How he entride into the hous of God and took looves of proposicioun and eet and gaf to hem that weren with him, whiche looves it was not leveful to ete but oonli to prestis? And he seide to hem, for mannes sone is Lord ghe of the sabat. And it was doon in another sabat: that he entride into a synagoge and toughte, and a man was there, and his right hond was drye. And the scribis and Farisees aspieden him, if he wolde heele him in the sabat: that thei schulden fynde cause wherof thei schulden accuse him. And he wiste the thoughtis of hem, and he seide to the man that hadde a drye hond: rise up & stoond in the myddil, and he roos and stood. And Jhesus seyde to hem, Y axe you if it is leveful to do wel in the sabate or yuel: for to make a soule saaf, ethir to leese. And whanne he hadde biholde alle men about, he seide to the man hold forth thin hond, and he held forth, & his hond was restorid to heelthe. And thei weren fulfillid with unwisdom: and spaken togider what thei schulen do of Jhesus. And it was don in tho

dayes. he wente out into an hil to preie. and he was al nyght dwellinge in the preier of God; and whanne the day was come, he clepide hise disciplis, and chees twelve of hem, whiche he clepide also Apostlis: Symount whom he clepide Petir, and Andrew his brother, James and Jon, Filip and Bartholomew, Mathew and Thomas. James, Alfey and Symount that is clepid Zelotes, Judas of James, and Judas Scarioth, that was traytour. And Jhesus cam doun fro the hil with hem, and stood in a feeldy place, and the cumpany of hise disciplis: and a grct multitude of puple of alle Judee and Jerusalem, and of the see coostis, and of Tyre and Sydon that cam to heere him, and to be heelid of her syknessis; and thei that weren travelid of uncleane spirytis, weren heelid. And al the puple soughte to touche him, for vertu wente out of him: and heelide alle. And whanne hise yghen weren cast up into his disciplis: he seyde, blessyd be ye pore men: for the kyngdom of God is youre. Blessid be ye that now hungren: for ye schulen be fulfillid, blessid be ye that now wepen for ye schulen leighe. Blessid be ye whanne men schulen hate you, and departe you awey. and put schenschip to you: and caste out youre name as yvel for mannes sone. Joye ye in that day and be ye glad: for lo youre mede is myche in hevene: for aftir these thingis the fadirs of hem diden to profetis. Nethelees woo to you riche men that han youre coumfort. Woo to you that ben fulfillid, for ye schulen hungur, woo to you that now leyghen for ye schulen mourne and wepe. Woo to you whanne alle men schulen blesse you, after these thingis the fadris of hem diden to profetis. But Y seye to you that heren, love ye youre enemyes, do ye wel to hem that hatiden you. Blesse ye men that cursen you, preye ye for men that defamen you. And to him that smytith thee on oo cheke schewe also the tother, and fro him that takith awey fro thee a cloth: nyle thou forbede the coote. And gyve to ech that axith thee, and if a man takith awey tho thingis that ben thine: axe thou not agen. And as ye wolen that men do to you: do ye also to hem in lyk maner. And if ye loven hem that loven you what thankis to you? for synful men loven men that loven hem. And if you don wel to hem that don wel to you, what grace is to you? Synful men don this thing. And if ye leenen to hem of whiche ye hopen to take agen: what thanke is it to you? for synful men leenen to synful men: to take agen as myche. Nethelees love ye youre enemyes & do ye wel and leene ye hopinge no thing therof and youre mede schal be myche, and ye schulen be the sones of the higheste: for he is benygne on unkynd men and yvele men. Therfore be ye merciful as youre fadir is merciful. Nyle ye deme and ye schulen not be demed. Nyle ye condempne and ye schulen not be condempned: forgeve ye and it schal be forgyven to you: Gyve ye and it schal be goven to you, thei schulen gyve into youre bosum a good mesure and wel fillid, and schakun togider and overflowinge, for by the same mesure by which ye meten, it schal be metun agen to you, And he seyde to hem a lyknesse whether the blynde may lede the blynde: ne fallen thei not bothe into the dich? A disciple is not aboue the maistir but ech schal be perfyt: if he be as his maistir. And what seest thou in thi brotheris yghe a moot: but thou biholdist not a beeme that in thin owne yghe? Or how maist thou seye to thi brother, brother suffre, Y schal cast out the moot of thin yghe: and thou biholdist not a beem in thin owne yghe? Ypocrite, first take out the beem of thin yghe and thanne thou schalt se to take the moot of thi brotheris yghe. It is not a good tre that makith yvele fruytis: neither an yuele tre that makith gode fruytis. For every tree is knowen of his fruyt, and men gaderen not figis of thornes: nether men gaderen a grape of a buysch of brieris. A good man of the good tresour of his herte bryngeth forth gode thingis: and an yuele man of the yuele tresour bryngeth forth yvel thingis, for of the plentee of the herte the mouth spekith. And what clepen ye K me Lord Lord: and don not tho thingis that I seye? Ech that cometh to me and herith my wordis and doith hem: Y schal schewe to you to whom he is liik. He is lyk to a man that

bildith an hous that diggide depe and sette the foundement on a stoon: and whanne gret flood was maad the flood was hurlid to that hous: and it myghte not move it, for it was foundid on a sad stoon. But he that herith & doith not is lyk to a man bildinge his hous on erthe withouten foundement, into which the flood was hurlid: and anoon it fel doun, and the fallyng doun of that hous was maad gret.

CHAP. VII.

AND whanne he hadde fulfillid all hise wordis into the eeris of the puple: he entride into Caffarnaun. But a servaunt of a centurien that was preciouse to him was syk and drawynge to the deeth. And whanne he hadde herd of Jhesus he sente to him the elder men of Jewis and preide him that he wolde come: and heele his servaunt. And whanne thei camen to Jhesus they preieden him bisily and seiden to him, for he is worthi that thou graunte to him this thing. For he loveth oure folk, and he bildide to us a synagoge. And Jhesus wente with hem, and whanne he was not fer fro the hous: the Centurien sente to him frendis, and seyde, Lord nyle thou be trauelid, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my silf worthi that I come to thee, but seye thou by word and my child schal be heelid. For Y am a man ordeyned undir power and have knyghtis undir me, and Y seye to this go, and he goith, and to another come and he cometh, and to my servaunt do this thing, and he dôith. And whanne this thing was herd: Jhesus wondride, and seyde to the puple suynge him treuli Y seye to you: neither in Israel Y foond not so greet feith. And thei that weren sent turneden agen home: and foundun the servaunt hool, which was syk. And it was don aftirward Jhesus wente into a citee, that is clepid Naym: and hise disciplis and ful gret puple wente with him: And whanne he cam nygh to the gate of the citee; lo the sone of a womman that had no mo children, was borun out deed, and this was a widewe, and myche puple of the cytee with her. And whanne the Lord Jhesus hadde seyn her he hadde reuthe on her, and seyde to hir, nyle thou wepe. And he cam nygh and touchide the beere, and thei that baren, stoden, and he seyde yonge man, Y seye to thee rise up. And he that was deed sat up agen, and bigan to speke, and he gaf him to his modir. And drede took alle men and thei magnifyeden God and seyden, for a gret profete is risen among us, and for God hath visitid his puple. And this word wente out of him into al Judee: and in to al the countre aboute. And Jones disciplis teelden him of alle these thingis. And Jon clepide tweyne of hise disciplis and sente hem to Jhesus and seide art thou he that is to come or abiden we another? And whanne the men camen to him thei seiden Jon baptist sente us to thee and seide, art thou he that is to come or we abiden another? And in that our he heelide manye men of her siiknessis and woundis, and yuele Spirytis: and he gaf sight to manye blynde men. And Jhesus answeride & seide to hem, go ye agen and telle ye to Jon. the thingis that ye han herd and seyn, blind men seen, crokid men gon, mesels ben maad cleene, deef men heren, deed men risen agen, pore men ben takun to preching of the Gospel. And he that schal not be sclaundride in me, is blessid. And whanne the messangeris of Jon weren gon forth he bigan to seye of Jon to the puple, what wenten ye out into desert to se, a reed wawid with the wind? But what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloth and in delicis ben in kyngis housis. But what wenten ye out for to se? a profete? yhe Y seye to you and more than a profete. This is he of whom it is wrytun, lo Y sende myn aungel bifore thi face, which schal make redy thy weye bifore thee. Certis I seye to you. ther is no man more profete among children of wymmen than is Jon but he that is lesse in the kyngdom of hevenes, is more than he. And alle the puple heeringe, and pupplicans that hadden be baptisid with the baptim of Jon, justifieden God. But the Farisees and the wise men of the lawe that

weren not baptisid of him dispiseden the counsel of God agens hemsilf. And the Lord seyde, therfore to whom schal I seye men of this generacioun lyk? and to whom be thei lyk? thei ben lyk to children sittinge in chepynge and spekinge togider and seiynge, we han sungun to you with pipis: and ye han not daunsid, we han maad mornyng: and ye han not wept. For Jon baptist cam neither etinge bred, ne drinkynge wyn: and ye seyen, he hath a fend. Mannes sone cam etinge and drinkinge: and ye seyen lo a man deuourer and drinkinge wyn, a frend of Pupplycans and
F of synful men, But wisdom is justified of her sones. And oon of the Farisees preiede Jhesus: that he schulde ete with him, and he entride into the hous of the Farisee, & sat at the mete. And lo a synful woman that was in the cytee, as sche knewe that Jhesus sat at the mete in the hous of the Farisee, she broughte an alabastre box of oynement; And sche stood bihynde bisidis hise feet: and bigan to moiste hise feet with teeris, & wypide with the heeris of hir heed, and kiste hise feet: and anoyntide with oynement. And the Farisee seynge that hadde clepid him: seide withynne himsilf seyinge, if this were a profete he schulde wyte: who and what maner womman it were that touchide him, for sche is a synful womman. And Jhesus answerde and seide to him, Symount I han sum thing to seye to thee, and he seide, maistir seye thou. And he answerde, tweye dettouris weren to oo lener, and oon oughte fyve hundrid pens, and the tother fifty. But whanne thei hadden not wherof thei schulden yelde: he forgaf to bothe, who thanne loueth him more? Symount answerde and seide, I gesse that he to whom he forgaf more. and he answeride to him, thou hast demed rightly. And he turnide to the womman: and seyde to Symount, seest thou this womman? I entride into thin hous: thou gaf no watir to my feet, but this hath moistid my feet with teeris: And wipide with her heeris. Thou hast not gouen to me a cosse but this sithen sche entride, ceesside not to kisse my feet. Thou anointidist not myn heed with oyle: but this anointede my feet with oynement. For the which thing I seye to thee, manye synnes ben forgiuen to hir: for sche hath loued myche. and to whom is lesse forgyuen to hir, he loueth lesse. And Jhesus seyde to hir: thi synnes ben forgiuen to thee. And thei that saten togider at the mete bigunnen to seye withinne hemsilf, who is this that forgyveth synnes? But he seide to the womman: thei feith hath maad thee saaf: go thou in pees.

CHAP. VIII.

AND it was doon aftirward, And Jhesus made journey by citees and castels: prechinge and evangelizinge the rewme of God, and twelve with him. And summe wymmen that weren heelid of wickide spiryts and siknessis Marye that is clepid Maudeleyn of whom sevene develis wenten out, And Jone the wyf of Chuse the Procuratour of Eroude: and Susanne and manye other that ministriden to him of her richessis. And whanne myche puple was come B
togider and men higheden to him fro the cytees: he seyde by a symylitude, He that sowith gede out to sowe his seed, & while he sowith: sum felde bisidis the weye, & was defoulid: and briddis of the eir eeten it. And other fel on stoons: and it sprunge up, and driede, for it hadde not moisture. And other fel doun among thornes: and the thornes sprungen up togider & strangliden it. And other fel into good erthe and it sprong up and made an hundrid fold fruyt, he seide these thingis and criede he that hath eeris of herynge: here he: But hise disciplis axiden him: what this parable was, And he seide to hem: to you it is grauntid to knowe the priuytees of the kyngdom of God: but to othir men in parablis, that thei seynge se not: and thei herynge undirstond not. And this is the parable; the seed is Goddis word. And thei that ben bisidis the weye ben these that heren, and aftirward the fend cometh and takith awey the word fro her herte, leste thei bilevynge be maad saaf. But thei that fel on a stoon: ben these that whanne thei han herd. resseyuen the word with joye

and these han no fotis, for a tyme thei bileven: and in tyme of temptacioun thei gon awey. But that, that fel among thornes ben these that herden, and of bisynessis and richessis & lustis of lyf thei gon forth and ben stranglid: & bryngen forth no fruyt; But that that fel into good erthe: ben these that in a good herte and best heren the word and holden, and bryngen forth fruyt in patience. No man lightnith a lanterne: and hilith it with a vessel or puttith it undir a bed, but on a candilsticke that men that entren seen light. For ther is no privy thing which schal not be openyd: neithir hid thing which schal not be knowun, and come into opin. Therfore se ye how ye heren, for it schal be gouen to him that hath, and whoeuer hath not: also that, that he weeneth that he have schal be takun awey fro him. And hise modir & britheren camen to him: and thei myghten not come to him for the puple. And it was teld to him thi modir and thi brithren stonden without forth willinge to se thee. And he answerde and seyde to hem, my modir and my brithren ben these that heren the word of God and don it. And it was don in oon of the dayes: he wente up into a boot and hise disciplis, and he seyde to hem, passe we ouer the see: and thei wenten up. and while thei rowiden: he slepte, and a tempest of wynd cam doun into the watir. and thei weren dryuen hider and thidir with wawis, and weren in perel. And they camen nygh and reisiden hym & seiden: comaundour we perischen, and he roos and blamede the wynd and the tempest of the watir, and it ceesside & pesiblete was maad. And he seyde to hem, where is youre feith? whiche dredynge wondriden: and seiden togider, who gessist thou is this? for he comaundith to the wyndis and to the see: and thei obeyen to him. And thei rowiden to the cuntre of Gerazenes: that is agens Galilee. And whanne he wente out to the lond: a man ran to him that hadde a Devel longe tyme, & he was not clothid with cloth: neithir dwellide in hous but in [a] sepulcris. This whanne he sigh Jhesus fel doun bifore him, and he cryinge with a greet vois seide, what to me and to thee Jhesus the sone of the higheste God? I biseeche thee that thou turmente not me. For he comaundide the uncleene Spirit: that he schulde go out fro the man, for he took him ofte tymes, and he was bounden with cheynes & kepte in stockis, and whanne the bondis was brokun: he was led of Develis into desert. And Jhesus axide him and seide, what name is to thee? and he seyde a Legioun, for manye Develis weren entrid into him; And thei preieden him that he schulde not comaunde hem that thei schulden go into helle. And there was a flok of manye swyn: lesewinge in an hil, and thei preyeden him: that he schulde suffre hem to entre to hem, and he suffride hem. And so the Develis wenten out fro the man, and entriden into the swyn, and with abire, the floc wente heedlynge into the pool, and was drenchid. And whanne the heerdis sayen this thing don: thei fledden and telden into the citee and into the townes; And thei geden out to se that thing that was don and thei camen to Jhesus, & thei founden the man sittynge clothid: fro whom the fendis wenten out, and in hool mynde at hise feet, and thei dredden. And thei that sighen tolden to hem: hou he was maad hool of the legioun. And alle the multitude of the cuntre of Gerasennes preiede him that he schulde go fro hem; for thei weren holden with grete drede. he wente up into a boot, and turnide agen. And the man of whom the Develis weren gon out: preyeden him that he schulde be with him, Jhesus lefte hym and seide, go agen into thin hows: and telle how grete thingis God hath don to thee, and he wente thorough al the cytee: and prechide how grete thingis Jhesus hadde doon to him. And it was doon, whanne Jhesus was gon agen: the puple resseyuede him, for alle weren abidynge him; And lo a man to whom the name was Jayrus: and he was prince of a synagoge, and he fel doun at the feet of Jhesus, and preyede him that he schulde entre into his hous: For he hadde but oo doughtir almoost of twelve yeer eld: and sche was deed, and it

[a] or graues.

bifelde the while he wente he was thrungun of the puple. And a womman that hadde a flux of blood twelve yeer, and hadde spendid al hir catel in lechis, and sche myghte not be curid of ony. And sche cam nygh bihynde: and touchide the hemme of his cloth, and anoon the flux of hir blood ceesside. And Jhesus seide, who is that touchide me? and whanne alle men denyeden, Petre seide and thei that weren with him, comaundour, the puple thrusten, and disesen thee, and thou seist who touchide me? And Jhesus seide: sum man hath touchide me, for that vertu gede out of me. And the womman seynge that it was not hid fro him, cam tremblynge and fel doun at hise feet, and for what cause sche hadde touchid him sche schewid bifore all the puple, and how anoon sche was heelid. And he seide to hir, doughter, thi feith hath maad thee saaf. go thou in pees. And yit while he spak, a man cam fro the prince of the synagoge: and seide to him thi doughter is deed: nyle thou traueile the maister. And whanne this word was herd. Jhesus answeride to the fadir of the damsel, nyle thou drede, but bileeve thou oneli and sche schal be saaf; And whanne he came to the hous: he suffride no man to entre with him, but Petre, Jon, and James: and the fadir and the modir of the damysel. And alle wepten and biweyliden hir, and he seide, nyle ye wepe, for the damysel is not deed but slepith. And thei scorneden him: and wisten that sche was deed. But he helde hir hond. and criede and seyde, damysel ryse up. And hir Spiryt turnide agen: and sche roos anoon, and he comaundid to gyve to hir to ete. And hir fadir & modir wondriden gretly, and he comaundide hem that thei schulden not seye to ony: that thing that was don.

CHAP. IX.

AND whanne the twelve Apostlis weren clepid togidir: Jhesus gaf to them vertu and power on alle Develis, & that thei schulden heel syknessis. And he sent hem for to preche the kyngdom of God: and to heele syke men. And he seide to hem, nothing take ye in the weye: neither yerde ne scrippe. neither breed ne money, and neither have ye tweie cootis. And into what hous that ye entren dwelle ghe there: and go ye not out fro thence. And whoeuer resceyuen not you go ye out of that citee: and schake ye of the poudre of youre feet, into witnessing on hem. And thei geden forth and wenten about by castels prechinge and heeling every where. And Eroude tetrarck herde alle thingis that weren don of him; & he doutide for that it was seyde of summe men that Jon was risun fro deeth; and of summe men that Elie hadde apperid: but of other, that oon of the elde profetis was risun. And Eroude seide, I have biheedid Jon, & who is this of whom I here siche thingis? and he soughte to se him. And the apostlis turniden agen and tolden him alle thingis that thei hadden don. and he took hem and he wente bisidis into a desert place that is Bethsaida. And whanne the puple knew this: thei folowiden him, and he resseyuede hem: and spak to hem of the kyngdom of God, and he heelide hem: that hadden nede of cure. And the day bigan to bowe doun, and the twelve camen and seiden to him, leeve the puple that thei go and turne into castels and tounes that ben aboute that thei fynde mete: for we ben here in a desert place. And he seide to hem, geve ye to hem to ete, and thei seyden, ther be not to us mo than fyve looves and tweye fischis; but perauenture that we gon and bien metis to al puple. And the men weren almost fyve thousynde, and he seide to hise disciplis, make ye hem to sitte to mete by cumpanyes a fifti togider, and thei diden so, and thei maden alle men to sitte to mete. And whanne he hadde take the fyve looues and twey fischis: he biheelde into hevene, and blesside and brak, and delide to hise disciplis: that thei schulden sette forth bifore the cumpanyes. And alle men eeten: and weren fulfillid, & that that lefte to hem of brokun metes was takun up twelve coffyns. And it was don whanne he was aloone preyinge: his disciplis

weren with him, and he axide hem and seide, whom seyen the puple that I am? And thei answerden and seiden, Jon Baptist, other seyen Elye, and other seyen: o profete of the former is risun. And he seide to hem, but who seyen ye that I am? Symount Petre answerde and seide, the Crist of God. And he blamynge hem comaundide that thei schulen seye to no man: and seyde these thingis, for it bihoveth mannes sone to suffre many thingis, and to be reproued of the eldre men: and of the princis of prestis & of the Scribis, and to be slayn and the thridde day to rise agen. And he seyde to alle, if ony wole come aftir me: denye he himsilf, and take he his cross every day: and sue he me. For he that wole make hys lyf saaf schal leese it, and he that leesith his lyf for me schal make it saaf. And what profitith it to a man if he wynne al the world: and leese himsilf: and do peiryng of himsilf? For whoso schameth me and my wordis: mannes sone schal schame him whanne he cometh in his majiste and of the fadris and of the holy aungels. And I seye to you verili there ben summe stondynge here which schulen not taast deeth till thei seen the rewme of God. And it was don aftir these wordis, almeest eighte dayes: and he took Petre & James & Jon, and he stiede into an hil to preye. And while he preiede the licknesse of his cheer was chaungid and his clothing was whijt schynyng. and lo twey men spaken with him: and Moyses & Elie weren seyn in maieste, and thei seiden his goynge out which he schulde fulfille in Jerusalem. And Petre and thei that weren with him: weren hevy of sleep, and thei wakinge sighen his mageste: and the tweie men that stoden with him. And it was don whanne thei departiden fro him; Petre seyde to Jhesus, comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee and oon to Moyses and oon for Elie, and he wiste not what he schulde seye. But while he spak these thingis: a cloude was maad and ouerschadewide hem, and thei dredden whanne thei entriden into the cloude. And a vois was maad out of the cloude and seide, this is my derworthe sone: here ye him. And while the vois was maad: Jhesus was foundun aloone, and thei weren stille: and to no man seiden in tho dayes, ought of tho thingis that thei hadden seyn. But it was don the day suynge whanne thei camen doun of the hil: mych puple mette hem. And lo a man of the cumpanye: cryede and seyde, maister I Biseche thee biholde my sone: for I have no mo. And lo a Spiryt takith him and sodeinly he crieth. and hurtlith doun and to drawith him with foome, and unnethe he goith awey alto drawinge him. And I preiede thi disciplis that thei schulden caste him out, and thei myghten not. And Jhesus answerde and seyde to hem, a unfeithful generacioun and weyward: hou longe schal I be at you, and suffre you? bringe hidur thi sone, And whanne he cam nygh, the devel hurtlide him doun and to brayde him, and Jhesus blamede the unclene Spirit: and heelide the child, and [a] took him to his fadir. And alle men wondriden gretly in the gretnesse of God; and whanne alle men wondriden in alle thingis that he dide: he seyde to his disciplis, Putte ye these wordis in youre hertis, for it is to come that mannes sone be bitrayed into the hondis of men. And thei knewen not this word and it was hid bifore hem that thei feliden it not and thei dredden to axe him of this word. But a thought entride into hem: who of hem schulde be the grettist. And Jhesus seynge the thoughtis of the herte of hem: took a child and settide him bisidis him, and seide to hem, whoeuer resseyueth this child in my name, resseyueth me, and whoeuer resseyueth me resseyueth him that sente me, for he that is leest among you all is the grettist. And Jon answerde and seyde, comandour, we sighen a man castinge out fendis in thi name, and we han forboden him: for he sueth not thee with us. And Jhesus seyde to him, nyle ye forbede, for he that is not agens us is for us. And it was doon whanne the dayes of his taking up weren fulfillid, he settide faste

[a] yeldide.

his face to go to Jerusalem. And sente messangeris bifore his sight, and thei geden and entriden into a citee of .the Samaritans: to make redy for him. And thei resseyueden not him: for the face of him was goynge into Jerusalem. And whanne James & Jon his disciplis sighen: thei seyden, Lord wolt thou that we seyen that fier come doun fro hevene: & waaste hem. And he turnide and blamyde hem & seyde ye wisten not whose Spiritis ye ben. For mannes son cam not to leese mennes soulis: but to saue, and thei wenten in to another castel. And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal sue thee whidir euer thou go. And Jhesus seyde to him, foxis han dennis and briddis of the eyr han nestis: but mannes sone hath not where he reste his heed. And he seyde to another: sue thou me, and he seyde, Lord suffre me firste to go and birye my fadir. And Jhesus seyde to him, suffre that deed men burye her deed men: but go thou and telle the kyngdom of God. And another seyde, Lord I schal sue thee: but firste suffre me for to leeve alle thingis that ben at home. And Jhesus seyde to him, no man that puttith his hond to the plow and biholdyng bacward is able to the rewme of God.

CHAP. X.

A AND aftir these thingis the Lord Jhesus ordeynede also other seventi and tweyne, and sente hem by tweyne and tweyne bifore his face into every citee and place whidur he was to come. And he seyde to hem, ther is myche rype corn: and fewe werkemen, therfore preie ye the Lord of the riipe corn: that he sende werkemen into his rype corn. Go ye lo Y sende you: as lambren among woluys. Therfore nyle ye bere a sachel neither scrippe, neither schoon: and grete ye no man by the weye; Into what hous ye entren: firste seye ye pees to this hous. And if a sone of pees be there: youre pees schal reste on hym, but if noon: it schal turne agen to you. And dwelle ye in the same hous etinge and drynkynge tho thingis that ben at hem, for a werkman is worthi his hire, nyle ye passe fro hous into hous. And in whatcuere Citee ye entren, and thei resseyuen you: ete ye tho thingis that ben sett to you. And heele ye the sike men that ben in that cytee: and seye ye to hem, the kyngdom of God schal neighe into you. Into what cytee ye entren & thei resseyuen you not, go ye out into the stretis of it, and seye ye. We wipen of agens you the poudir that cleuyde to us of youre cytee, netheles wite ye this thing: that the rewme of God schal come nygh. I seye to you that to Sodom it schal be esier than to that cytee in that day. Woo to thee Corasaym: woo to thee Bethsayda, for if in Tyre and Sydon the vertues hadden be don which han be don in you, sum tyme thei wolden han sete in hayre and aischis, & haue doon penaunce. Netheles to Tyre & Sydon it schal be esier in the doom: than to you. And thou Cafarnaum art enhaunsid til to hevene thow schalt be drenchid till into helle. He that heerith you: heerith me, and he that D dispisith you dispisith me, and he that dispisith me dispisith him that sente me. And the two and seuenti disciplis turneden agen with joye and seyden, Lord, also Develis ben suget to us in thi name. And he seide to hem, Y saygh Sathanas fallinge doun fro hevene as leyght. And lo Y have gouun to you power to trede on Serpentis and Scorpiouns, and on al the vertu of the enemy: and no thing schal anoye you. Netheles nyle ye joye in this thing that spiritis ben suget to you, but joye you that youre names ben writen in hevenes. In thilk our he gladide in the holy Goost and seide, I knowleche to thee fadir: Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent: and hast shewid hem to smale children, yhe fadir for so it pleside bifore thee. Alle thingis ben gouun to me of my fadir, and no man woot who is the sone, but the fadir, and to whom the sone wole schewe. And he turnyde to his F disciplis: and seide, blessid be the yghen: that seen tho thingis that ye seen. For I seye to you that manye profetis and kyngis wolden haue seyn tho thingis that ye seen: and thei

sighen not, and here tho thingis that ye heren: and thei herden not. And lo a wise man of the lawe roos up: temptinge him and seyinge, maister what thing schal I do to haue euerlastinge lyf. And he seide to him, what is wrytun in the Lawe? how redist thou? He answerde and seide, thou schalt loue thi Lord God of alle thin herte: and of alle thi soule and of all thi strengthis. and of alle thi mynde, and thi neighbore as thi silf. And Jhesus seide to him thou hast answerde rightly, do thou this thing & thou schalt lyue. But he willinge to justifie himsilf seide to Jhesus, and who is my neighbore? And Jhesus biheeld, and seide, a man cam doun fro Jerusalem into Jerico: and fel among theuys, and thei robbiden hym, and woundiden hym, and wenten awey: and lefte the man half alyue. And it bifel that a prest cam doun the same weye and passide forth whanne he hadde seyn him. Also a Dekene whanne he was bisidis the place and sigh him, passide forth. But a Samaritan goynge the weye. cam bisidis him, & he sigh him and hadde reuthe on him: and cam to him and bond hise woundis togidere and helde yn oyle and wyn, and leyde him on his beest, and ledde into an ostrye. and dide the cure of him. And another day he broughte forth tweie pens: and gaf to the osteler, and seyde haue thou cure of him, and whateuer thou schalt geue ouer: I schal yelde to thee whanne I come agen. Who of these thre seemeth to thee: was neighbore to him that fel among theues? And he seide, he that dide mercy into him, & Jhesus seide to him go thou and do thou in lyk maner. And it was doon while
G thei wenten he entride into a castel, and a womman Martha by name: resseyuede him into hir hous. And to this was a sister Marye by name, which also sat bisidis the feet of the Lord, and herde his word But Martha bisiede aboute the ofte seruyce, and sche stood and seide, Lord takist thou no kepe: that my Sister hath lefte me aloone to serue? therfore seye thou to hir, that sche helpe me. And the Lord answerde and seyde to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye thingis: But o thing is necessarye, Marie hath chosun the best part: which schal not be takun awey fro hir.

CHAP. XI.

AND it was doon whanne he was preynge in a place: as he ceesside; oon of hise discipilis seyde to hym, Lord teche us to preye: as Jon taughte hise disciplis. And he seyde to hem whanne ye preien: seye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure eche dayes breed, And forgyve to us oure synnes as we forgyuen to eche man that oweth to us, and lede us not into temptacioun. And he seide to hem, who of you schal haue a frend and schal go to him at mydnyght: and schal seye to him, frend leene to me thre looues; For my frend cometh to me fro the weye: and I haue not what I schal sette bifore him: And he withinne forth answere and seye, nyle thou be heuy to me, the dore is now schut, and my children ben with me in the bed: I may not rise and geue to thee. And if he schal dwell stille knockinge: I seye to you, though he schal not rise and gyue to him, for that, that he is his frend, netheles for his contynuel axing he schal rise and gyue to him as many as he hath nede to. And I seye to you, axe ye: and it schal be gouun to you, seke ye and ye schulen fynde, knocke ye and it schal be openyd to you. For ech that axith takith, and he that sekith fyndith: and to a man that knockith: it schal be openyd. Therfore who of you axith his fadir breed: wher he schal geue him a stoon? or if he axith fyssche, whether he schal gyue him a serpent for the fyssche? Or if he axe an eg: whether he schal areche him a Scorpioun? Therfore if ye whanne ye ben yuele kunnen gyue gode giftis to youre children: how myche more youre fadir of heuene schal geue a good Spiryt to men that axen him? And Jhesus was
D castinge out a fend: and he was doumbe, and whanne he hadde cast out the fend: the doumb man spak and the puple woondride. And summe of hem seiden, in Belsebub prince

of Deuelis: he castith out Deuelis. And other temptynge axiden of him a tokene fro heuene. And as he saygh the thoughtis of hem: he seide to hem, every rewme departid agens itsilf schal be desolat, and an hous schal falle on an hous. And if Satanas be departid agens himsilf how schal his rewme stonde? for ye seyn that I caste out fendis in Belsebub. And if I in Belsebub caste out fendis in whom casten out youre sones? therfore thei schulen be youre domes men. But if I caste out fendis in the fynger of God: thanne the rewme of God is comun among you. Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees. But if a stronger thanne he come upon him and ouercome him, he schal take awey al his armure in which he tristide. and schal deele abrood hise robbryes. He that is not with me is agens me, and he that gaderith not togidere with me: scaterith abrood. Whanne an unclene Spirit goith out of a man: he wandrith by drie placis and sekith reste, and he fyndinge not, seith I schal turne agen into myn hous fro whennes I cam out. And whanne he cometh he fyndith it clensid with besmes and fayre arayed. Thanne he goith and takith with him sevene other spiritis worse than himsilf: and thei entren and dwellen there, and the last thingis of that
E man ben maad worse than the former. And it was don whanne he hadde seid these thingis: a womman of the cumpanye reride hir voys and seide to him, blessid be the wombe that baar thee: and blessid be the tetis that thou hast sokun. And he seyde, but yhe, blessid ben thei that heeren the word of God and kepen it. And whanne the puple runnen togidere: he bigan to seye, this generacioun is a weiward generacioun, it sekith a tokene: and a tokene schal not be gouun to it: but the tokene of Jonas the profete. For as Jonas was a tokene to men of Nynyue, so mannes sone schal be to this generacioun. The Queene of the south schal rise in the doom with men of this generacioun and schal condempne hem, for sche cam fro the endis of the erthe for to here the wisdom of Salamon, and lo here is a gretter than Salamon. Men of Nynyue schulen rise in doom with this generacioun: and schulen condempne it: for thei diden penaunce in the prechynge of Jonas, and lo here is a grettere than Jonas. No man teendith a F
lanterne: and puttith in hidlis, neither undir a buysschel, but on a candilsticke that thei that goen in se light. The lanterne of thi bodi is thin yghe, if thin yghe be symple: al thi body schal be lighty, but if it be weyward, al thi body schal be derkful. Therfore se thou: leste the lighte that is in thee be derknessis: Therfore if al thi body shal be bright, and haue no part of derknessis: it schal be al bright, and as a lanterne, of brightnesse: it schal geue light to thee. And whanne he spak, a farisee preyede him that he schulde ete with him, and he entride and sat to the mete. And the farisee bigan to seye gessynge withynne himsilf whi he was not waischen bifore mete. And the lord seide to him, now ye farisees clensen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of raueyne and of wickidnes. Foolis whether he that made that that is withoute forth: made not also that that is withynne? Netheles that that is [a] ouerpluys: geue ye almes: & lo al thingis ben clene to you. But woo to you farisees that tithen 1
mynte and ruwe and ech eerbe: and leeuen doom and the charite of God: for it bihofte to do these thingis and not to leeue tho. Woo 2
to you farisees that louen the firste chayeris in synagogis: and salutaciouns in chepyng. Woo 3
to you that ben as sepulcris that ben not seyn withinne and men walkinge aboue and witen not. But oon of the wise men of the lawe answerde: and seide to him, maistir thou seiynge these thingis also to us doist dispite. And he seyde, also woo to you wise men of 8
lawe, for ye chargen men with birthuns whiche thei moun not bere: and ye you silf with youre o fyngir touchen not the heuynessis: Woo to you that bilden toumbis of profetis: H
and your fadris slowen hem. Truli ye wit-

[a] or ouermiche.

nessen that ye consenten to the werkis of youre fadris, for thei slowen them but ye bilden her sepulcris. Therfore the wisdom of God seyde, I schal sende to hem profetis and Apostlis: and of hem thei schulen sle and pursue; That the blood of alle profetis that was sched fro the making of the world: be sought of this generacioun; Fro the blood of just Abel: to the blood of Sacarye, that was slayn bitwixe the auter and the hous, so I seye to you it schal be sought of this generacioun.
G Woo to you wise men of the lawe: for ye han take awey the keye of kunning, and ye you silf entriden not: and ye han forbedun hem that entriden. And whanne he seyde these thingis to hem, the farisees and wise men of Lawe bigunnen greuously to agenstonde, & stoppe his mouth of many thingis. Aspiynge & sekinge to take sum thing of his mouth: to accuse hym.

CHAP. XII.

AND whanne myche puple stood aboute so that thei treeden ech other, he bigan to seye to hise discipilis, be ye war of the sour-
A dowgh of the farisees; that is Ypocrisye. For no thing is hilid: that schal not be schewid, nether hid that schal not be wist. For whi tho thingis that ye han seide in derknessis: schulen be seid in light, and that that ye han spokun in eere in couchis: schal be prechid in roovys. And Y seye to you my frendis, be ye not aferde of hem that sleen the body: and after these thingis han no more what thei schulen do. But I schal schew to you whom ye schulen drede, drede ye him that after he hath slayn: he hath power to sende into helle, and so Y seye to you drede ye him. Wher fyve sparowis ben not seeld for twey halpens: and oon of them is not in forgetyng bifore God? But also alle the heeris of youre heed been noumbrid, therfore nyle ye drede, ye ben of moore priys than manye sparowis. Treuli I seye to you: ech man that knowlechith me bifore men mannes sone schal knowleche him bifore the aungels of God. But he that denyeth me bifore men: schal be denyed bifore the aungels of God. And ech that seith a word agens mannes sone: it schal be forgyuun to him, but it schal not be forgyuun to him that blasfemeth agens the holy Gost. And whanne thei leeden you into synagogis. and to magistratis and potestatis: nyle ye be bisy how or what ye schulen answere, or what ye schulen seye. For the holy Gost schal teche you in that our what it bihoueth you to seye. And D
oon of the puple seide to him maister seye to my brother that he departe with me the eritage. And he seyde to him, man, who ordeynede me a domes man or a departer on you? And he seide to hem, se ye and be ye war of alle couetise, for the lyf of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lyknesse & seide, the feeld of a riche man brought forth plenteuouse of fruytis And he thoughte within himsilf and seyde, what schal I do? for I haue not whidir Y gader my fruytis; And he seith, this thing I schal do: I schal throwe doun my bernes: and I schal make gretter, and thidir I schal gedere alle thingis that growen to me in my goodis. And I schal seye to my soule, soule thou hast manye goodis kepte into ful manye yeris reste thou, ete, drinke make feest. And God seide to him fool, in this nyght. thei schulen take thi lyf fro thee, and whos schulen tho thingis be that thou hast arayed? So is he that tresourith to himsilf & is not riche in God. And he seide to hise discipilis, therfore Y seye to you, nyle ye be bisy to youre lyf: what ye schulen ete, nether to youre body with what ye schulen be clothid. The lyf is more than mete and the body more than clothing. Biholde the crowis: for thei sowen not neither repen, to which is no celer ne berne and God fedith them, how myche more ye ben of more prys than thei? And who of you by thenkyng may putte to oo cubyt to his stature? Therfore if ye moun not that that is leest what ben ye bisy of othere thingis? Biholde ye the lilies of the feeld hou thei wexen: thei trauelen not, nether spynnen, and I seye to you that neither Salamon in al his glorye was clothid as oon of these. And if God clothith thus the hey that

to day is in the feeld: and to morowe is cast into an ouene: how myche more you of litil feith? And nyle ye seke what ye schulen ete or what ye schulen drinke: and nyle ye be reisid an high, For folkis of the world: seken alle these thingis, and youre fadir woot that ye neden alle these thingis. Netheles seke ye first the kyngdom of God: and alle these
E thingis schulen be cast to you. Nyle ye litil floc dreede, for it pleside to youre fadir: to gyue you a kyngdom. Sille ye tho thingis that ye han in possessioun: & gyue ye almes, and make ye to you sachels that wexen not oold, tresour that faylith not in heuenes, whider a theef neigheth not: neither moughte distryeth. for where is thi tresour there thin herte schal be. Be youre leendis gird about: and lanternes brennynge in youre hondis. And be ye lyk to men that abiden her lorde; whanne he schal turne agen fro the weddingis, that whanne he schal come and knocke: anoon thei opene to him. Blsssid be tho servauntis that whanne the lord schal come: he schal fynde wakinge, truli Y seye to you that he schal girde hymsilf and make hem sitte to mete, & he schal go and serue hem. And if he come in the secounde waking, and if he come in the thridde waking and fynde so: tho servauntis ben blessid. And wyte ye this thing, for if an housebonde man wiste in what our the theef wolde come: sotheli he schulde wake and not suffre his hous to be myned. And be ye redi, for in what our ye gessen not: mannys sone schal come. And Petre seide to him, lord seist thou this parable to us; or to alle? And the Lord seide, who gessist thou is a trewe dispender, and a prudent: whom the lord hath ordeyned on his meyne, to gyue to him in tyme mesure of wheete? Blessid is that servaunt, that the Lord whanne he cometh schal fynde so doinge. Uerily I seye to you that on alle thingis that he weeldith: he schal ordeyne him. Yet if that servaunt seye in his herte: my lord tarieth to come, and bigynne to smyte children and hondmaydens: and ete and drinke and be fillid ouer mesure. the Lord of that servaunt schal come in the day that he hopith not: and in the our that he woot not, and schal departe him: and putte his part with unfeithful men. And thilk servaunt that knewe the wille of his lord and made not him redy. and dide not aftir his wille schal be betun with manye betyngis. But he that knew not and dide worthy thingis of strokis: schal be betun with fewe, for to ech man to whom myche is gouun: myche schal be axid of him, and thei schulen axe moore of him, to whom thei bitokun myche.
I cam to sende fier into the erthe: and what c
wole I but that it be kyndelid? But I haue to be baptisid with a baptym, and how am I constreyned, til that it be perfightli don? Weene ye that I cam to gyue pees into erthe, nay I seye to you: but departynge. For fro this tyme: ther schulen be fyve departid in oon hows, thre schulen be departid agens tweyne: and tweyne schulen be departid agens thre. The fadir agens the sone: and the sone agens the fadir, the modir agens the doughter, and the doughter agens the modir, the husbondis modir agens the sones wyf: & the sones wyf agens hir husbondis modir. And he seide also to the puple, whanne ye seen a cloud risynge fro the sunne goynge doun: anoon ye seyn reyn cometh, and so it is don. And whanne ye seen the south blowynge, ye seyen that heete schal be, & it is don. Ypocritis ye kunnen proue the face of heuene and of erthe: but how prouen ye not this tyme? But what: and of you silf ye demen not that that is just. But whanne thou goist with thin aduersarye in the weye to the prince: do bisynesse to be dyleuerid fro him, lest perauenture he take thee to the domes man: and the domes man bitake thee to a maystirful axer, and the maystirful axer sende thee into prisoun. I seye to thee thou schalt not go fro thennes: til thou yelde the laste ferthing.

CHAP XIII.

AND sum men weren present in that tyme that teelden to him of the Galilees whoos

blood Pilat mengid with the sacrifices of hem. And he answerde and seyde to hem weenen ye that these men of Galilee weren synneris moore than alle Galilees for thei suffriden siche thingis? I seye to you nay, alle ye schulen perisch in lyk maner but ye haue penaunce. And as the eyghtene on which the tour in Siloa fel doun & slowgh hem, gessen ye for thei weren dettouris more than alle men that dwellen in Jerusalem? I seye to you nay, but also ye al schulen perische: if ye don not pen-
B aunce. And he seide this lyknesse: a man hadde a fige tree plauntid in his vyneyerd, and he cam sekinge fruyt in it, and foond noon. And he seyde to the tilier of the vyneyerd, lo thre yeris ben sithen I cam sekinge fruyt in this fyge tree and I fynde noon, therfor kitte it doun wherto occupieth it the erthe? And he answerynge seyde to him: Lord, suffre it also this yeer. the while I delue aboute it, and I schal dunge it if it schal make fruyt, if nay; in tyme comynge thou schalt kitte it doun. And he was techinge in her synagoge in the sabotis. And lo a womman that had a spirit of seeknesse eightene yeeris. and was crokid: and neither in ony maner myghte loke upward. Whom whanne Jhesus hadde seyn he clepid to him. and seide to hir, womman thou art delyuerid of thi sikenesse. And he settide on hir hise hondis, & anoon sche stood upright and glorifiede God. And the prince of the synagoge answerde havynge dedeyn for Jhesus hadde heelid in the saboth, and he seyde to the puple ther ben sixe dayes in which it bihoueth to worche, therfor come ye in these and be ye heelid: and not in the day of saboth. But the Lorde answerde to him & seyde, Ypocrite, wher ech of you untieth not in the saboth his oxe or asse fro the cracche: and ledith to watir? Bihovede it not this doughter of Abraham whom Satanas hath boundun lo eightene yeeris: to be unboundun of this bond in the day of the saboth? And whanne he seide these thingis all his aduersaries weren aschamed: and al the puple joyede in alle thingis: that weren gloriously don of him. Therfore he seide to what thing is the kyngdom of God lyk? and to what thing schal I gesse it to be lyk? It is lyk to a corn of Seneuey: which a man took and cast into his yerd, and it waxide, and was maad into a greet tree: and foulis of the eyr restiden in the braunchis therof. And eftsoode he seide, to what thing schal I gesse the kyngdom of God lyk? It is lyk to sourdough that a womman took, and hidde it into thre mesuris of mele til al were sourid. And he wente by citees and castels, techinge and makinge a Journey into Jerusalem. And a man seide to him, Lord if ther ben fewe that ben saued? and he seide to hem. Stryue ye to entre by the streyt gate: for I seye to you, manye seken to entre: and thei schulen not mowe. For whanne the hovsbonde men is entrid and the dore is closid: ye schulen bigynne to stonde without forth and knocke at the dore and he schal answere and seye to you: I knowe not you of whennis ye ben. Than ye schulen bigynne to seye we han etun bifore thee and drunkun: and in oure streetis thou hast taught. And he schal seye to you, I knowe you not of whennes ye ben, goth awey fro me alle ye worcheris of wickidnesse. There schal be wepinge. and gryntynge of teeth: whanne ye schulen se Abraham & Isaac & Jacob & alle the profetis in the kyngdom of God and you to be putt out And thei schulen come fro the eest and west and fro the north & south: and schulen sitte at the mete in the rewme of God. And lo thei that weren the firste: ben the laste, and thei that weren the laste: ben the firste. In that day summe of farisees camen nigh, and seiden to him go out and go fro hennis for Eroude wole sle thee. And he seyde to hem go ye and seye to that fox: lo I caste out fendis and I make perfightly heelthis, to day and to morowe: and the thridde day I am endid. Netheles it bihoueth me to day & to morowe and the day that sueth to walke: for it fallith not a profete to perische out of Jerusalem. Jerusalem, Jerusalem that sleest profetis: and stonest hem that ben sente to thee, how ofte wolde Y gadre togider thi sones as a brid gaderith his nest undir fetheris: & thou woldist not? lo youre hous schal be lefte to you desert, and I seye to you that ye schulen not se

me: til it come whanne ye schulen seye, blessid is he that cometh in the name of the Lord.

CHAP. XIV.

A AND it was doon whanne he hadde entrid into the hous of a prince of farisees in the saboth to ete bred thei aspieden him. And lo a man syk in the dropesye was bifore him. And Jhesus answeringe spak to the wise men of lawe, and to the farisees and seide, wher is it leueful to heel in the saboth? And thei helden pees, and Jhesus took and heelyde hym and leet him go. And he answerde to him and seyde, whos oxe or asse of you schal falle into a pitte, and he schal not anoon drawe him out in the day of the saboth? And thei mighten not answere to him to these thingis. He seyde also a parable to men bedun to a feeste, and biheeld hou thei chesyn the firste sittinge placis: & seyde to hem. Whanne thou art bedun to bridalis: sitte not at the mete in the firste place, leste perauenture a worthier than thou be bedun of him; and leste he come that clepide thee and hym & seye to thee gyue place to this, and thanne thou schalt bigynne with schame: to holde the loweste place. But whanne tnou art bedun to a feeste: go and sitte doun in the laste place that whanne he cometh that bad thee to feeste: he seye to thee frend come higher, thanne worship schal be to thee bifore men that sitten at the mete. For ech that enhaunsith him: schal be lowid, and he that mekith him schal be highed. And he seyde to him that hadde bedun him to the feeste, whanne thou makist a mete or a sopar: nyle thou clepe thi frendis, neither thi britheren neither cosyns, nether neighbores, ne riche men, leste perauenture thei bidde thee agen to the feeste; and it be yolden agen to thee. But whanne thou makist a feest clepe pore men, feble, crokid, and blinde: And thou schalt be blessid: for thei han not wherof to yelde thee, for it schal be yoldun to thee, in the risinge agein of just men. And whanne oon of hem that saten togider at the mete hadde herd these thingis: he seyde to him, blissid is he that schal ete breed in the rewme of God. And he seyde D to him a man made a greet soper: and clepide manye: And he sente hise seruant in the our of soper to seye to men that weren bede to the feeste that thei schulden come, for now alle thingis ben redy. And alle bigunnen togider to excuse hem, the firste seyde: I haue bought a toun, and I haue nede to go out and se it, Y preie thee, haue me excusid. And the tother seide, I haue bought fyve yokkis of oxun: and I go to preue hem, I preie thee haue me excusid. And another seide I haue weddid a wyf: and therfore I may not come. And the seruant turnede agen: and teelde these thingis to his lord, thanne the housbondman was wroth. and seyde to his seruant: go out swithe into the grete stretis and smale stretis of the citee: and bringe yn hidir pore men and feble. blynde and crokid. And the seruant seid, Lord it is don: as thou hast comaundid and yit there is a *voide* place. And the lord seide to the seruant, go out into weyes & heggis: and constreyne *men* to entre: that myn hous be fulfild. For I seye to you that noon of tho men that ben clepid: schulen taaste my soper. And myche puple wenten with him: and he turnede and seide to hem; If ony man cometh to me, and hatith not his F fadir and modir. and wyf and sones. and brithren and sistris: and yit his owne lyf: he may not be my discyple. and he that berith not his cross and cometh aftir me may not be my disciple. For who of you willinge to bilde a tour: wher he first sitte not and kountith the spencis that ben nedeful, if he haue to performe? leste after that he hath set the foundement and mowe not perfoorme: all that seen bigynne to scorne him. And seye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole go to do a batayle agens another King, wher he sitteth not first and bithinkith if he may with ten thousande go agens him that cometh agens him with twenti thousande? Ellis yit while he is afer: he sendinge a messanger. preyeth tho

thingis that ben of pees. So therfor ech of you that forsakith not alle thingis that he hath, may not be my disciple. Salt is good, but if salt vanysche: in what thing schal it be sauered? Neither in erthe neither in dunghille it is profitable: but it schal be cast out, he that hath eeris of heringe here he.

CHAP. XV.

A AND Pupplicans and synful men weren neyghinge to him: to heere him. And the farisees and the scribis grucchiden: seiynge, for this resseyueth synful men: and etith with hem. And he spak to hem this parable? and seide, What man of you that hath a hundrid scheep. and if he hath lost oon of hem: wher he leeueth not nynty and nyne in desert: and goth to it that perischide: til he fynde it? And whanne he hath foundun it: he joyeth and leith it on hise schuldris, and he cometh hoom. & clepith togider hise frendis and neighboris and seith to hem, be ye glade with me: for I haue founden my scheep that hadde perischid. And I seye to you, so joye schal be in heuene on o synful man doinge penaunce: more than on nynty and nyne juste that han no nede to penaunce. Or what womman hauynge ten besauntis, and if sche hath lost oo besaunt: wher sche teendith not a lanterne and turneth upsadoun the hous, and sekith diligently til that sche fynde it? And whanne sche hath founden sche clepith togider frendis & neighboris and seith, be ye glad with me: for I haue founden the besaunt that I hadde lost. So I seye to you joye schal be bifore aungels of God: on oo c synful man doinge penaunce. And he seyde a man hadde twey sones: And the yonger of hem seide to the fadir, fadir geue me the porcioun of catel that fallith to me, and he departide to hem the catel. And not aftir manye dayes, whanne alle thingis weren gederid togider: the yongere sone wente forth in pilgrimage into a fer cuntree and ther he wastide hise goodis: in lyuynge lecherously. And after that he hadde endid alle thingis a strong hungur was maad in that cuntree and he bigan to haue nede. And he wente and drough him to oon of the cyteseynes of that cuntre, and he sente him into his toun: to feed swyn. And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man gaf him. And he turnede agen into himsilf: and seide, how manye hirid men in my fadris hous had plente of looues: and I perisch here thorou hungur! I schal rise up and go to my fadir and I schal seye to him: fadir I haue synned into heuene. & bifore thee, and now I am not worthi to be clepid thi sone: make me as oon of thin hirid men. And he roos up and cam to his fadir and whanne he was yit afer: his fadir sigh him, and was stirid by mersy, and he ran: and fel on his necke, and kisside him. And the sone seide to him, fadir I haue synned into heuene and bifore thee: and now I am not worthi to be clepid thi sone. And the fadir seide to his seruantis, swithe brynge ye forth the first stole: and clothe ye him, and gyue ye a ryng in his hond: and schoon on hise feet. And brynge ye a fat calf and sleygh ye: and ete we, and make we feeste. For this my sone was deed: and hath lyued agen, he perischide: and is founden, and alle men bigunnen to ete. But his eldre sone was in the feeld and whanne he cam, and neighede to the hous he herde a symfonye and a croude. And he clepide oon of the seruantis: and axide what these thingis weren And he seide to him, thi brother is comen: and thi fadir slough a fatt calf, for he resseyuede him saaf. And he was wrooth: and wolde not come yn, therfor his fadir gede out: and bigan to preye him. And he answerde to his fadir: and seyde, lo so manye yeeris I serue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a kide: that I with my frendis schulde haue etun. But aftir that this thi sone that hath deuourid his substance with hooris, cam, thou hast slayn to him a fat calf. And he seide to him, sone thou art euermore with me: and alle my thingis ben thine. But it bihofte to make feest

and to haue joye: for this thi brother was deed and lyuyde agen, he perisshide and is foundun.

CHAP. XVI.

HE seide also to hise disciplis, ther was a man that hadde a [a] baylyf: and this was defamed to him. as he hadde wastid hise goodis. And he clepide him: and seyde to him, what here I this thing of thee? yelde rekenyng of thi Baylye, for thou myght not now be baylyf. And the baylyf seide withynne himsilf, what schal I do: for my lord takith awey fro me the baylie delue may I not: I schame to begge. I woot what I schal do: that whanne Y am remoued fro the baylie thei resseyue me into her hous. Therfor whanne alle the dettouris of his lord weren clepid togidir: he seide to the firste how myche owist thou to my lord? And he seide an hundrid barels of oyle, and he seide to him take thi caucioun, and sitte soone and wryte fifty. Aftirward he seide to another: & how myche owist thou to my lord? whiche answerde: an hundrid coris of wheete. and he seide to him, take thi lettris and wryte fourescore. And the lord preiside the baylif of wickidness: for he hadde don prudently, for the sones of this world ben more prudent in her generacioun: than the sones of light. And I seye to you, make ye to you frendis of the richesse of wickidnesse, that whanne ye schulen fayle: thei resseyve you into euerlastinge tabernaclis. He that is trewe in the leeste thing: is also trewe in the more, and he that is wickid in a litil thing: is wickid also in the more. Therfore if ye weren not trewe in the wickid thing of richesse who schal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing; who schal geue to you that that is youre? No seruaunt may serue to tweye Lordis, for either he schal hate the toon & love the tother, either he schal drawe to the toon: and schal dispise the other, ye moun not serue to God and to richesse. But the farisees that weren coueytous, herden alle these thingis: and thei scorneden him. And he seide to hem ye it ben that justifyen you bifore men; but God hath knowen youre hertis, for that that is high to men: is abhomynacioun bifore God. The lawe and profetis til to Jon, fro that tyme the rewme of God is euangelisid: and ech man doth violence into it. Forsothe it is lighter heuene and erthe to passe: than that o titil falle fro the lawe. Euery man that forsakith his wyf and weddith another: doith leccherye, and he that weddith the wyf forsakun of the husbonde: doith avouterie. Ther c was a riche man and was clothid in purpur and white silk, and eet euery day schynyngli. And there was a begger Lazarus by name: that laye at hise gate ful of bilis, and coueytide to be fulfiillid of the crummys that fellen doun fro the riche mannes boord: and no man gaf to him, but houndis camen and likkiden hise bylis. And it was don that the begger diede: and was borun of aungels into Abraham's bosum, the riche man was deed also and was biried in helle. And he reiside hise yghen, whanne he was in turmentis: and saigh Abraham afer and Lazarus in his bosum. And he criede and seide, fadir Abraham haue mersy on me and sende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this flawme. And Abraham seide to him, sone haue mynde; for thou hast resseyued goode thingis in thi lyf: Lazarus also yuele thingis, but he is now coumfortid: and thou art turmentid. And in alle these thingis a greet derk place is stablischid bitwixe us and you, that thei that wolen fro henns passe to you moun not, neither fro thenns passe ouer hidur. And he seide thanne I preie the fadir that thou sende him into the hous of my fadir; For Y haue fyve bretheren: that he witnesse to hem: leste also thei come into this place of turmentis. And Abraham seide to him thei han Moyses and the profetis: here thei hem. And he seide, nay fadir Abraham but if ony of deed men go to hem:

[a] a Fermour. *Wickl. Hom.* a Fermour, or *baili* MS. Sidn.

thei schulen do penaunce. And he seide to him, if thei heren not Moyses and profetis: neither if ony of deed men rise agen thei schulen byleeue to him.

CHAP. XVII.

AND Jhesus seide to hise disciplis: it is impossible that sclaundris come not, but woo to that man by whom thei comen. It is more profitrble to him if a mylne stoon be put aboute his necke: and he be cast into the see, than that he sclaundir oon of these litil. Take ye heede to you silf, if thi brother hath synnyd agens thee: blame him, and if he do penaunce forgyue him. And if sevene Sithis in the day he do synne agens thee. and sevene Sithis in the day he be counvertid to thee. and sey it forthinkith me: forgyue thou him. And the Apostlis seiden to the Lord, encreesse to us feith. And the lord seyde, if ye han feith as the corn of Seneuey: ye schulen seye to this more tre. be thou drawun up by the roote. and be ouerplauntid into the see: and it schal obeye to you. But who of you hath a seruaunt eringe or lesewinge oxis which seith to him. whanne he turneth agen fro the feeld. anoon go and sitte to mete. And seith not to him make redy that I soupe, and girde thee and serue me while Y ete & drinke? Wher he hath grace to that Seruant for he dide that that he comnundid him? nay I gesse. So ye whanne ye han doon alle thingis that ben comaundid to you seye we ben unprofitable Seruantis, we han do that that we oughten to do.
D And it was don the while Jhesus wente into Jerusalem: he passide thorugh the myddil of Samarye & Galilee. And whanne he entride into a castel: ten leprouse men camen agens him, whiche stodun afer: And reisiden her vois and seiden, Jhesus comaundour, haue mersy on us. And as he sigh hem: he seyde, go ye: schewe ye you to the prestis, and it was don the while thei wenten, thei weren clensid. And oon of hem as he sigh that he was clensid: wente agen magnifiynge God with greet vois. And he fel doun on the face bifore hise feet: and dide thankyngis, and this was a Samarytan. And Jhesus answerde and seyde, wher ten ben not clensid: and where ben the nyne? There is noon foundun that turnede agen. and gaf glorye to God: but this aliene. And he seide to him rise up go thou for thi feith hath maad thee saaf. And E he was axide of the fariseȩs whanne the rewme of God cometh: and he answerde to hem and seide, the rewme of God cometh not with aspiyng. Neither thei schulen seye lo heere or lo there for lo the rewme of God is withynne you. And he seyde to hise disciplis, dayes schulen come whanne ye schulen desire to seo day of mannes sone: and ye schulen not se. And thei schulen seye to you lo here and lo there, nyle ye go: neither sue ye. For as leyt schynynge from undir heuene. schyneth into tho thingis that ben undir heuene: so schal mannys sone be in hise day. But firste it bihoueth him to suffre manye thingis, & to be repreued of this generacioun. And as it was don in the dayes of Noe: so it schal be in the dayes of mannis sone. Thei eeten and drunken, weddiden wyues and weren gouun to weddyngis: til into the day in the whiche Noe entride into the schip, and the greet flood cam and loste alle. Also, as it was don in the dayes of Loth, thei eetun and drunkun, boughten and seelden: plauntiden and bildiden: But the day that Loth wente out of So-Som the Lord reynede fier and brymstoon fro heuene and loste alle: Lijk this thing it schal be in what day mannis sone schal be schewid. In that our he that is in the roof and hise vessels in the hous: come he not doun to take hem awey: and he that schal be in the feld: also turne not agen bihynden. Be ye myndeful of the wyf of Loth. Who euer seke to make his lijf saaf schal leese it: and who euer leeseth it schal quikene it. But Y seye to yoy. in that nyght tweyne schulen be in o bed: oon schal be takun and the tother forsakun. Tweye wymmen schulen be gryndinge togidire, the ton schal be takun: and the tother left. Thei answerden and seyden to him,

where lord? which seyde to hem, whereuer the body schal be: thidur schulen be gaderid togider also the eglis.

CHAP. XVIII.

A AND he seide also to hem a parable, that it bihoueth to preie euermore, and not faile, And seide there was a juge in a citee: that dredde not God. neither schamede of men. And a wydewe was in that citee; and sche cam to him and seyde, venge me of myn aduersarye: And he wolde not longe tyme. but aftir these thingis he seide withinne himsilf, though I drede not God. and schame not of man; Netheles for this widewe is heuy to me, I schal veuge hir, lest at the laste sche comynge. condempne me. And the lord seide here ye what the domes man of wickidnesse seith. And wher God schal not do venjaunce of his chosun cryinge to him day and nyght: and schal haue pacience in hem? Sothely I seye to you: for soone he schal do venjaunce of hem. Nethelees gessist thou that mannes
B sone comynge schal fynde feith in erthe? And he seide also to sum men that tristiden in hemsilf as thei weren rightful, and dispisiden othere, this parable seiynge. Tweye men wenten up into the temple to preie, the ton a farisee: and the tother a pupplican. And the farisee stood & preiede by himsilf these thingis: and seyde, God I do thankingis to thee, for Y am not as othir men, raueynouris, unjuste, auoutreris: as also this Pupplican. I faste twies in the woke. I geue tithis of alle thingis that I haue in possessioun. And the pupplican stood afer: and wolde not reise hise yghen to heuene, but smoot his breste and seyde: God be mersyful to me synner. Treuli I seye to you this gede doun into his hous: and was justified fro the tother, for ech that enhaunsith him schal be maad low, and he that mekith him schal be enhaunsid. And thei broughten to him yonge children: that he schulde touche hem: and whanne the discipilis sayen this thing: they blameden hem. But Jhesus clepide togidere hem and seyde suffre ye children to come to me: and nyle ye forbede hem, for of siche: is the kyngdom of heuenes. Treuly I seye to you: who euer schal not take the kyngdom of God as a child, he schal not entre into it. And a prince axide him: and seide, good maister in what thing doinge schal I weelde euerlastinge lyf? And Jhesus seide to him, what seist thou me good, no man is good: but God aloone. Thou knowist the comaundementis, thou schalt not sle. thou schalt not do leccherye. thou schalt not do thefte. thou schalt not seye false witnessing: worschipe thi fadir and thi modir. Which seyde, I haue kepte alle these thingis fro my youthe. And whanne this thing was herd: Jhesus seide to him, yit o thing failith to thee, sille thou alle thingis that thou hast and gyue to pore men: and thou schalt haue tresour in heuene. and come and sue thou me. Whanne these thingis weren herd he was sorewful. for he was ful riche. And Jhesus seynge him maad sory seyde, how hard thei that han money schulen entre into the kyngdom of God! For it is lighter a camel to passe thorugh a needlis yghe than a riche man to entre into the kyngdom of God. And thei that herden these thingis seyden, who may be maad saaf? And he seyde to hem, tho thingis that ben impossible anentis men: ben possible anentis God. But Petre seide, lo we han lefte alle thingis, and han sued thee. And he seyde to him, treuly I seye to you, there is no man that schal forsake hous. or fadir and modir. or britheren or wyf, or children: or feeldis for the rewme of God. And schal not resseyue manye mo thingis in this tyme, and in the world to comynge euerlastinge lyf. And Jhesus took hise twelve disciplis, and seide to hem, lo we goen up to Jerusalem: and alle thingis schulen be endid. that ben writun by the profetis of mannes sone. For he schal be bitrayed to hethen men: and he schal be scorned. and scourgid and bispat. And after that thei han scourgid thei schulen sle him: and the thridde day he schal rise agen. And thei undirstoden nothing of these, and this word was hid fro hem: and thei undirstoden not tho thingis that weren seide. But it was don whanne Jhesus

cam nygh to Jerico: a blynde man sat bisidis the weye & beggide. And whanne he herd the puple passinge, he axide what this was. And thei seiden to him: that Jhesus of Nazareth passide. And he criede and seide, Jhesus the sone of Dauith: haue mersy on me. And thei that wenten bifore blamede him that he schulde be stille, but he cryede myche the more. thou sone of Dauith haue mersy on me. And Jhesus stood & comaundide hiin to be brought forth to him, and whanne he cam nygh, he axide him, and seide, what wolt thou that I schal do to thee? and he seide, Lord that I se. And Jhesus seide to him biholde thi feith hath maad thee saaf. And anoon he saygh and suede hym and magnifiede God, and alle the puple as it saigh, gaf heryinge to God.

CHAP. XIX.

A AND Jhesus [a] turnide agen and walkide thorough Jerico. And lo a man Sache by name: and this was a prynce of Pupplicans: and he was riche. And he soughte to se Jhesus who he was: and he myght not for the puple, for he was litil in stature. And he ran bifore. and stighed into a Sycomore tree: to se hym, for he was to passe fro thennes. And Jhesus biheld up, whanne he cam to the place and saygh him: and seyde to him, Sache haste thee and come doun: for to day I mot dwelle in thin hous. And he highing cam doun: and joyinge resseyuede him. And whanne alle men sayghen thei grucchiden seiynge: for he hadde turnyd to a synful man. But Sache stood: and seide to the Lord, [b] lo lord I geue the half of my good to pore men, and if I haue ony thing defraudid ony man: I yelde foure so myche. And Jhesus seith to him for to day heelth is maad to this hous: for that he is Abrahams sone. For mannes sone cam to seke and make saaf that thing that perischede. Whanne thei herden these thingis: he addide and seyde a parable for that he was nygh Jerusalem, and for that thei gessiden that anoon the kyngdom of God schulde be schewyd. Therfore he seyde, a worthi man B wente into a fer cuntre to take to him a kyngdom and to turne agen. And whanne hise ten seruantis weren clepide: he gaf to hem ten besauntis and seyde to hem, chaffare ye til I come. But his cyteseynes hatiden him: & senten a messanger after hym. and seiden, we wolen not that he regne on us. And it was doun. that he turnyde agen whanne he hadde take the kyngdom, and he comaundide hise seruantis to be clepid to whiche he hadde gyue money: to wite hou myche ech hadde wonne by chaffarynge, And the firste cam & seyde, lord thi besaunt hath wonnen ten besauntis; And he seyde to him, wel be thou good seruaunt, for in litil thing thou hast be trewe: thou schalt be hauynge power on ten citees. And the tother cam and seyde, lord: thi besaunt hath maad fyve besauntis: And to this he seyde, and be thou on fyve cytees. And the thridde cam and seyde, lord. lo thi besaunt that I hadde put up in a Sudarye: For I dreede thee: for thou art a sterne man, thou takist awey that that thou settidist not; and thou repist that that thou hast not sowen. He seith to hym, wickid seruant, of thi mouth Y deeme thee, wistist thou that I am a sterne man, takinge awey that thing that I settide not: and repynge that thing that I sew not? And whi hast thou not geuen my money to the boord: and I comynge schulde haue axid it with usuris? And he seyde to men stondinge nygh take ye awey fro him the besaunt: and gyue ye to him that hath ten besauntis. And thei seiden to him, Lord he hath ten besauntis. And I seye to you. to ech man that hath it schal be gouun and he schal encreese, but fro him that hath not: also that thing that he hath schal be takun of him. Nethelees brynge ye hidur tho myn enemyes that wolden not that I regnede on hem: and sle ye bifore me. And whanne these thingis weren seide: he wente bifore and gede up to Jerusalem. And it was doon whanne Jhesus cam nygh to Beth-

[a] wente yn.

[b] lo lorde, the halfe of my good I gyve.

fage. and Betanye at the mount that is clepid of Olyuete: he sente hise tweyne discipilis, and seide, go ye into the Castel that is agens you, into which as ye entren ye schulen fynde a colt of an asse tyed on which neuer man satt: untye ye him: and bringe ye to me. And if ony man axe you whi ye untien: thus ye schulen seye to him, for the Lord desirith his werk. And thei that weren sente wenten forth and foundun, as he seyde to hem, a colt stondinge. And whanne thei untieden the colt: the lordis of him seiden to him, what untien ye the colt? And thei seiden, for the lord hath nede to him. And thei ledden it to Jhesus, and castiden her clothis on the colt: and settiden Jhesus on hym. And whanne he wente: thei strewiden her clothis in the weye. And whanne he cam nygh to the comyng doun of the mounte of Olyuete: alle the puple that cam doun bigunnen to joye: and to herie God with greet voys on alle the vertues that thei hadden seyen, and seiden, blessid be the kyng that cometh in the name of the Lord: pees in heuene & glorye in high thingis. And summe of the farisees [a] fro among the puple seiden to him, maystir blame thi disciplis. And he seyde to hem, I seye to you for if these ben stille: stoonis schulen crye. And whanne he neighede: he sigh the cytee. and wepte on it and seyde. For if thou haddist knowun: thou schuldist wepe also, for in this day the thingis ben in pees to thee, but now thei ben hid fro thin yghen. But dayes schulen come in thee. and thin enemyes schulen envyrowne thee with a pale: and thei schulen go aboute thee and make thee strait on alle sidis, and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leeue in thee a stoon on a stoon: for thou hast not knowen the tyme of thi visitacioun. And he entride into the temple: and bigan to cast out men sillinge thereinne and biynge. And seyde to hem, it is writun. that myn hous is an hous of preier: but ye han maad it a denne of theuis. And he was techynge euery day in the temple, and the princis of prestis and the Scribis [b] and the princis of the puple soughten to lese him. And thei foundun not what thei schulden do to him, for al the puple was ocupyed & herde hym.

CHAP. XX.

AND it was don in oon of the dayes. whanne he taughte the peple in the temple. and prechide the Gospel: the princis of prestis and Scribis camen togidere with the eldre men. And thei seiden to him, seye to us in what power thou doist these thingis: or who is he that gaf to thee this power? And Jhesus answerde and seide to hem, and I schal axe you oo word: answere ye to me. Was the baptym of Jon of heuene: or of men? And thei thoughten withinne hemsilf seiynge, for if we seien of heuene: he schal seie, whi thanne bileeuen ye not to him? And if we seyen of men: al the puple schal stoon us: for thei ben certein that Jon is a Profete. And thei answeriden that thei knewen not of whennes it was. And Jhesus seide to hem, neither I seye to you: in what power I do these thingis. And he bigan to seye to the puple this parable, a man plauntide a vyneyerd: and hiride it to tilieris, and he was in pilgrimagis longe tyme. And in the tyme of gadering of grapis he sente a servaunt to the tilieris: that thei schulden gyue to hym of the fruyt of the vyneyerd: which beeten him, and letten him go voyde. And he thoughte yit to sende another seruaunt, and thei betun this and turmentiden him soore: & letten him go. And he thoughte yit to sende the thridde: and him also thei woundiden: and castiden out. And the lorde of the vyneyerd seide, what schal I do? I schal sende my derworthe sone: peraventure whanne thei se him: thei schulen drede. And whanne the tilieris sighen him: thei thoughten withinne hemsilf and seiden, this is the eir, sle we him that the eritage be oure. And

[a] of the puple.

[b] of.

thei castiden him out of the vyneyerd and killiden him. what schal thanne the Lord of the vyneyerd do to hem? He schal come and destrie these tilieris: and geue the vyneyerd to othere, and whanne this thing was herd: thei seiden to him, God forbede. But he biheelde hem: and seide, what thanne is this that is wrytun, the stoon which men bildinge repreueden this is maad into the heed of the corner? Ech that schal falle on that stoon schal be so brisid, but on whom it schal falle it schal alto breke him. And the princis of prestis and the Scribis soughten to leye on him hondis in that our: and thei dredden the puple, for thei knewen that to hem he seide this lyknesse. And thei aspieden. and senten aspieris that fayneden hem just, that thei schulden take hym in word and bitakun him to the power of the prince: and to the power of the justise. And thei axiden him and seiden, maister we witen: that rightly thou seist and techist and thou takist not the persone of man: but thou techist in treuthe the weye of God. Is it lefful to us to gyue tribute to the Emperour, or nay? And he biheeld the disseyt of hem: and seide to hem, what tempten ye me? Schewe ye to me a peny, whos Ymage and Superscripcioun hath it? thei answerden and seiden to him, the Emperouris. And he seyde to hem yelde ye therfore to the Emperour tho thingis that ben the Emperouris, and tho thingis that ben of God to God. And thei myghten not repreue his word bifore the puple, and thei wondriden in his answere, and helden pees. Summe of the Saducees that denyeden the agen rising fro deeth to lijf: camen & axiden him, and seiden, maister, Moyses wroot to us, if the brother of ony man haue a wyf and be deed. and he was withouten eiris, that his brother take his wyf: and reise seed to his brother. And so ther weren sevene bretheren, the first took a wyf, and is deed withouten eiris. and the brother suynge took hir: and is deed withouten sone. And the thridde took hir also and alle sevene and lefte not seed but ben deed And the laste of alle the woman is deed. Therfor in the rising agen whos wyf of hem schal sche be? for sevene hadden hir to wyf. And Jhesus seide to hem, sones of this world wedden: and ben gouun to weddingis: But thei that schulen be had worthi of that world & of the rising agen fro deeth: neither ben weddid neither wedden Wyues, neither schulen mowe die more: for thei ben euene with aungels, and ben the sones of God: sithen thei ben the sones of rising agen fro deeth. And that deed men rysen agen: also Moyses schewide bisidis the buysch, as he seith, the Lord God of Abraham, and God of Isaac, and God of Jacob; And God is not of deed men: but of lyuynge men, for alle men lyuen to him. And summe of Scribis answeringe seiden, maister thou hast wel seid. And thei dursten no more axe him ony thing. But he seide to hem, how seyen men Crist to be the sone of Davith? and Davith himsilf seith in the book of Salmes: the Lord seide to my Lord. sitte thou on my right half til that I put thin enemyes a stool of thi feet. Therfor Davith clepith him lord: and hou is he his sone? And in heerynge of alle the puple he seide to hise discipilis. Be ye war of Scribis, that wolen wandre in stoolis: and louen salutaciouns in the chepyng, and the firste Chayeris in Synagogis: and the firste sittyng placis in feestis. That deuouren the housis of widowis: and feynen longe preyinge, these schulen take the more dampnacioun.

CHAP. XXI.

AND he biheeld and [a] saugh tho riche men that castiden her giftis into the treserye. But he sigh also a litel pore widowe castynge tweye ferthingis. And he seyde, treuli I seye to you, that this poore widowe keste more than alle men. For whi alle these of thing that was plenteous to hem casten in to the giftis of God, but this widewe of that thing that failide to hir caste al hir lyflode that sche hadde. And whanne sum men seiden of the

[a] sigh.

temple that it was aparelid with goode stoones, and giftis: he seide, These thingis that ye seen dayes schulen come in whiche a stoon schal not be lefte on a stoon, which schal not be distried. And thei axiden him and seiden, comaundour whanne schulen these thingis be? and what tokene schal be whanne thei schulen biginne to be doon? And he seyde, se ye that ye be not disseyued, for many schulen come in my name: seying for I am: & the tyme schal neighe, therfor nyle ye go after them.
c And whanne ye schulen here bateilis and stryues withinne: nyle ye be aferd: it bihoueth first these thingis to be don: but not yit anoon is the ende. Thanne he seide to hem, folk schal rise agens folk: and rewme agens rewme: grete mouyngis of erth schulen be by placis: and pestilencis and hungris, and dredis fro heuene: and grete tokenes schulen be. But bifore alle these thingis: thei schulen sette her hondis on you, and schulen pursue, bytakinge into Synagogis and kepingis: drawynge to kyngis & to justisis for my name. But it schal falle to you into witnessyng. Therfor putte ye in youre hertis not to thenke bifore hou ye schulen answere. For I schal gyue to you mouth and wisdom, to whiche all youre aduersaries schulen not mowe agenstonde and agenseye. And ye schulen be takun of fadir and modir & brithren and cosyns and frendis: and bi deeth thei schulen turmente of you. And ye schulen be in hate to alle men for my name. And an heer of youre heed schal not peresche. In youre pacience ye schulen welde youre soulis. But whanne ye schulen se Jerusalem be enuyrowned with an oost: thanne wite ye that the desolacioun of it schal neighe. Thanne thei that ben in Judee fle to the mounteynes; and thei that ben in the middil of it go awey, and thei that ben in the cuntrees entre not into it. For these ben dayes of venjaunce: that alle thingis that ben writun, be fulfillid. And woo to hem that ben with childe, and norischen in tho dayes, for a greet disese schal be on the erthe: and wraththe to this puple. And thei schulen falle by the scharpnesse of swerd: and thei schulen be lad prisoneris into alle folkis, and Jerusalem schal be defoulid of Hethen men: til the tymes of naciouns be fulfillid. And tokenes schulen be in the sunne and the moone and in the sterris; and in the erthe ouerleynge of folkis. for confusion of soun of the see and of floodis. For men schulen wexe drie for drede and abidynge that schulen come to al the world, for vertues of heuene schulen be moued, and thanne thei schulen se mannes sone comynge in a cloude: with greet power and mageste. And whanne these thingis bigynnen to be maad: biholde ye and reise ye youre heedis. for youre redempcioun neigheth. And he seide to hem a liknesse, se ye the fige tree and alle trees; Whanne thei bryngen forth now of hemsilf fruyt ye witen that somer is nygh. So ye whanne ye seen these thingis to be don; wite ye that the kyngdom of God is nygh. Treuli I seye to you that this generacioun schal not passe til alle thingis be don. Heuene and erthe schulen passe: but my wordis schulen not passe.
But take ye heede to you silf: leste perauen- f
ture youre hertis be greuid with glotenye & drunkenesse. and bisynesses of this lyf: and thilke day come sodeyn on you. For as a snare it schal come on alle men that sitten on the face of al erthe. Therfor wake ye, preiynge in ech tyme. that ye be had worthi to fle alle these thingis, that ben to come: and to stonde bifore mannis sone. And in dayes he was techinge in the temple, but in nyghtis he gede out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

CHAP. XXII.

AND the halyday of the therfloues that is a
seid pask neighede. And the princis of prestis and the scribis soughten hou thei schulden sle Jhesus, but thei dredden the puple. And Satanas entride into Judas that was clepid Scarioth, oon of the twelue. And he

wente and spak with the princis of prestis and with the Magestratis hou he schulde bitraye him to hem. And thei joyeden and maden couenaunt to gyue him money. And he bihighte and he soughte oportunyte to bitraie him, withouten puple. But the dayes of therflooues camen in whiche it was nede that the Sacrifice of pask were slayn. And he sente Petre & Joon, & seide, go ye and make ye redi to us the pask that we ete. And thei seiden, where wolt thou that we make redy? And he seide to hem, lo whanne ye schulen entre into the cytee a man beringe a vessel of water schal meete you, sue ye him into the hous into which he entrith. And ye schulen seye to the housbonde man of the hous, the mayster seith to thee, where is a chamber where I schal ete pask with my discipilis? And he schal schewe to you a greet soupinge place strewid: and there make ye redy. And thei geden and foundun as he seide to hem, and thei maden redy the pask. And whanne the our was come: he sat to the mete and the twelue Apostlis with him. And he seide to hem, with desier I haue desirid to ete this pask with you bifore that I suffre. For I seye to you that fro this tyme I schal not ete it til it be fulfillid in the rewme of God. And whanne he hadde take the cuppe he dide gracis and seide take ye and departe ye among you. For I seye to you that I schal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gaf to hem and seide; this is my bodi that schal be gouun for you: do ye this thing in mynde of me. He took also the cuppe after that he hadde soupid and seide, this cuppe is the newe Testament in my blood that schal be sched for you. Nethelees lo the hond of him that bitraieth me is with me at the table. And mannes sone goth aftir that it is determyned, netheles wo to that man by whom he schal be bitraied. And thei bigunnen to seke among hem who it was of hem that was to do this thing And stryf was maad among hem whiche
D of hem schulde be seyn to be grettist. But he seyde to hem, kyngis of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not so, but he that is grettist among you be maad as yonger; and he that is biforegoere as a seruaunt. For who is gretter: he that sitteth at the mete. or he that mynystrith? wher not he that sittith at the mete? and I am in the myddil of you as he that mynystrith. And ye ben that han dwellid with me in my temptacyouns. And I dispose to you as my fadir hath disposid to me a rewme. That ye ete and drinke on my boord in my rewme: and sitte on trones and deme the twelve kinredis of Israel. And the Lord seide to Symound, Symound, lo Satanas hath axid you that he schulde ridle as whete. But I haue preied for thee: that thi feith fayle not; and thou sum tyme convertid; conferme thi bretheren. Which seide to him, Lord I am redi to go into prisoun, and into deeth with thee. And he seide, I seye to thee Petre, the cok schal not crowe to day: til thou thries forsake, that thou knowist me. And he seide to hem, whanne I sente you without sachel and scrippe and schoon, wher ony thing failide to you? And thei seiden nothing. Therfore he seide to hem, but now he that hath a sachel: take also and a scrippe, and he that hath noon selle his coote and bye a swerd. For I seye to you; that it bihoueth that thing that is writun to be fulfillid in me, and he is arettid with wickide men: for tho thingis that ben of me han eende. And thei seiden, lord lo tweye swerdis here, and he seide to hem it is ynow. And he gede out: and wente after the custum into the hil of Olyues: and the discipilis sueden him. And whanne he cam to the place: he seyde to hem, preye ye leste ye entren in temptacioun. And he was takun awey fro hem so myche as is a stoones caste, & he knelide and preiede and seyde, fadir if thou wolt: do awey this cuppe fro me: nethelees not my wille be don but thin. And an Aungel apperide to him fro heuene and coumfortide him. And he was maad in Agonye and preiede the lenger, and his swoot was maad as dropis of blood rennynge doun into the erthe. And whanne he was risen fro preier, and was comun to hise

discipilis: he foound hem slepynge for heuynesse. And he seyde to hem, what slepen ye? rise ye and preie ye, that ye entre not into temptacioun. Yit while he spak: lo a cumpanye, and he that was clepid Judas oon of the twelve, wente bifore hem, and he cam to Jhesus to kisse him. And Jhesus seide to him, Judas bitraiest thou mannes sone with a coss? And thei that weren aboute him, and sighen that was to come seiden to him, Lord wher we smytun with swerd? And oon of hem smoot the seruaunt of the prince of prestis and kittide of his right eere. But Jhesus answerde and seide, suffre ye til hidur, and whanne he hadde touchid his eere he heelide him. And Jhesus seide to hem that camen to hym, the princis of prestis and magestratis of the temple and eldre men, as to a theef ye han gon out with swerdis and stauys. Whanne I was with you ech day in the temple ye streighten not out hondis into me, but this is youre our and the power of derknessis. And thei tooken him and ledden [a] to the hous of the prince of prestis. And Petre suede him afer. And whanne a fyer was kyndlid in the myddil of the grete hous and thei saten aboute; Petre was in the myddil of hem. Whom whanne a Damysele hadde [b] seyn sittynge at the light and hadde biholdun him sche seyde, and this was with him. And he denyede him and seide, womman I knowe him not. And aftir a litil another man sigh him and seide, and thou art of hem. and Petre seide, a man I am not. And whanne a space was maad as of an our, another affermyde and seyde, treuli this was with him, for also he is of Galilee. And Petre seide, man I noot what thou seist: and anoon yit while he spak the cok crew. And the Lord turnyde agen: and biheld Petre, & Petre hadde mynde on the word of Jhesus: as he hadde seide, for bifore that the cok crowe thries, thou schalt denye me. And Petre gede out and wepte bitterly. And the men that heelden hym scorniden him: and smyten him. And thei blindfelden him: and smyten his face, and axiden him: and seiden, areed thou Crist to us, who is he that smoot thee? Also thei blasfemynge seiden agens him manye other thingis. And as the day was come: the eldre men of the puple and the princis of prestis, and the scribis camen togidere: and ledden him into her councel, and seiden, if thou art Crist seye to us, and he seide to hem, if I seye to you ye schulen not bileue to me. And if I axe, ye schulen not answere to me, neither ye schulen delyuere me. But aftir this tyme: mannes sone schal be sittynge on the right half of the vertu of God. Therfor alle seiden, thanne art thou the sone of God? and he seide ye seyen that I am. And thei seiden, what yit desiren we witnessing? for we us silf han herd of his mouth.

CHAP. XXIII.

AND al the multitude of hem arisen: and ledden him to Pilat. And thei bigunnen to accuse him: and seiden, we han founden this turnynge upsodoun oure folk: and forbedynge tributis to be gouun to the Emperour and seiynge that himsilf is Crist a kyng. And Pilat axide him and seide, art thou kyng of Jewis? and he answeride and seide, thou seist. And Pilat seide to the princis of prestis and to the puple: I fynd nothing of cause in this man. And thei woxen strongir & seiden, he moueth the puple: techinge thorough al Judee, biginnynge fro Galilee til hidur. And Pilat heerynge Galilee: axide if he were a man of Galilee. And whanne he knew that he was of the power of Eroude: he sente him to Eroude, which was at Jerusalem in tho dayes. And whanne Eroude sigh Jhesus he joyede ful myche: for longe tyme he coueitide to se him, for he herd manye thingis of him, and hopede to se sum tokene to be don of him. And he axide him in many wordis, and he answerde nothing to him. And the princis of prestis and the scribis stodun stidfastly accusinge him. But Eroude with his oost dispiside him and scornede him, and clothide him with

[a] into.

[b] seyn him.

a whyt cloth, and sente him agen to Pilat. And Eroude & Pilat weren maad frendis fro that day: for bifore thei weren enemyes togidere. And Pilat clepide togidere the princis of prestis and the magestratis of the puple, and seide to hem, ye han brought to me this man as turnynge awey the puple: and lo I axynge bifore you fynde no cause in this man of these thingis, in whiche ye accusen him; Neither Eroude, for he hath sent him agen to us, and lo nothing worthi of deeth is don to him. And therfor I schal amende him and delyuere him. But he moste nede delyuere hem oon by the feeste day, and al the puple criede togidere and seide, do him awey and delyuere to us Barabas: Which was sente into prisoune for disturblyng maad in the Citee and for man sleyng. And eftsoone Pilat spak to hem: and wolde delyuere Jhesus. And thei undircrieden and seiden, crucifie crucifye him. And the thridde tyme he seide to hem, for what yuel hath this don? I fynde no cause of deeth in him, therfor I schal chastise him and I schal delyuere. And thei contynueden with grete voicis axinge that he schulde be crucified: and the voicis of hem woxen stronge, and Pilat demede her axynge to be doon. And he delyuerede to hem hym that for mansleynge & sedicioun was sent into prisoun, whom thei axiden; but he bitook Jhesus to her wille. And whanne thei ledden him thei tokun a man Symound of Syrenen comynge fro the toun, and leiden on him the Cross to bere after Jhesus. And there suede him myche puple: and wymmen that weiliden and bimorneden him. And Jhesus turnede to hem and seide, doughtris of Jerusalem nyle ye wepe on me but wepe ye on yousilf and on youre sones. For lo dayes schulen come: in whiche it schal be seid, blessid be bareyn wymmen, and wombis that han not borun children and the teetis that han not gouun souke. Thanne thei schulen bigynne to say to mounteins, falle ye doun on us, and to smale hillis keuere ye us. For if in a grene tre thei don these thingis, what schal be don in a drie? Also othere tweie wickid men weren led with him, to be slayn. And after that thei camen into a place that is clepid of Caluarye, there thei crucifieden him, and the theuys, oon on the right half, & the tother on the lift half. But Jhesus seide, fadir forgyue hem for thei witen not what thei don, and thei departiden hise clothis, and kesten lottis. And the puple stood abidinge, and the princis scorniden him with hem and seiden, othere men he mad saaf: make he himsilf saaf, if this be Crist the chosun of God. And the knyghtis neighiden & scorneden him: and profreden to him vynegre, and seiden, if thou art kyng of Jewis make thee saaf. And the superscripcioun was writun ouer him with greeke lettris & of latyn and of ebrew, this is the kyng of Jewis. And oon of these theuys that hongiden blasfemede him, and seide, if thou art Crist make thi silf saaf and us. But the tother answerynge blamede him, and seide, neither thou dredist God that art in the same dampnacioun? And treuli we justly, for we han resseyued worthi thingis to werkis: but this dide no thing of yuel. And he seide to Jhesus, Lord haue mynde of me whanne thou comest into thi kyngdom. And Jhesus seide to him, treuli I seye to thee, this day thou schalt be with me in paradyse. And it was almost the sixte our: and derknessis weren maad in al the erthe into the nynthe our. And the sunne was maad derk, and the veil of the temple wos torent a two. And Jhesus criynge with gret vois seide, fadir into thi hondis I bitake my Spiryt, and he seyinge these thingis gaf up the Gost. And the Centurioun seynge that thing that was don: glorifyede God and and seide, verili this man was just. And al the puple of hem that weren togidere at this spectakle and sighen tho thingis that weren don, smytiden her brestis and turniden agen. But alle hise knowun stoden afer, and wymmen that sueden him fro Galilee seynge these thingis. And lo a man, Joseph by name, of Aramathie a cytee of Judee: that was a decurioun, a good man and a just. This man consentide not to the counseil and to the dedis of hem: and he abood the kyngdom of God. This Joseph cam to Pilat and axide the body of Jhesus. and took it doun and wlappide it in a clene lynnun cloth: and leyde him in a

graue hewun in which not yit ony man hadde be leid. And the day was the eeuen of the haliday: and the Saboth bigan to schyne. And the wymmen suynge that camen with him fro Galilee sighen the graue. and how his body was leyd. And thei turneden agen and maden redi swete smellynge spicis and oynementis; but in the Saboth thei restiden aftir the comaundement.

CHAP. XXIV.

A BUT in o day of the woke ful eerli thei camen to the graue, and broughten swete smellynge spicis, that thei hadden arayed. And thei foundun the stoon turnyd awey fro the graue. And thei geden in and foundun not the bodi of the lord Jhesus. And it was don the while thei weren astonyed in thought of this thing lo twey men stodun bisidis hem in schynyng cloth. And whanne thei dredden and bowiden her semblaunt into erthe, thei seiden to hem, what seeken ye him that lyueth with deede men? He is not here: but he is risun: haue ye minde how he spak to you whanne he was yit in Golilee, and seide for it bihoueth mannes sone to be bitakun into the hondis of synful men: and to be crucifyed: and the thridde day to rise agen? And thei bithoughten on hise wordis, and thei geden agen fro the graue: and teelden alle these thingis to the ellevene and to alle othere. And there was Marye Maudeleyn and Jone and Marye of James: and othere wymmen that weren with hem: that seiden to Apostlis these thingis. And these wordis were seyn bifore hem as madnesse and thei bileueden not to hem; But Petre roos up and ran to the graue, and he bowide doun: and sigh the lynen clothis liynge aloone, and he wente by himsilf: wondrynge on that that was don. And lo tweyne of hem wenten in that day into a castel, that was fro Jerusalem the space of sixty furlongis, by name Emaws. And thei spaken togidre of alle these thingis that hadden bifalle. And it was don the while thei talkiden, and soughten by hemsilf: Jhesus himsilf neighede, and wente with hem. But her yghen weren holdun, that thei knewen him not. And he seide to hem, what ben these wordis that ye speken togidere wondringe: and ye ben sorewful? And oon whos name was Cleofas: answerde and seyde, thou thi silf art a pilgrim in Jerusalem, and hast thou not knowun what thingis ben don in it these dayes? To whom he seyde, what thingis? and thei seiden to him, of Jhesus of Nazareth, that was a man profete myghti in werk and word bifore God and al the puple. And how the higheste prestis of oure Princis bitokun him into dampnacioun of deeth: and crucifieden him. But we hopiden, that he schulde haue agen boughte Israel: and now on alle these thingis: the thridde day is to day that these thingis weren don. But also summe wymmen of ouris maden us aferd whiche bifore day weren at the graue. And whanne his bodi was not foundun: thei camen and seiden, that thei sighen also a sight of aungels, whiche seiden that he lyueth. And summe of ouren wenten to the graue, and thei foundun so as the wymmen seiden; but thei foundun not him. And he seide to hem, a foolis and slowe of herte to bileue in alle thingis that the profetis han spoken; Wher it bihoue not Crist to suffre these thingis, & so to entre into his glorye? And he bigan at Moyses & at alle the profetis and declaride to hem in alle scripturis that weren of him. And thei camen nygh the castel whidir thei wenten: and he made countenaunce that he wolde go ferthir. And thei constreyneden him and seiden, dwelle with us, for it drawith to nyght, and the day is now bowid doun, and he entride with them. And it was don the while he sat at the mete with hem, he took breed and blisside & brak, and took to hem. And the yghen of hem weren opened, and thei knewen him; and he vanyschide fro her yghen. And thei seiden togidere, wher oure herte was not brennynge in us, while he spak to us in the weye, and openede to us Scripturis? And thei risen up in the same our and wenten agen into Jerusalem, & foundun the ellevene gaderid togidre, and hem that weren with hem, seiynge, that the lord is risun verily: & apperide to Sy-

mount. And thei tolden what thingis weren don in the weye, and how thei knewen him in
F the brekinge of bred. And the while thei spaken these thingis Jhesus stood in the myddil of hem and seide to hem, pees to you, I am, nyle ye drede. but thei weren affrayed and agast and gessiden hem to se a spirit. And he seide to hem, what ben ye troublid: and thoughtis camen up into youre hertis? Se ye my hondis and my feet: for I my silf am, feele ye and se ye, for a Spirit hath not flesch and boones as ye seen that I haue. And whanne he hadde seid this thing: he schewide hondis and feet to hem. And yit while thei bileueden not and wondriden for joye: he seide, han ye here ony thing that schal be etun? And thei profriden to him a part of a fisch roostyd, and a honycomb. And whanne he hadde etun bifore them: he took that that lefte and gaf to hem, and seyde to hem, these ben the wordis that I spak to you, whanne I was yit with you, for it is nede that alle thingis ben fulfillid, that ben writun in the Lawe of Moyses and in the profetis, and in Salmes of me; Thanne he openide to hem witt, that thei schulden undirstonde Scripturis. And he seide to hem, for thus it is writun. and thus it bihofte Crist to suffre: and rise agen fro deeth in the thridde day: and Penaunce and remissioun of synnes, to be prechid in his name into alle folkis bigynnynge at Jerusalem. And ye ben witnessis of these thingis. And H
I schal send the biheest of my fadir into you, but sitte ye in the citee til that ye ben clothid with vertu fro an high. And he ledde hem forth into Bethanye: hnd whanne hise hondis weren lift up, he blesside hem. And it was don the while he blesside hem, he departide fro hem, and was borun into heuene. And thei worschipiden & wenten agen into Jerusalem, with gret joye: and weren euer more in the temple heriynge & blessinge God.

Here endith the Gospel of Luk and bigynneth the prologe on Jon.

THIS is Jon euangelist oon of the disciplis of the lord the which is a virgyn chosun of god, whom god clepide from the Spouseylis whanne he wolde be weddid. and double witnesse of virgynyte is ghouun to him in the gospel, in this that he is seide loued of god bifore othere disciplis, and god hongyng in the cross bitook his modir in kepynge to him, that a vergyn schulde kepe a vergyn. this Jon in the gospel bigynneth aloone the werk of incorruptible word, and witnessith, that the kyndely sone of god is maad man, and that the light was not takun of derknessis. and he schewith the firste miracle which god dide at the weddyngis, [a] to schewe where the lord is preied to the feeste the wyn of the weddyngis owith to faile, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of crist appere. Jon wroot this gospel in asye aftir that he hadde writun the apocalips in the ile of pathmos. netheles he wroot the gospel aftir alle the gospellers, that also an uncorruptible ende schulde be [b] gholdun bi a virgyn in the apocalips to him [c] to whom an uncoruptible bigynnyng is ghouen in genesis *in the bigynnyng of holy scripture.*[d] for crist seith *in the apocalips* [e] I am the bigynnyng and the ende. And this Jon is he that knew that the day of his departyng was comun and he clepide togidre hise disciplis in effesie, and schewide crist by many preuyngis of myraclis, and ghede doun into a doluun place of his biryyng. and whanne he hadde maad preier he was put to his fadris, and was so myche withoute sorewe of deeth, hou mych he is founden clene fro corupcioun of fleisch. Jerom *in his prologe on Jon seith al this.*

[a] ut legentibus demonstraret. [b] *goven* MS. Jes: Et MS. Pepys, 4to. in cæteris, omnino deest. [c] cui in principio canonis. [d] In some MSS. the words going before are added here, thus; *to him also an uncorruptible end shuld be rendred by a Virgyn in the apocalyps.* [e] Ego sum alpha et *w*.

JON, Chap. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the biginnyng at God. Alle thingis weren maad by hym, and withouten him was maad no thing, that thing that was maad. In him was lyf, and the lyf was the light of men. And the light schyneth in derknessis and derknessis tooken not it. A man was sent fro God, to whom the name was Jon. this man came into witnessing, that he schulde bere witnessyng of the light, that alle men schulden bileue by him. He was not the light, but that he schulde bere witnessyng of the light. Ther was a verey light, which lightneth ech man that cometh into this world. He was in the world, & the world was maad by him, and the world knew him not. He came into hise owne thingis, and hise resceyueden him not. But hou manye euere resceyueden him, he gaf to hem power to be maad the sones of God, to hem that bileueden in his name: the whiche not of blodis, neither of the wille of fleisch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han seyn the glorye of him, as the glorye of the oon bigetun sone
B of the fadir) ful of grace and of treuthe. Jon berith witnessyng of him and crieth, & seith, this is whom I seide, he that schal come aftir me, is maad bifore me. for he was tofore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was gouun by Moyses, but grace and treuthe is maad by Jhesus Crist. No man sigh euere God, no but the oon bigetun sone, that is in the bosum
O of the fadir, he hath teeld out. And this is the witnessyng of Jon, whanne Jewis senten fro Jerusalem Prestis and dekenes to him, that thei schulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Crist. And thei axiden him, what thanne? art thou Elie? and he seide, I am not. art thou a profete? and he answeride, nay. Therfor thei seiden to him, who art thou? that we gyue answere to these that senten us: what seist thou of thi silf? He seyde I am the vois of a crier in desert, dresse ye the weye of the lord, as Isaye the profete seide. And thei that weren sent, weren of the farisees. And thei axiden him, and seiden to him, what thanne baptisist thou if thou art not Crist, neither Elye, neither a profete? Jon answerde to hem, and seyde, I baptise in water: but in the myddil of you hath stonden oon, that ye knowen not; He it is that schal come after me; that was maad bifore me, of whom I am not worthi to loose the thwong of his schoo. These thingis weren don in Bethanye biyonde Jordan, were Jon was baptisinge.
Another day Jon sigh Jhesus comynge to him, D
and he seide, lo the Lomb of God, lo he that doith awey the synnes of the world. This is he that I seyde of, aftir me is comun a man, which was made bifore me, for he was rather than I. And I knew him not: but that he be schewid in Israel, therfor I cam baptisinge in water. And Jon bar witnessing, and seide, that I seigh the Spirit comynge doun as a culuur fro heuene, and dwellide on him. And. I knewe hym not, but he that sente me to baptise in water, seide to me, on whom thou seest the Spirit comynge doun, and dwellinge on him, this is he that baptisith in the holy Gost. And I sigh and bar witnessyng, that this is the sone of God. Anothir day Jon
stood and tweyne of hise discipilis: And he E
biheld Jhesus walkinge, and seith, lo the lomb of God. And tweyne discipilis herden him spekinge, and folewiden Jhesus. And Jhesus turnede, and sigh hem suynge him, and seith

to hem, what seken ye? & thei seiden to him, raby, that is to sey Maister, where dwellest thou? And he seith to hem, come ye and se ye & thei camen and saighen where he dwellide, and dwelte with him that day, and it was as the tenthe our. And Andreu the brother of Symount Petre was oon of the tweyne that herden of Jon, and hadden sued him. this fonde firste his brother Symount, and he seyde to him, we han foundun Messias, that is to seye, Crist. And he ledde him to Jhesus. and Jhesus biheeld him, and seide, thou art Symount the sone of Johanna, thou schalt be clepid Cephas, that is to seye Petre. And on the morowe, he wolde go out into Galilee, and he foond Filip, and he seith to him, sue thou me. Filip was of Bethseyda, the Cytee of Andreu, & of Petre. Filip foond Nathanael, and seide to him, we han foundun Jhesus the sone of Joseph of Nasareth, whom Moyses wroot in the lawe and Profetis. And Nathanael seide to hym, of Nasareth may sum good thing be: Filip seide to him, come and se. Jhesus sigh Nathanael comynge to him, and seide to him, lo verili a man of Israel, in whom is no gile. Nathanael seide to him, wherof hast thou knowun me? Jhesus answerde and seide to him, bifore that Filip clepide thee, whanne thou were undir the fige tree, I sygh thee. Nathanael answerde to him, and seide, raby, thou art the sone of God, thou art kyng of Israel. Jhesus answerde and seyde to him, for I seide to thee, I sigh thee undir the fige tree, thou bileeuest? thou schalt se more than these thingis. And he seide to hem, treuly treuly I seye to you, ye schulen se heuene openyd, and the aungelis of God stiynge up and comynge doun on mannes sone.

CHAP. II.

AND the thridde day weddingis weren maad in the Cane of Galilee, and the modir of Jhesus was there. And Jhesus was clepid, and hise discipilis to the weddingis. And whanne wijn failide, the modir of Jhesus seide to him, thei han not wijn. And Jhesus seide to hir, what to me and to thee womman? myn our cam not yit. His modir seith to the mynystris, what euer thing he seye to you, do ye. And there weren set sixe stoonen cannes aftir the clensing of the Jewis, holdinge ech tweyne either thre [a] metretis. And Jhesus seith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jhesus seide to hem. drawe ye now, & bere ye to the architriclyn. and thei baren. And whanne the architriclyn hadde tastid the water maad wijn, and wiste not wherof it was, but the mynystris wisten that drowen the water, the architriclyn clepith the spouse, and seith to him, ech man settith first good wyn; and whanne men ben [b] fillid, than that that is worse: but thou hast kept the good wijn into this tyme. Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorye: and hise discipilis bileueden in him. Aftir these thingis he cam doun to Cafarnaum, and hise modir, and hise britheren, and hise discipilis & thei dwelliden there not manye dayes. And the pask of Jewis was c nygh, and Jhesus wente up to Jerusalem. And he foond in the temple men sillinge oxun and scheep, and culueres, and chaungeris sittinge: And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, & oxun & scheep, & he schedde the money of chaungeris, and turnede upsodoun the boordis; And he seide to hem that selden culueris, take awey fro hennes these thingis; and nyle ye make the hous of my fadir an hous of marchaundise. And hise discipilis hadden mynde for it was writun the feruent loue of thin hous hath etun me. Therfor the Jewis answerden and seiden to him, what tokene schewist thou to us that thou doist these thingis: Jhesus answerde and seide to hem, undo ye this temple, and in thre dayes I schal reise it. Therfor the Jewis seiden to him, in fourtye and sixe yeer this was bildid, and

[a] metretas *Lat.* mesures. *MS. Sidn.* a galoun, or more. *Wickl. Homil. in Evangel.* [b] fulfillid.

schalt thou in thre dayes reise it? But he seyde of the temple of his body. Therfor whanne he was risun fro deeth, hise discipilis hadden mynde that he seide these thingis *of his body:* and thei bileueden to the Scripture, and to the word that Jhesus seide. And whanne Jhesus was at Jerusalem in Pask in the feeste day, manye bileueden in his name, seynge hise signes that he dide. But Jhesus trowide not himsilf to hem, for he knewe alle men. And for it was not nede to him, that ony man schulde bere witnessyng: for he wiste what was [a] in man.

CHAP. III.

AND ther was a man of the farisees, Nycodeme by name, a prince of the Jewis. And he cam to Jhesus by nyght, and seide to him, rabi, we witen that thou art comun fro God maistir: for no man may do these signes that thou doist, but God be with him. Jhesus answeride and seide to him, treuli treuli I seye to thee, but a man be borun agen he may not se the kyngdom of God. Nycodeme seide to him, how may a man be borun whanne he is elde? wher he may entre agen into his modir wombe, and be borun agen? Jhesus answerde, treuli treuli I seye to thee; but a man be borun agen of water and of the holy Gost, he may not entre into the kyngdom of God. That that is borun of the fleisch is fleisch; and that that is borun of the Spiryt is Spiryt. Wondre thou not for I seyde to thee, it bihoueth you to be borun agen. And the Spirit brethith where he wole, and thou herist his vois, but thou woost not from whennes he cometh, ne whidur he goith: So is ech man that is borun of the Spirit. Nycodeme answerde and seide to him, how moun these thingis be don? Jhesus answerde and seide to him, thou art a maister of Israel and knowiste not these thingis? Treuli, treuli I seye to thee for we speken that that we witen, and we witnessen that that we han seyn; and ye taken not oure witnessing. If I haue seid to you ertheli thingis, and ye bileeuen not, how if I seye to you heuenli thingis schulen ye bileue? And no man stieth into heuene, but he that cam doun fro heuene, mannes sone that is in heuene. And as Moyses areride a serpent in desert, so it bihoueth mannes sone to be reisid: That ech man that beleeueth in him perische not, but haue euerlastinge lyf. For God louede so the D world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sent not his sone into the world, that he juge the world, but that the world be saued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of God. And this is the doom, for light cam into the world, and men loueden more derknessis than light, for her werkis weren yuele. For ech man that doith yuel, hatith the lyght, and he cometh not to the lyght, that hise werkis be not repreued. But he that doth treuthe, cometh to the light, that hise werkis be schewid, that thei be don in God. After these thingis, Jhesus cam and hise discipilis into the lond of Judee, and there he dwellide with hem, and baptiside. And Jon was baptisinge in Ennon, bisidis Salym, for many watris weren there, and thei camen and weren baptisid. And Jon was not yit sent into prisoun. Therfore a questioun was maad of F Jones disciplis with the Jewis, of the purificacioun. And thei camen to Jon, and seiden to him, maister, he that was with thee biyonde Jordan, to whom thou hast borun witnessing, lo he baptisith, and alle men comen to him. Jon answerde, and seide, a man may not take ony thing, but it be gouun to him fro heuene. ye you silf beren witnessing to me: that I seide I am not Crist, but I am sent bifore him. He that hath a wyf, is the housbonde, but the frend of the spouse, that stondith and herith him, joyeth with joye, for the voys of the

[a] *of man:* MS. Caij, sed ex correctione interlineari, non a prima manu. MS. Sidn. alterius versionis, habet *of man*; et recte quidem.

spouse: therfore in this thing my joye is fulfillid. It bihoueth him to wexe, but me to be maad lasse. He that cam from aboue, is aboue alle: he that is of the eerthe, speekith of the eerthe: he that cometh fro heuene is aboue alle. And he witnessith that thing that he hath seyn and herd; and no man takith his witnessing. But he that takith his witnessing, hath confermed that God is soithfast. But he whom God hath sent, spekith the wordis of God: for not to mesure, God gyuith the Spirit. The fadir loueth the sone, and he hath gouun alle thingis in his hond. He that bileueth in the sone, hath euerlastinge lyf: but he that is unbeleveful to the sone, schal not se euerlastinge lyf; but the wraththe of God dwellith in him.

CHAP. IV.

THerfore as Jhesus knew that the farisees herdden that Jhesus makith and baptisith mo discyplis, than Jon, tho Jhesus baptiside not, but hise disciplis, He lefte Judee, and wente agen into Galilee. And it bihofte him to passe by Samarye. Therfore Jhesus cam
B into a Citee of Samarye, that is seid Sycar, bisidis the place that Jacob gaf to Joseph his sone. And the welle of Jacob was there, and Jhesus was wery of the journey, and sat upon the welle: and the our was as it were the sixte. And a womman cam fro Samarye to draw water: and Jhesus seith to hir gyue me drinke. And hise disciplis weren gon into the cytee, to bie mete. Therfore thilk womman of Samarie seith to him, hou thou whanne thou art a Jew, axist of me drinke, that am a womman of Samarye? for Jewis useden not to dele with Samaritans. Jhesus answerde and seide to hir, if thou wistist the gift of God, and who it is that seith to thee, geue me drink, Thou peraventure woldist have axid of him, and he schulde haue gyuun to thee quyk water. The womman seith to him, Sire, thou hast not whereinne to draw, and the pitt is deep: wherof thanne hast thou quyk water? Wher thou art grettere than oure fadir Jacob, that gaf to us the pitt? and he drank therof, and hise sones, and hise beestis. Jhesus answerde and seyde to hir, ech man that drynkith of this water, schal thirst eftsoone. But he that drinkith of the water that I schal gyue him, schal not thirste withouten end: but the water that I schal gyue him, schal be maad in him a welle of water spryngynge up into everlastinge lyf. The womman seith to him, sire, gyve me this water that I thirste not, neither come hider to draw. Jhesus seith to hir, go clepe thi housbonde, and come hider. The womman answerde and seide, I have noon housbonde. Jhesus seith to hir, thou seidest wel, that I have noon housbonde. For thou hast had fyve housbondis, and he that thou hast, is not thin housbonde: this thing thou seidist sotheli. The womman seith to him, I see that thou art a profete. Oure fadris worschipiden in this hil; and ye seyen, that at Jerusalem is a place, where it bihoueth to worschipe. Jhesus seith to hir, womman, bileeue thou to me, for the our schal come, whanne neither in this hil, neither in Jerusalem ye schulen worschipe the fadir, ye worschipen that ye knowen not: we worschipen that that we knowen, for heelthe is of the Jewis. But the tyme is comun, and now it is: whanne trewe worschipers schulen worschipe the fadir in spirit and treuthe: for also the fadir sekith siche, that worschipen him. God is a spirit, and it bihoueth them that worschipen him, to worschipe in spiryt and treuthe. The womman seith to him, I woot that Messias is comun, that is seid Crist; therfore whanne he cometh, he schal telle us alle thingis. Jhesus seith to hir, I am he, that spekith with thee. And anoon hise disciplis camen, and wondriden that he spak with the womman: netheless no man seide to him, what sekist thou? or what spekist thou with hir? Therfor the womman left hir water pot, and wente into the cytee, & seide to tho men. Come ye, and se ye a man that seide to me alle thingis, that I haue don: whethir he be Crist? And thei wenten out of the cytee, and camen to him, in the mene while hise disciplis preieden him, and seiden, Maistir, ete. But

he seide to hem, I haue mete to ete that ye knowen not. Therfore the disciplis seiden togidere, wher ony man haue brought him mete to ete? Jhesus seith to hem, my mete is, that I do the wille of him that sent me, that I performe the werk of him. Wher ye seyen not, that yit foure monethis ben; & ripe corn cometh? lo I seye to you, liftith up youre yghen, and se ye the feeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlastinge lyf; that bothe he that sowith and he that repith have[a] joye togidere. In this thing is the word trewe, for another is that sowith, and another that repith. I sent you to repe that that ye han not trauelid, othere men han traueilid, and ye han entrid into her trauelis. And of that cytee manye Samarytans bileueden in him, for the word of the womman, that bar witnessyng, that he seide to me alle thingis that I haue don. Therfor whanne Samaritans camen to him, thei preieden him to dwelle there: & he dwelte there tweye dayes. And manye mo bileuiden, for his word: And seiden to the womman, that now not for thi speche, we bileuen: for we han herd, and we witun that this is verily the Sauyour of the world. And after tweye dayes he wente out fro thennes, and wente into Galilee: And he bar witnessing, that a profete in his owne cuntre hath noon honour. Therfor whanne he cam into Galilee, men of Galilee resceyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste daye: for also thei hadden come to the feest. Therfor he cam eftsoone into the Cane of Galilee,
F wher he made the water wyn. And a litel kyng was, whos sone was syk at Cafarnaum. Whanne this hadde herd that Jhesus schulde come fro Judee into Galilee, he wente to him & preide him, that he schulde come doun, and heele his sone: for he bigan to dye. Therfor Jhesus seide to him, but ye se tokenes and grete wondris, ye bileeuen not. The [b] litel king seith to him, Lord, come doun bifore that my sone dye. Jhesus seith to him, go, thi sone lyueth. the man bileuede to the word that Jhesus seide to him, and he wente. And now whanne he cam doun, the seruauntis camen agens him, and teelden to him and seiden, that his sone lyuede. And he axide of hem the our in which he was amendid: and thei seiden to him, fro yistirday in the seuenthe our the feuere lefte him. Therfor the fadir knew that thilk our it was, in which Jhesus seide to him, thi sone lyueth; and he bileuede, and alle his hous. Jhesus dide efte this secounde tokene, whanne he cam fro Judee into Galilee.

[a] MS. Caij. oon joye.

CHAP. V.

AFTIR these thingis there was a feeste A
day of Jewis, and Jhesus wente up to Jerusalem. And in Jerusalem is a waisching place, that in ebreu is named Bethsayda, & hath fyve porchis. In these lay a gret multitude of syke men, blinde, crokid, and drye, abidynge the mouyng of the watir. For the aungel of the Lord cam doun certeyn tymes into the water, and the water was mouyd: and he that first cam doun into the cisterne, after the mouynge of the water, was maad hool of what euer syknesse he was holdun. And a man was there hauynge eighte and thritty yeer in his syknesse. And whanne Jhesus hadde seyn him liggynge, and hadde knowun that he hadde myche tyme, he seith to him, wolt thou be maad hool? The syke man answerde to him, lord I haue no man, that whanne the water is mouyd, to putte me into the Cisterne, for the while I come, another goith doun bifore me. Jhesus seith to him, ryse up, take thi bed, and go. And anoon the man was maad hool & took up his bed, and wente forth: and it was Saboth in that day. Therfor the Jewis seiden to him that was maad hool, it is Saboth; it is not leueful for thee, to take awey thi bed. He answerde to hem, he that maad me hool, seide to me, take thi bed and go. Therfor thei axiden, what man is

[b] under-king.

that, that seide to thee, take up thi bed and go? But he that was maad hool, wist not who it was: and Jhesus bowide awey, fro the puple that was set in the place. Aftirward Jhesus fond him in the temple, and seide to him, lo, thou art maad hool: nyle thou do synne, leste ony worse thing bifalle to thee. Thilke man wente, and teelde to the Jewis, that it was Jhesus that made him hool. Therfor the Jewis pursueden Jhesus, for he dide this thing
D in the Saboth. And Jhesus answerde to hem my fadir worchith til now, and I worche. Therfore the Jewis soughten more to sle him, for not ooneli he brak the Saboth, but he seyde, that God was his fadir, and made him euene to God. Therfor Jhesus answerde, and seide to hem, treuli treuli I seye to you, the sone may not of himsilf do ony thing, but that that he seeth the fadir doinge: for what euer thingis he doith, the sone doith in lijk maner tho thingis. For the fadir loueth the sone, and schewith to him alle thingis that he doith: and he schal schewe to him grettere werkis than
E these, that ye wondren. For as the fadir reisith deed men, and quykeneth so the sone quykeneth whom he wole. For neither the fadir jugith ony man, but hath gouun ech doom to the sone: that alle men honouren the sone, as thei honouren the fadir. he that honourith not the sone, honourith not the fadir that sente him. Treuli treuli I seye to you; that he that herith my word, and bileueth into him that sente me, hath euerlastinge lyf, and he cometh not into doom; but passith fro
F deeth into lyf. Treuli, treuli, I seye to you, for the our cometh, and now it is, whanne deed men schulen here the voys of Goddis sone: and thei that heren schulen lyue. For as the fadir hath lyf in himsilf, so he gaf to the sone to haue lyf in himsilf; And he gaf to him power to make doom, for he is mannes sone. Nyle ye wondre this: for the our cometh, in the which alle men that ben in biriels, schulen here the voys of Goddis sone. And thei that han doon gode thingis, schulen go into agenrising of lyf; but thei that han don yuel thingis, into agenrising of doom. I may nothing do of my silf: but as I here, I deme; and my doom is just; for I seke not my wille, but the wille of the fadir that sente me. If I bere witnessyng of my silf, my witnessyng is not trewe. Another is that berith witnessing of me, and I woot that his witnessing is trewe that he berith of me. Ye senten to Jon, and he baar witnessing to treuthe. But I take not witnessing of man, but I seie these thingis that ye be saaf. He was a lanterne, brennynge & schynynge: but ye wolden glade at an our in his light. But I haue more witnessing than Jon: for the werkis that my fadir gaf to me to performe hem, thilk werkis that I do, beren witnessyng of me that the fadir sente me. And the fadir that sente me, he baar witnessing of me. neither ye herden euere his vois neither ye sighen his lyknesse. And ye han not his word dwellinge in you: for ye bileuen not to him, whom he sente. Seke ye Scripturis, in whiche ye gessen to haue euerlastinge lyf, and tho it ben that beren witnessyng of me, and ye wolen not come to me, that ye haue lyf. I take not clerenesse of men. But I haue knowen you, that ye haue not the loue of God in you. I cam in the name of my fadir, and ye tokun not me: if another come in his owne name; ye schulen resceyue him. Hou moun ye bileue, that resceyuen glorie ech of other, and ye seken not the glorie that is of God [a] aboue? Nyle ye gesse that I am to accuse you anentis the fadir: it is Moises that accusith you, in whom ye hopen. For if ye bileueden to Moyses, perauenture ye schulden bileue also to me: for he wroot of me. But if ye bileuen not to hise lettris how schulen ye bileue to my wordis?

CHAP. VI.

AFTIR these thingis Jhesus wente ouer the A
see of Galilee, that is tyberias. And a gret multitude suede him, for thei sighen the tookenes that he dide on them that weren syke:

[a] aloone, a solo deo. *Lat.*

Therfor Jhesus wente into a hil, & satt there with hise disciplis. And the pask was ful nygh, a feeste day of the Jewis. Therfore whanne Jhesus hadde lift up hise yghen, and hadde seyn that a gret multitude cam to him, he seith to Filip, wherof schulen we bie looues, that these men ete? But he seide this thing: temptinge him, for he wiste what he was to do. Filip answeride to him, the looues of tweye hundrid pens suffisen not to hem, that ech man take a litil what. Oon of hise disciplis, Andreu the brother of Symound Petre seith to him, a child is here, that hath fyve barly looues, and tweye fischis: but what ben these among so manye? Therfor Jhesus seith, make ye hem sitte to the mete. and ther was myche hey in the place. & so the men saten to the mete as fyve thousind in noumbre. And Jhesus took fyve looues and whanne he hadde do thankyngis, he departide to men that saaten to the mete. and also of the fischis as myche as thei wolden. And whanne thei weren filfillid, he seide to hise disciplis, gadere ye the relifs that ben left, that thei perische not. And so thei gederiden & filliden twelve coffyns of relif, of the fyve barly looues and tweye fischis that lefte to hem that hadden eten. Therfor the men whanne thei hadde seyn the signe that he hadde don, seiden, for this is verily the profete, that is to come into the world. And whanne Jhesus hadde knowen, that thei weren to come to take him and make him kyng, he fleigh aloone eft into a hil. And whanne euentide was comun, hise disciplis wenten doun to the see. And thei wenten up into a boot & thei camen ouer the see [a] to Cafarnaum: and derknessis weren maad thanne, and Jhesus was not comun to hem. And for a gret wynd blew, the see roos up. Therfor whanne thei hadden rowid as fyve and twenty furlongis, or thritti, thei seen Jhesus walkinge on the see, and to be nygh the boot: and thei dredden. And he seide to hem, I am, nyle ye drede. Therfor thei wolden take him into the boot, and anoon the boot was at the lond, to which thei wenten. On the tother day the puple that stood ouer the see, sigh that there was noon other boot there but oon, and that Jhesus entride not with hise disciplis into the boot, but hise disciplis aloone wenten; But othere bootis camen fro tyberias, bisidis the place where thei hadden ete breed, and didin thankingis to God. Therfor whanne the puple had seyn that Jhesus was not there, nether hise disciplis, thei wenten up into bootis, and camen [b] to Cafarnaum, sekinge Jhesus. And whanne thei hadden founde him ouer the see, thei seyden to him, Raby, hou come thou hidir? Jhesus answerde to hem, and seide, treuli treuli I seye to you, ye seken me not for ye sighen the miraclis, but for ye eeten of looues, and weren fillid. Worche ye not mete that E perischith, but that dwellith into euerlastinge lyf, which mete mannes sone schal geue to you: for God the father hath markyd him. Therfor thei seiden to him, what schulen we do, that we worche the werk of God? Jhesus answerde and seide to hem, this is the werk of God that ye bileeue to him, whom he sente. Therfor thei seiden to him, what tokene thanne dost thou that we seen and bileeue to thee? what worchist thou? Oure fadris eeten manna in deseert? as it is writun, he gaf to hem breed fro heuene to ete. Therfor Jhesus seith F to hem, treuli, treuli, I seye to you; Moyses gaf you not breed fro heuene; but my fadir geueth you verey breed fro heuene. For it is verey bred that cometh doun fro heuene, and gyueth lyf to the world. Therfor thei seiden to him, lord, euer gyue us this bred. And G Jhesus seide to hem, I am breed of lyf: he that cometh to me schal not hungre; he that bileueth in me schal neuere thirste. But I seide to you, that ye han seyn me, and ye bileueden not. Al thing that the fadir gyuetn H to me, schal come to me; and I schal not caste him out, that cometh to me. For I cam doun fro heuene, not that I do my wille, but the wille of him that sente me. And this is the wille of the fadir that sente me, that al thing that the fadir gaf me, I leese noght of it, but agen reise it in the laste day. And this is the

[a] into.

[b] into.

wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in him, haue euerlastinge lyf; and I schal agen reise him in the laste day. Therfor Jewis grucchiden of him, for he hadde seid, Y am breed that cam doun fro Heuene. And thei seiden, whether this is not Jhesus the sone of Joseph, whos fadir and modir we han knowun? how thanne seith this, that I cam doun fro Heuene? Therfor Jhesus answerde and seyde to hem,
I nyle ye grucchide togidere. No man may come to me, but if the fadir that sente me, drawe him: and I schal agen reise him in the laste day. It is writun in profetis, [a] and alle men schulen be able for to be taught of God. ech man that herd of the fadir, and hath lerned, cometh to me. Not for ony man hath seyn the fadir, but this that is of God, hath seyn the fadir. Sothely, sothely, I seye to you, he that bileueth in me, hath euerlastinge lyf. I am breed of lyf. Youre fadris eeten manna in deseert, and ben deed. This is breed comynge doun fro heuene, that if ony man ete therof, he dye not. I am lyuynge breed, that cam doun fro Heuene: if ony man ete of this breed, he schal lyue withouten eende: and the breed that I schal gyue, is my fleisch, for the lyf of the world. Therfor the Jewis chidden togidere, and seyden, how may this geue
K to us his fleisch to ete? Therfor Jhesus seith to hem, treuli, treuli, I seye to you, but ye eten the fleisch of mannes sone, and drinke his blood, ye schulen not haue lyf in you. He that etith my fleisch, and drinkith my blood, hath euerlastinge lyf, and I schal agen
L reise him in the laste day. For my fleisch is verey mete, and my blood is verey drinke. He that etith my fleisch, and drinkith my blood, dwellith in me, and I in him. As my fadir lyuynge sente me, and I lyue for the fadir, and he that etith me, he schal lyue for me. This is breed that cam doun fro Heuene: not as youre fadris eeten manna and ben deed: he that etith this breed, schal lyue withouten eende. He seide these thingis in the Synagoge, techinge in Cafarnaum. Therfor manye of hise disciplis heringe, seiden, this word is hard, who may here it? But Jhesus witinge at himsilf, that hise disciplis grucchiden of this thing, seide to hem, this thing sclaundrith you: Therfor if ye seen mannes sone stighynge where he was bifore? It is the Spirit that quikeneth, the fleisch profitith no thing: the wordis that I haue spokun to you, ben Spirit, and lyf. But ther ben summe of you, that bileeuen not. for Jhesus wiste fro the biginnyng, whiche weren bileeuynge, and who was to bitraie him. And he seide therfor I seide to you, that no man may come to me, but it were gouun to him of my fadir. Fro this tyme manye of hise disciplis wenten abak, and wenten not now with him. Therfor Jhesus seide to the twelve wher ye wolen also go awey? And Symount Petir answerde to him, lord, to whom schulen we go? thou hast wordis of euerlastinge lyf. And we bileuen, and han knowen, that thou art Crist, the sone of God. Therfor Jhesus answerde to hem, wher I chees not you twelve and oon of you is a fend? And he seide this of Judas of Symount Scarioth: for this was to bitraie him, whanne he was oon of the twelue.

CHAP. VII.

AFTIR these thingis Jhesus walkide into A
Galilee: for he wolde not walk into Judee, for the Jewis soughten to sle him. And ther was nygh a feeste day of the Jewis [b] Senofegya. And hise britheren seiden to him, passe fro hennis, and go into Judee, that also thi disciplis seen thi werkis that thou doist. For no man doth ony thing in hidlis, and himsilf sekith to be opin: if thou doist these thingis, schewe thi silf to the world. For neither his britheren bileueden in him. Therfor Jhesus seith to hem, my tyme cam not yit: but youre tyme is euermore redi. The world may not hate you; sotheli it hatith me, for I bere witnessing therof, that the werkis of it ben yuele. Go ye up to this feest day: but

[a] ier. 31.

[b] scenophegia. *Lat.*

I schal not go up to this feest day, for my tyme is not yit fulfillid. Whanne he hadde seide these thingis, he dwellide in Galilee. And aftir that hise britheren weren gon up, thanne he gede up to the feeste day, not openly, but as in priuyte. Therfor the Jewis soughten him in the feeste day, and seiden, where is he? And myche grucching was of him among the puple: for summe seiden, that he is good: and othere seiden, nay; but he disseyueth the puple. Netheles, no man spak
c opinly of him, for drede of the Jewis. But whanne the myddil feeste day cam, Jhesus wente up into the temple, and taughte. And the Jewis wondriden, and seiden, how can this man lettris, sithen he hath not lerned? Jhesus answeride to hem, and seide, myn doctryn is not myn, but his that sente me. If ony man wole do his wille he schal knowe of the techinge; wher it be of God, or I speke of my silf. He that spekith of hymsilf, sekith his owne glorye: but he that sekith the glorye of him, that sente him, is sothfast, and unrightwisnesse is not in him. Wher Moyses gaf not to you a lawe and noon of you doth the lawe? what seeken ye to sle me? And the puple answeride and seide, thou hast a Deuel: who sekith to sle thee? Jhesus answeride and seide to hem, I haue doon oo werk, and al ye wondren. Therfor Moyses gaf to you Circumcisioun, not for it is of Moyses, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumcisioun in the Saboth, that the Lawe of Moyses be not brokun; han ye indignacioun to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doom. Therfor summe of Jerusalem seiden, wher this is not he, whom the Jewis seeken to sle? And lo, he spekith opinly, and thei seyen no thing to him: wher the princis knewen verili, that this is Crist? But we knowen this man of whennis he is: but whanne Crist schal come, no man woot of whennis he is: Therfor Jhesus criede in the temple, techinge, and seide, ye knowen me, and ye knowen of whennes I am: and I cam not of my silf, but he is trewe that sente me, whom ye knowen not: I knowe him, and if I seye that I knowe him not, I schal be lijk to you a lier. but and I knowe him for of him I am, and he sente me. Therfor thei soughten to take him: and no man sett on him hondis, for his our cam not yit. And manye of the puple bileueden in him, and seiden, whanne Crist schal come, wher he schal do mo tokenes, than tho that this doth? Farisees herden the puple musynge of him these thingis, and the princis and farisees senten ministris to take him. Therfor Jhesus seid to hem, yit a r
litil tyme and I am with you, and I go to the fadir that sente me. ye schulen seke me, & ye schulen not fynde: and where I am, ye moun not come. Therfor the Jewis seiden to himsilf, whidir schal this go, for we schulen not fynde him? wher he wole go into scatering of hethen men, and wole teche the hethen men? What is this word which he seide, ye schulen seke me, and schulen not fynde: and where I am ye moun not come? But in the laste day of the greet feeste Jhesus stood and criede, and seide, if ony man thirstith, come he to me, and drynke. He that bileueth in me, as the Scripture seith; flodis of qwike water schulen flowe fro his wombe. But he seide this thing of the Spirit, whom men that bileueden in him, schulen take: for the Spirit was not yit gouun; for Jhesus was not yit glorified. Therfore of G
that cumpanye whanne thei hadden herd these wordis of him thei seiden, this is verily a profete. Othere seiden, this is Crist. but summe seiden, wher Crist cometh fro Galilee? Whether the Scripture seith not, that of the seed of Dauith; and of the castel of Bethleem, where Dauith was, Crist cometh? Therfore dissencioun was maad among the puple for him. For summe of hem wolden haue taken him; but no man sette hondis on him. Therfor the mynystris camen to bischopis and farisees; and thei seiden to hem, whi broughten ye not him? The mynystris answeriden, neuere man spak so as this man spekith. Therfore the farisees answeriden to hem, wher ye ben disseyued also? Wher ony of the princis, or of the farisees bileueden in him? But this

puple that knowith not the lawe, ben cursid. Nycodeme seith to hem, he that cam to him by nyght, that was oon of hem. Wher oure lawe demeth a man, but if it haue firste herd of him, and knowe what he doth? Thei answeriden and seiden to him, wher thou art a man of Galilee also? Seke thou Scripturis, and se thou that a profete risith not of Galilee. And thei turneden agen ech into his hous.

CHAP. VIII.

A BUT Jhesus wente into the mount of Olyuete: And eerli, eft he cam into the temple, and al the puple cam to him; and he sat, and taughte hem. And Scribis and farisees bringun a womman takun in auoutrie; and thei sittiden hir in the myddil, And seiden to him, maister, this womman is now takun in auoutrie. And in the lawe Moyses comaundide us, to stoone siche: therfor what seist thou? And thei seiden this thing temptynge him, that thei myghten accuse him. and Jhesus bowide himsilf doun, and wroot with his fyngir in the erthe. And whanne thei abyden axinge him, he reiside himsilf and seid to hem, he of you that is withouten synne, firste caste a stoone into hir, and eft[e] he bowide himsilf, and wroot in the erthe. And thei herynge these thingis, wenten awey oon after another, and thei bigunnen fro the eldir men, and Jhesus dwelte aloone, and the womman stondinge in the myddil. And Jhesus reiside himsilf, and seide to hir, womman wher ben thei that accusiden thee? no man hath dampned thee? Sche seide, no man, lord. Jhesus seide to hir, nether I schal dampne thee: go thou, and now aftirward nyle thou synne more. Therfor eft Jhesus spak to hem, & seide, I am the light of the world: he that sueth me, walketh not in derknessis, but schal haue the light of lyf. Therfor the farisees seiden, thou berist witnessing of thisilf; thi witnessing is not trewe: Jhesus answeride and seide to hem, and if I bere witnessing of my silf, my witnessing is trewe: for I woot fro whennes I cam, and whidur I go, but ye witen not fro whennes I cam ne whidur I go. For ye demen after the flesch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the fadir that sente me. And in youre lawe it is writun, that the witnessing of tweye men is trewe. I am that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me. Therfor thei seyden to him, wher is thi fadir? Jhesus answeride, neither ye knowen me, neither ye knowen my fadir: if ye knowen me, perauenture ye schulen knowe also my fadir. Jhesus spak these wordis in the treserye, techinge in the temple: and no man took him, for hise our cam not yit. Therfor eft Jhesus seide to hem, lo I go, and D ye schulen seke me, and ye schulen die in youre synnes: whidir I go, ye moun not come. Therfor the Jewis seiden, wher he schal sle himsilf? for he seith, whidur I go, ye moun not come. And he seide to hem, ye ben of bynethe, I am of aboue: ye ben of this world, I am not of this world. Therfor I seide to you, that ye schulen dye in youre synnes: for if ye bileuen not that I am, ye schulen dye in youre synnes. Therfor thei seiden to hym, who art thou? Jhesus seide to hem, [a] the bigynnyng which also speke to you. I haue manye thingis to speke, and to deme of you: but he that sente me, is sothfast; and I speke in the world these thingis that I herde of him. And thei knewen not that he clepide his fadir God. Therfore Jhesus seith to hem, whanne ye han reisid mannes sone, thanne ye schulen knowe that I am, and of my silf I do nothing; but as my fadir taughte me; I speke these thingis. He that sente me, is with me: and lefte me not aloone. For I do eueremore tho thingis that ben plesynge to him. Whanne he spak these thingis, manye bileueden in him. Therfor Jhesus seide to the Jewis that bileueden in him, if ye dwellen in my word, verily ye schulen be my disciplis; And ye schulen knowe the treuthe; and the treuthe schal make you fre. Therfor the Jewis answeriden to

[a] principium qui et loquor vobis. *Lat.*

him, we ben the seed of Abraham, and we serueden neuere to man: how seist thou, that ye schulen be fre? Jhesus answeride to hem, treuli, treuli, I seye to you, ech that doth synne, is seruaunt of synne. And the seruaunt dwellith not in the hous withouten eende, but the sone dwellith withouten eende. Therfor if the sone make you fre, verili ye schulen be fre. I woot that ye ben Abrahams sones; but ye seken to sle me, for my word takith not in you. I speke tho thingis that I saigh at my fadir: and ye doen tho thingis that ye saighen at youre fadir. Thei answeriden and seiden to him, Abraham is oure fadir. Jhesus seith to hem, if ye ben the sones of Abraham, do ye the werkis of Abraham. But now ye seken to sle me a man that haue spoke to you treuthe that I herde of God. Abraham dide not this thing. ye don the werkis of youre fadir. therfore thei seiden to him, we ben not borun of fornycacioun; we han o fadir God. But Jhesus seith to hem, if God were youre fadir, sotheli ye schulen loue me: for I passide forth of God, and cam; for neither I cam of my silf, but he sente me. Whi knowen ye not my speche? for ye moun not here my word. Ye ben of the fadir the Deuel, and ye wolen do the desiris of youre fadir: he was a mansleer fro the bigynnyng, and he stood not in the treuthe, for treuthe is not in him whanne he spekith lesynge he spekith of his owne: for he is a liere, and fadir of it. But for I seide
H treuthe, ye bileuen not to me. Who of you schal repreue me of synne? if I seye treuthe, whi bileeuen ye not to me? He that is of God, herith the wordis of God: therefore ye heren not for ye be not of God. Therfore the Jewis answerden and seiden, wher we seyen not wel, that thou art a Samaritan, and hast a deuel? Jhesus answeride and seide, I haue not a deuel; but I honoure my fadir, and ye han unhonourid me. For I seke not my glorye: there is he that seekith and demeth. Treuli treuli I seye to you, if ony man kepe my word, he schal not taaste deethe withouten eende. Therfore the Jewis seiden, now we han knowun, that thou hast a Deuel. Abraham is deed, and the profetis; and thou seist if ony man kepe my word, he schal not taaste deethe withouten eende. Wher thou art grettere than oure fadir Abraham that is deed? and the profetis ben deed: whom makist thou thisilf? Jhesus answeride, if I glorifye my silf, my glorie is nought: my fadir is that glorifieth me, whom ye seyen, that he is youre God: And ye han not knowun him; but I haue knowen him: and if I seye, that I know him not, I schal be a lier lichi to you: but I knowe him, and I kepe his word. Abraham youre fadir gladide to se my day: and he saygh and joyede. Thanne the Jewis seiden to him thou hast not yit fifti yeer, and hast thou seyen Abraham? Therfor Jhesus seide to hem, treuli, treuli, I sey to you, bifore that Abraham schulde be, I am. Therfor thei token stoonis to caste to him: but Jhesus hidde him, and wente out of the temple.

CHAP. IX.

AND Jhesus passinge, saygh a man blynd A
fro the birthe: and hise disciplis axiden hym, maister, what synnede this man, or hise eldris, that he schulde be borun blind. Jhesus answeride, nether this man synnede, neither hise eldris: but that the werkis of God be shewid in him. It bihoueth me to worche the werkis of him that sente me, as longe as the day is: the nyght schal come, whanne no man may worche. As longe as I am in the world, I am the light of the world. Whanne he hadde seid these thingis, he spette into the eerthe, and made clay of the spotil, and anointide the cley on his yghen. And seide to him, go and be thou waischun in the water of Siloe, that is to sey sent, thanne he wente and waischide, and cam seynge. And so neighboris, and thei that hadden seyn him bifore for he was a begger, seiden, wher this is not he that satt and beggide? Othere men seyden, that this it is: othere men seiden nay, but he is lyk him: but he seide, I am. Therfor thei seiden to him, how ben thin yghen openyd? He answeride, thilke man that is seide Jhesus, made

cley, & anoyntide myn yghen, and seide to me, go thou to the water of Siloe, and waysche: and I wente and waischide, & sigh. And thei seiden to him, wher is he? he seide, I woot not. Thei ledden him that was blynd to the farisees. And it was Saboth whanne Jhesus made cley, and openyde hise yghen. Eft the farysees axiden him, how he hadde seyn, and he seide to hem, he leide to me cley on the yghen, & I waischide, and I se. Therfor summe of the farisees seiden, this man is not of God, that kepith not the Saboth. Othere men seiden, how may a synful man do these signes? and stryf was among hem. Therfor thei seyen eftsoone to the blind man, what seist thou of him, that openede thin yghen? and he seide that he is a profete. Therfore Jewis bileuiden not of him, that he was blynd, and hadde seyn, til thei clepiden his fadir & modir that hadden seyn. And thei axiden hem, and seiden, is this youre sone, which ye seyen was borun blynd? how thanne seeth he now? His fadir & modir answeriden to hem, and seiden, we witen that this is oure sone, and that he was borun blind: But how he seeth now, we witen nere; or who opened his yghen, we witen nere: axe ye him, he hath age, speke he of himsilf. His fadir and modir seiden these thingis, for thei dredden the Jewis: for thanne the Jewis haden conspirid, that if ony man [a] knowlech him Crist, he schulde be don out of the synagoge. Therfor his fadir and modir seiden, that he hath age, axe ye him. Therfor eftsoone thei clepiden the man that was blynd, and seiden to him. gyue thou glorie to God: we witen that this man is a synnere. Thanne he seide, if he is a synner, I woot nere: o thing I woot, that whanne I was blynd, now I se; Therfore thei seyden to him, what dide he to thee? how openede he thin yghen? He answeride to him, I seide to you now, and ye herden, what wolen ye eftsoone here? whether ye wolen be maad hise disciplis? Therfore thei cursiden him, and seiden, be thou hise disciple we ben disciplis of Moyses. We witen that God spak to Moyses: but we knowen not this, of whennes he is. thilk man answeride & seide to hem, for in this is a wondirful thing, that ye witen not of whennis he is, and he hath opened myn yghen. And we witen that God herith not synful men: but if ony be a worschipere of God, and doith his wille, he herith him. Fro the world it is not herd, that ony man openede the yghen of a blynd borun man. But this were of God, he myghte not do ony thing. Thei answeriden and seiden to him, thou art al borun in synnes and techist thou us? and thei putten him out. Jhesus herd that thei hadden put him out; and whanne he hadde foundun him, he seide to him, bileuest thou in the sone of God? He answeride and seyde, lord, who is he, that I bileeue in him? And Jhesus seide to him thou hast seyn him, and he it is that spekith with thee. And he seide, lord, I bileue. and he fel doun and worschipide him. Therfor Jhesus seide to him, I cam into this world into doom: that thei that seen not se; and thei that seen be maad blind. And summe of the farisees herden that weren with him, and thei seiden to him, wher we ben blinde? Jhesu seide to hem, if ye weren blinde, ye schulde not haue synne: but now ye seyen, that we seyn, youre synne dwellith stille.

CHAP. X.

A TReuly treuli I seye to you, he that cometh not in by the dore into the foold of schepe, but stieth by another weye, is a nyght theef and a day theef. But he that entrith by the dore, is the scheperde of the scheep. To this the porter openyth; and the scheep heeren his vois: and he clepith his owne scheep by name, and ledith hem out. And whanne he hath don out hise owne scheep, he goith bifore hem, & the scheep suen him: for thei knowen his vois. But thei suen not an alien, but fleen fro him: for thei han not knowen the vois of aliens: Jhesus seide to hem this pro-

[a] knowlechide.

uerbe: but thei knewen not, what he spak to hem. Therfor Jhesus seide to hem eftsoone treuli, treuli, I seye to you, that I am the dore of the scheep. As manye as han come, weren [a] nyght theuis and day theuis: but the scheep herden not hem. I am the dore: if ony man schal entre by me, he schal be saued, and he schal go yn & schal go out, and he schal fynde lesewis. A nyght theef cometh not, but that he stele, sle, and leese: and I cam that
C thei haue lyf, and haue more plenteously. I am a good scheepherde a good scheepherde gyueth his lyf for hise scheep. But an hirid hyne, and that is not the scheparde: whos ben not the scheep hise owne, seeth a wolfe comynge, and leeueth the scheep and fleeth: and the wolf rauyschith, and disparplith the scheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the scheep. I am a good scheparde, and I knowe my scheep, and my scheep knowen not. As the fadir hath knowen me, I knowe the fadir, and I put my lyf for my scheep. I haue othere scheep, that ben not of this foold: & it bihoueth me to bringe hem togidere; and thei schulen here my voys and it schal be maad oo foold, and oo scheparde. Therfor the fadir loueth me, for I putte my lyf, that eftsoone I take it. No man takith it fro me, but I putte it of my silf: I haue power to putte it, and I haue power to take it agen. this maundement I haue taken of my fadir. Eft dissencioun was maad among the Jewis, for these wordis. And manye of hem seiden, he hath a Deuel, and maddith; what heren ye him? Othere men seiden, these wordis ben not of a man that hath a fend: wher the deuel
E may opene the yghen of blynde men? But the feestis of halowing of the temple weren maad in Jerusalem, & it was wynter. And Jhesus walkide in the temple in the Porche of Salamon. Therfor the Jewis camen aboute him, and seiden to him, how longe takist thou awey oure soule? if thou art Crist, seye thou to us opinly. Jhesus answeride to hem, I speke to you, and ye bileuen not, the werkis that I do in the name of my fadir beren witnessing of me. But ye bileuen not; for ye ben not of my scheep; My scheep heren my vois, and I knowe hem, and thei suen me. And I gyue to hem euerlastynge lyf, and thei schulen not perische withouten ende, and noon schal rauysche hem fro myn hond. That thing that my fadir gaf to me, is more than alle thingis: and no man may rauysche fro my fadris hond. I and the fadir ben oon. The Jewis tooken up stoones to stone him. Jhesus answeride to hem, I haue schewid you manye goode werkis of my fadir; for which werk of hem stonen ye me? The Jewis answeriden to him, we stonen thee not of goode werk; but of blasfemye, and for thou sithen thou art a man, makist thisilf God. Jhesus answeride to hem, wher it is not writun in youre lawe, that I seide ye ben Goddis? If he seide that thei weren Goddis, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath sent into the world, ye seyen that thou blasfemest; for I seide, I am Goddis sone. If I do not the werkis of my fadir, nyle ye bileue to me. But if I do, though ye wolen not bileue to me, bileue ye to the werkis: that ye knowe and bileue, that the fadir is in me, and I in the fadir. Therfore thei soughten to take him: and he wente out of her hondis. And he wente eftsoone ouer Jordan, into that place where Jon was first baptisinge; and he dwelte there. And manye camen to him, and seiden; for Jon dide no myracle: and alle thingis whateuer Jon seide of this, weren sothe. And manye bileueden in him.

CHAP. XI.

AND there was a syk man Lazarus of Be- A
thanye, of the castel of Marye and Martha hise sistris. And it was Marye which anointide the lord with oynement and wipte hise feet with hir heeris, whos brother Lazarus was syk. Therfor hise sistris senten to

[a] fures sunt et latrones.

him, and seiden, lord, lo, he whom thou louest, is syk; And Jhesus herde, and seide to hem, this syknesse is not to the deeth, but for the glorye of God, that mannes sone be glorified by him. And Jhesus loued Martha, and hir sistir Marye, and Lazarus. Therfor whanne Jhesus herde that he was syk, thanne he dwellide in the same place tweye dayes. And aftir these thingis he seide to hise disciplis, go we eft into Judee. The disciplis seyen to him, maister, now the Jewis soughten for to stone thee; and eft goist thou thidir? Jhesus answeride, wher there be not twelve ouris of the day? if ony man wandre in the day, he hirtith not, for he seeth the light of this world. But if he wandre in the nyght, he stomblith, for light is not in him. He seith these thingis: and after these thingis he seith to hem, Lazarus oure frend slepith; but I go to reyse him fro sleep. Therfor hise disciplis seiden, lord, if he slepith, he schal be saaf. But Jhesus hadde seide of his deeth: but thei gessiden that he seide of slepynge of sleep. Thanne therfor Jhesus seide to hem opinly, Lazarus is deed. And I haue joye for you, that ye bileeue, for I was not there, but go we to him. Therfor Thomas, that is seide Didymus, seide to euene disciplis, go we also, that we dye with him. And so Jhesus cam, and foond him hauynge thanne foure dayes in the graue. And bethanye was bisidis Jerusalem, as it were fiftene furlongis. And manye of the Jewis camen to Marye and Martha, to
c coumforte hem of her brother. Therfor as Martha herde that Jhesus cam, sche ran to him: but Marye saat at home. Therfore Martha seide to Jhesus, lord, if thou haddist be here, my brother hadde not be deed. But now I woot, that what euere thingis thou schalt axe of God, God schal geue to thee. Jhesus seith to hir, thi brother schal rise agen. Martha seith to him, I woot that he schal rise agen in the agein rising of the laste day. Jhesus seith to hir, I am agen risyng and lyf: he that bileeueth in me, yhe though he be deed, he schal lyue; And ech that lyueth, and bileueth into me, schal not dye withouten eende. bileuest thou this thing? sche seith to him, yhe, lord, I haue bileued that thou art Crist the sone of the lyynge God, that hast come into this world. And whanne sche hadde seide this thing; sche wente, and clepid Marye hir sistir in scilence, and seyde, the maister cometh, and clepith thee. Sche as sche herde, aroos anoon, and cam to him. And Jhesus came not yit into the castel, but he was yit in that place, where Martha hadde comun agens him. Therfore the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei sighen Marye that sche roos swythe, & wente out thei sueden hir, and seiden, for sche goith to the graue, to wepe there. But whanne Marye was come where Jhesus was, sche seynge him, fel doun to hise feet, and seyde to him, lord, if thou haddist be here, my brother hadde not be deed. And therfor whanne Jhesus saygh hir wepinge and the Jewis wepinge that weren with hir, he made noise in spiryt, and troublid himsilf, and seide, where han ye leyd him? thei seyen to him, lord, come and se. And Jhesus wepte: Therfore the Jewis seiden, lo how he louede him. And summe of hem seiden, wher this man, that openede the yghen of the borun blind man myghte not make, that this schulde not dye? Therfor Jhesus eft makynge noise in himsilf, cam to the graue and ther was a denne, and a stoon was leid theronne. And Jhesus seith, take ye awey the stoon. Martha, the sister of him that was deed, seith to him, lord, he stinkith now: for he [a]leyen four dayes. Jhesus seith to hir, haue I not seid to thee, that if thou bileuest, thou schalt se the glorie of God? Therfor thei token awey the stoon. and Jhesus lift up hise yghen, and seide, fadir, I do thankingis to thee, for thou hast herde me. And I wiste that thou euermore herist me; but for the puple that stondith aboute, I seide, that thei bileeue that thou hast sent me. Whanne he hadde seide these thingis, he cryede with a greet vois, Lazarus, come thou forth. And anoon he that was deed, cam out,

[a] hath leyen: leye MS. *penes me.*

boundun the hondis and feet with bondis and hise face boundun with a sudarye. and Jhesus seith to hem, unbinde ye him, and suffre ye him to go forth. Therfor manye of the Jewis that camen to Marye and Martha and sighen what thingis Jhesus did, bileueden in him. But summe of hem wenten to the farisees, and seiden to hem, what thingis Jhesus hadde don.
G Therfore the bischopis and the farisees gaderiden a counsel agens Jhesus, and seiden, what don we? for this man doth manye myraclis. If we leeuen him thus, alle men schulen bileue in him; and Romayns schulen come, and schulen take oure place and oure folk. But oon of hem Cayfas by name, whanne he was bischop of that yeer, seide to hem, ye witen nothing, ne thinken, that it spedith to you, that a man dye for the puple, and that al the folk perische not. But he seide not this thing of himsilf: but whanne he was bischop of that yeer; he profecied that Jhesus was to dye for the folk: And not onli for the folk, but that he schulde gadere into oon, the sones of God. that weren scaterid. Therfore fro that day, thei soughten to sle him. Therfore Jhesus walkide not thanne openly among the Jewis, but he wente into a cuntrey bisidis desert, into a cytee that is seid Effren, and there he dwellide with hise disciplis. And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, bifore the pask, to halowe hemsilf. Therfore thei soughten Jhesus, and spak togidere, stondinge in the temple, what gessen ye, for he cometh not to the feeste day? For the bischopis and the farisees hadden gyuen a maundement, that if ony man knowe where he is, that he schewe, that thei take him.

CHAP. XII.

A THerfor Jhesus bifore sixe dayes of pask, cam to bethanye where Lazarus hadde be deed, whom Jhesus reiside. And thei maden to him a soper there, and Martha mynystride to him: and Lazarus was oon of men that saten at the mete with him. Therfore Marye took a pound of oynement, of trewe narde, preciouse, and anointide the feet of Jhesus, and wipte hise feet with hir heeris: and the hous was fulfillid of the sauoure of the oynement. Therfore Judas Scarioth, oon of hise disciplis, that was to bitraye him seide, Whi is not this oynement seeld for thre hundrid pens, and is gyuun to nedi men? But he seide of this thing, not for it perteynede to him of nedi men; but for he was a theef, and he hadde the pursis, and bar tho thingis that weren sent. Therfore Jhesus seide, suffre ye hir: that into the day of my biriynge sche kepe that. For ye schulen euermore haue pore men with you, but ye schulen not euermore haue me. Therfore myche puple of Jewis knew that Jhesus was there: and thei camen not oonli for Jhesus, but to se Lazarus, whom he hadde reisid fro deeth. But the princis of prestis thoughten to sle Lazarus; For manye of the Jewis wenten awey, for him, and bileueden in Jhesus. But on the morewe a myche c
puple that camen togidere to the feeste day, whanne thei hadden herd that Jhesus cam to Jerusalem, tooken braunchis of palmes, and camen forth agens him, and crieden, Osanna, blessid is the king of Israel that cometh in the name of the lord. And Jhesus foond a yonge asse, and sat on him, as it is wrytun. The doughter of Syon, nyle thou drede. lo, thi king cometh, sittinge on an asse fole. Hise disciplis knewen not firste these thingis: but whanne Jhesus was glorified, thanne thei hadden mynde: for these thingis weren wrytun of him, and these thingis thei diden to him. Therfor the puple baar witnessing that was with him, whanne he clepide Lazarus fro the graue, & reysede him fro deeth. And therfore the puple cam and mette with him, for thei herden that he hadde don this signe. Therfore the farisees seiden to hemsilf, ye seen that we profiten nothing: lo al the world wente after him. And there were summe hethen men of hem that hadden come up to worschipe in the feeste day: And these camen to Filip, that was of bethsayda of Galilee, and preieden him, and seiden, Sire, we wolen se Jhesus. Filip cometh and seith to Andrew: and eft, Andrew

and Filip seyden to Jhesus. And Jhesus answeride to hem, and seyde the our cometh,
D that mannes sone be clarified. Treuli treuly I seye to you, but a corn of whete falle into the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth his lyf, schal leese it: and he that hatith his lyf in this world, kepith it into euerlastinge lyf. If ony man serue me, sue he me; and where I am there my mynystre schal be: if ony man serue me, my fadir schal worschipe him. Now my soule is troublid, & what schal I seye? fadir, saue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. and a vois cam fro heuene, and seide, and I haue clarified, and eft I schal clarifie: Therfor the puple that stood, and herde, seyde, that thundir was maad: othere men seiden, an aungel spak to him. Jhesus answeride, and seide, this vois cam not for
F me, but for you. Now is the dome of the world: now the prince of this world schal be cast out. And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf. And he seide this thing, signifyinge by what deeth he was to dye. And the puple answeride to him, we han herd of the lawe, that Crist dwellith withouten ende: and how seist thou, it bihoueth mannes sone to be arerid? who is this mannis sone? And thanne Jhesus seith to hem yit a litil light is in you: walke ye the while ye han light, that derknessis cacche you not: he that wandrith in derknessis woot nete whidur he goith. While ye han light, bileue ye in light, that ye be the children of light. Jhesus spak these thingis, and wente and hidde him fro hem. And whanne he hadde don so manye miraclis bifore hem, thei bileuiden not in him: That the word of Isaye the profete schulde be fulfillid, whiche he seyde, lord, who bileuede to oure hering? and to whom is the [a] word of the lord schewid? Therfor thei myghten not bileue, for eft Isaye seide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei see not with yghen, and undirstonde with herte, and that thei be conuertid, and I heele hem. Isaye seide these thingis, whanne he saygh the glorie of him, & spak of hym. Natheless, of the princis manye bileueden in him; but for the farisees, thei knowlechiden not, that thei schulden not be putt out of the synagoge. For thei loueden the glorie of men, more than the glorie of God. And Jhesus criede, and seyde, he that bileueth in me, bileueth not in me, but in him that sent me. He that seeth me, seeth him that sente me. I light cam into the world, that ech that bileueth in me dwelle not in derknessis. And if ony man herith my wordis, and kepith hem, I deme him not: for I cam not that I deme the world but that I make the world saaf. He that dispisith me, and takith not my wordis, hath him that schal juge him: thilk world that I haue spokun schal deme him in the laste day. For I haue not spokun of my silf; but thilk fadir that sente me, gaf to me a maundement what I schal seye, and what I schal speke. And I woot, that his maundement is euerlastinge lyf: therfor tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII.

BIFORE the feeste day of pask, Jhesus A
wityng that his our is comun, that he passe fro this world, to the fadir, whanne he hadde loued hise that weren in the world, into the ende he loued hem. And whanne the soper was maad, whanne the Deuel hadde put thanne into the herte, that Judas of Symount Scarioth schulde bitraye him. He witinge that the fadir gaf alle thingis to him into his hondis, and that he wente out fro God, and goith to God, He risith fro the souper, and doth of hise clothis, & whanne he hadde take a lynnen cloth, he girde him. And aftirward, he put watir into a basyn, & bigan to waische the disciplis feet, and to wype with the lynnen cloth, with which he was gird. And so he cam to Symount Petir: and Petir seith to

[a] arm.

him, lord, waischist thou my feet? Jhesus answeride and seide to him, what I do, thou woost not now; but thou schalt wite afterward. Petir seith to him, thou schalt neuere waische my feet: Jhesus answeride to him, if I schal not waische thee, thou schalt not haue part with me. Symount Petir seith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jhesus seide to him, he that is waischun, hath no nede, but that he waische the feet, but he is al clene: and ye ben cleene, but not alle. For he wiste who was he that schulde bitraye him; therfor he seide, ye ben not alle cleene. And so after that he hadde waischun the feet of hem, he took hise clothis, and whanne he was set to mete agen, eft he seide to hem, ye witen what I haue don to you? ye clepen me maister, and lord: and ye seyen wel; for I am. Therfor if I Lord and maister, haue waischun youre feet, and ye schulen waische oon anotheris feet. For I haue gouun ensaumple to you, that as I haue don to you, so do ye. Treuli treuli I seye to you, the seruaunt is not grettere than his lord, neither an apostil is grettere thanne he that sente him. If ye witen these thingis, ye schulen be blessid, if yee don hem I seye not of alle you; I woot whiche I haue chosun: but that the Scripture be fulfillid, he that etith my bred, schal reise his heele agens me. Treuli I seye to you, bifore that it be don, that whanne it is don, ye bileue that I am. Treuli treuli I seye to you, he that takith whom euere I schal seende, resseyueth me: and he that resseyueth me, resseyueth him that sente me. Whanne Jhesus hadde seid these thingis, he was troublid in spirit, and witnesside, and seide, treuli treuli I seye to you, that oon of you schal bitraye me. Therfor the disciplis lokiden togidere, doutynge of whom he seide. And so oon of his disciplis was restinge in the bosum of Jhesus, whom Jhesus louede. Therfor Symount Petir bikenith to him, and seith to him who is it of whom he seith? And so whanne he hadde restid agein on the brest of Jhesus, he seith to him, lord, who is it? Jhesus answeride, he it is, to whom I schal areche a sop of breed. and whanne he hadde wett bred, he gaf to Judas of Symount of Scarioth. And after the mossel, thanne Satanas entride into him, and Jhesus seith to him, that thing that thou doist, do thou swithe. And noon of hem that saten at the mete, wiste wherto he seide to him. For summe gessiden for Judas hadde the pursis, that Jhesus hadde seide to him, bie tho thingis that ben nedeful to us to the feeste day: or that he schulde geue summe thing to nedy men. Therfore whanne he hadde takun the mossel, he wente out anoon: and it was nyght. And whanne he was gon out, Jhesus seide, now mannes sone is clarified, and God is clarified in him. If God is clarified in him, God schal clarifie him in himsilf, and anoon he schal clarifie him. litil sones, yit a litil I am with you, ye F
schulen seke me: and as I seide to the Jewis, whidir I go, ye moun not come. and to you I sey now. I geue to you a newe maundement, that ye loue togidere, as I louede you, and that you loue togidere. In this thing alle men schulen knowe that ye ben myn disciplis, if ye han loue togidere. Symount Petir seide to him, lord, whidir goith thou? Jhesus answeride, whidir I go, thou maist not sue me now; but thou schalt sue aftirward. Petir seith to him, whi may I not sue thee now? I schal putte my lyf for thee. Jhesus answeride, thou schalt putte thi lyf for me? treuli, treuli I seye to thee, the cok schal not crowe, til thou schalt denye me thries. and he seith to hise disciplis.

CHAP. XIV.

BE not youre herte afrayed, ne drede it: ye A
bileuen in God, and bileeue ye in me. In the hous of my fadir, ben manye dwellingis, if ony thing lasse, I hadde seid to you: for I go to make redi to you a place, and if I go [a] &

[a] to.

make redy to you a place, eftsoone I come, and I schal take you to my silf, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas seith to him, lord, we witen not whidir thou goist, and how moun we wite the weye? Jhesus seith to him, I am weye, treuthe, and lyf: no man cometh to the fadir but by me. If ye hadden knowe me, sotheli ye hadden knowe also my fadir: and aftirward ye schulen knowe him, & ye han seyn him. Filip seith to him, lord, schewe us the fadir, and it suffisith to us. Jhesus seith to him, so longe tyme I am with you, and han ye not knowen me, Filip? he that seeth me, seeth also the fadir; how seist thou schewe to us the fadir? Bileuest thou not, that I am in the fadir, and the fadir is in me? the wordis that I speke to you, I speke not of my silf: but the fadir himsilf dwellinge in me, doith the werkis. Bileuen ye not that I am in the fadir, and the fadir is in me: ellis bileue ye for thilke werkis. Treuli, treuli I seye to you, if a man bileueth in me, also he schal do the werkis that I do, and he schal do grettere werkis than these; for I go to the fadir. And whateuer thing ye axen the fadir in my name I schal do this thing, that the fadir be glorified
C in the sone. If ye axen ony thing in my name, I schal do it. If ye louen me, kepe ye my comaundementis. And I schal preie the fadir and he schal geue to you another coumfortour, the spirit of treuthe to dwelle with you withouten eende; Which spirit the world may not take, for it seeth him not, neither knowith him: but ye schulen knowe him, for he schal dwelle with you, and he schal be in you. I schal not leue you fadirles, I schal come to you. ghit a litil, and the world seeth not now me: but ye schulen se me: for I lyue, and ye schulen lyue. In that ye schulen knowe that I am in the fadir, and ye in me, and I in you. He that hath my comaundementis, and kepith hem, he it is that loueth me: and he that loueth me schal be loued of my fadir, and I schal loue him, and I schal schewe to hym my silf. iudas seith to him, not he of scarioth, lord what is doon that thou schalt schewe thi-
D silf to us and not to the world? iesus answeride and seide to him, if ony man loueth me he schal kepe my word and my fadir schal loue hym and we schulen come to him and we schulen dwelle with him. he that loueth me not kepith not my wordis: and the word which ghe han herd is not myn, but the fadris that sent me. these thingis I haue spoken to ghou dwellynge among ghou, but thilk hooli goost the coumfortour, whom the fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghou alle thingis whateuere thingis I schal seie to ghou. pees I leeue to ghou, my pees I ghyue to ghou, not as the world ghyueth I ghyue to ghou. be not ghoure herte afraied, ne drede it. ghe han herd that I seide to ghou I go and come to ghou. if ghe louyden me, forsothe ghe schulden haue ioie for I go to the fadir, for the fadir is grettere than I. and now I haue seid to ghou bifore that it be doon, that whanne it is doon ghe bileuen. now I schal not speke manye thingis with ghou, for the prynce of this world cometh and hath not in me ony thing. but that the world knowe, that I loue the fadir, and as the fadir ghaf a comaundement to me so I do, rise ghe go we hennys.

CHAP. XV.

I am a verrei vyne and my fadir is an erthe A
tilier ech braunche in me that berith not fruyt he schal take awei it, and ech that berith fruyt he schal purge it that it bere the more fruyt. now ghe ben clene for the word that I haue spokun to ghou, dwelle ye in me and I in ghou. as a braunche mai not make fruyt of it silf but it dwelle in the vyne, so neither ghe but ghe dwelle in me. I am a vyne, ghe B
the braunchis. who that dwellith in me and I in him this berith mych fruyt, for withouten me ghe moun no thing do. if ony man dwellith not in me he schal be cast out as a braunche and schal wexe drie. and thei schulen gedre him, and thei schulen caste him into the fier and he brenneth. if ghe dwelle in me and my C
wordis dwellen in ghou what euere thing ghe wolen ghe schulen axe and it schal be doon to

ghou. in this thing my fadir is clarified, that ghe brynge forth ful mych fruyt, and that ghe be maad my disciplis. as my fadir louyde me I haue loued ghou dwelle ye in my loue. if ghe kepen my comaundementis ghe schulen dwelle in my loue, as I haue kept the comaundementis of my fadir and I dwelle in his loue. these thingis I spak to ghou that my ioie be in ghou, and ghoure ioie be fulfillid.
D this is my comaundement, that ghe loue togidere as I louyde ghou. no man hath more loue than this that a man putte his lyf for hise frendis. ghe ben my frendis if ghe doen tho thingis that I comaunde to ghou. now I schal not clepe ghou seruantis, for the seruaunt woot not what his lord schal do, but I haue clepid ghou frendis, for al thingis what euere I herde of my fadir I haue maad knowun to ghou. ghe han not chosen me but I chees ghou, and I haue put ghou that ghe go and brynge forth fruyt and ghoure fruyt dwelle, that what euere thing ghe axen the fadir in my name, he ghyue
E to ghou. these thingis I comaunde to ghou, that ghe loue togidre. if the world hatith ghou, wite ghe that it hadde me in hate rathere than ghou. if ghe hadden be of the world, the world schulde loue that thing that was his, but for ghe ben not of the world, but I chees ghou fro the world therfore the world hatith ghou. haue ghe mynde of my worde which I seide to ghou, the seruaunt is not grettere than his lord. if thei han pursued me, thei schulen pursue ghou also. if thei han kept my word, thei schulen kepe ghoure also. but thei schulen do to ghou alle these thingis for my name, for thei knowen not him that sente me. If I hadde not come and hadde not spoken to hem thei schulden not haue synne, but now thei han noon excusacioun of her synne. he that hatith me hatith also my fadir. if I hadde not doon werkis in hem whiche noon other man dide thei schulden not haue synne, but now bothe thei han seien and han hatid me and my fadir. but that the word be fulfillid that is writen in her lawe for thei hadden me in hate withouten cause. but whanne the coumfortour schal come which I schal sende to ghou fro the fadir, a spyryt of treuthe which cometh of the fadir, he schal bere witnessyng of me, and ghe schulen bere witnessyng, for ghe ben with me fro the bigynnyng.

CHAP. XVI.

THESE thingis I haue spoken to ghou, that ghe ben not sclaundrid. thei schulen make ghou withouten the synagogis; but the our cometh, that ech man that sleeth ghou deme that he doith seruyse to god. and thei schulen do to ghou these thingis for thei han not knowen the fadir neither me. but these thingis I spak to ghou, that whanne the our of B
hem schal come ghe haue mynde that I [a] toolde to ghou. I seide not to ghou these thingis fro the bigynnyng for I was with ghou. and now I go to him that sente me and no man of ghou axith me whidir thou goist; but for I haue spokun to ghou these thingis heuynesse hath fulfillid ghoure herte. but I seie to ghou treuthe, it spedith to ghou that I go, for if I go not forth the coumfortaar schal not come to ghou, but if I go forth I schal sende him to ghou. and whanne he cometh he schal reproue the world of synne and of rightwijsnesse and of doom. of synne, for thei han not bileued in me. and of rightwijsnesse for I go to the fadir and now ghe schulen not see me. but of doom for the prince of this world is now demed. ghit I haue many thingis for to seie to ghou but ghe moun not bere hem now. but whanne thilk spyryt of treuthe cometh he schal teche ghou al treuthe. for he schal not speke of hymsilf but what evere thingis he schal heere he schal speke, and he schal telle to ghou tho thingis that ben to come. he schal clarifie me, for of myn he schal take and schal telle to ghou alle thingis whiche euere the fadir hath ben myne, therfore I seide to ghou for of myn he schal take and schal telle to ghou.

[a] *seide.* MS. 3 reliqui, *toolde.*

D a litil and thanne ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therfore summe of hise disciplis seiden togidre, what is this thing that he seith to us? a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me, for I go to the fadir. therfore thei seiden, what is this that he seith to us a litil? we witen not what he spekith. and iesus knew that thei wolden axe him, and he seide to hem, of this thing ghe seken among ghou for I seide a litil and ghe schulen not se me, and eftsoone a litil and ghe schulen se me. treuli, treuli, I seie to ghou that ghe schulen morene and wepe, but the world schal haue ioie. and ghe schulen be sorouful, but ghoure sorowe schal turne into ioie. a womman whanne sche berith child hath heuynesse for hir tyme is come, but whanne sche hath born a sone now sche thenkith not on the peyne for ioie for a man is born into the world. and therfore ghe han now sorowe but eftsoone I schal se ghou and ghoure herte schal haue ioie and no man schal take
F fro ghou ghoure ioie. and in that dai ghe schulen not axe me ony thing. treuly, treuly, I seie to ghou, if ghe axen the fadir ony thing in my name he schal ghyue to ghou. til now ghe axiden no thing in my name: axe ghe and ghe schulen take that ghoure ioie be ful. I haue spoken to ghou these thingis in prouerbis, the our cometh whanne now I schal not spek to ghou in prouerbis but openli of my fadir I schal telle to ghou. in that dai ghe schulen axe in my name, and I seie not to ghou that I schal preie the fadir of ghou, for the fadir hymsilf loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, eftsoone I leeue the world and I go to the fadir. hise disciplis seiden to him, lo now thou spekist openli and thou seist no prouerbe, now we witen that thou woost alle thingis and it is not neede to thee that ony man axe thee, in this thing we bileuen that thou wentest out fro god. iesus answeride to hem, now ghe bi-
G leuen, lo the our cometh and now it cometh, that ghe be disparplid ech into hise owne thingis, and that ye leeue me aloone: and I am not aloone for the fadir is with me. these thingis I haue spoken to ghou, that ghe haue pees in me. in the world ghe schulen haue disese, but triste ghe I haue ouercome the world.

CHAP. XVII.

THESE thingis iesus spak. and whanne A he hadde cast up hise ighen into heuene he seide, fadir the our cometh clarifie thi sone that thi sone clarifie thee. as thou hast ghouun to him power of ech fleisch, that al thing that thou hast ghouun to him he ghyue to hem euerlastynge lyf: and this is euerlastynge lyf that thei knowe thee verrei god aloone and whom thou hast sent iesus crist. I haue clarified thee on the erthe, I haue endid the werk that thou hast ghouun to me to do. and now fadir clarifie thou me at thi silf with the clerenesse that I hadde at thee bifore the world was maad. I haue schewid thi name to tho men whiche thou hast ghouun to me of the world. thei weren thine, and thou hast ghouun hem to me and thei han kept thi word. and now thei han knowun that alle thingis that thou hast ghouun to me ben of thee. for the wordis that thou hast ghouun to me I ghaf to hem. and thei han taken and han knowen verili that I wente out fro thee, and thei bileuyden that thou sentist me. I preie for hem, I preie not for the world. but for hem that thou hast ghouuen to me. for thei be thine, and alle my thingis ben thine and thi thingis ben myne and I am clarified in hem. and now I am not in the world, and these ben in the world, and I come to thee hooli fadir, kepe hem in thi name whiche thou ghauest to me, C that thei be oon as we *ben*. while I was with hem I kepte hem in thi name, thilke that thou ghauest to me I kepte, and noon of hem perisschide but the sone of perdicioun, that the scripture be fulfillid. but now I come to thee, and I speke these thingis in the world, that thei haue my ioie fulfillid in hemsilf. I ghaf to hem thi word, and the world hadde hem in hate for thei ben not of the world as I am not of the world. I preie not that thou take hem

awei fro the world, but that thou kepe hem fro yuel. thei ben not of the world as I am not of the world: halowe thou hem in treuthe, thi word is treuthe. as thou sentist me into the world, also I sente hem into the worlde, and I halowe my silf for hem, that also thei be halowid in treuthe. and I preie not oonli for hem, but also for hem that schulen bileue into me bi the word of hem, that alle be oon as thou fadir in me and I in thee, that also thei in us be oon that the world bileue that thou hast sente me. and I haue ghouun to hem the clerenesse that thou hast ghouun to me, that thei be oon as we ben oon, and I in hem and thou in me, that thei be endid into oon, and that the worlde knowe that thou sentist me and hast loued hem as thou hast loued also me. fadir thei whiche thou ghauest to me I wole that wher I am that thei be with me, that thei se my clerenesse that thou hast ghouun to me, for thou louedist me bifore the makyng of the world. fadir right fulli the world knew thee not, but I knew thee, and these knewen that thou sentist me. and I haue maad thi name knowen to hem and schal make knowun, that the loue bi which thou hast loued me be in hem and I in hem.

CHAP. XVIII.

A WHanne iesus hadde seid these thingis he wente out with hise disciplis ouer the [a] stronde of cedron, where was a gherd into which he entride and hise disciplis. and iudas that bitraiede him knew the place, for ofte iesus cam thidir with hise disciplis. therfore whanne iudas hadde take a cumpany of knyghtis and mynystris of the bisschopis and of the farisees, he cam thidir with lanternes and [b] brondis and armeris. and so iesus witynge alle thingis that weren to come on him, wente forth and seide to hem, whom seken ghe? thei answeriden to him jhesus of nazareth. iesus seith to hem I am. and iudas that bitraiede him stood with hem. & whanne he seide to hem, I am, thei wenten abak and felden doun on the erthe and eft he axide hem whom seken ghe? & thei seiden jhesus of nazareth. he answeride to hem, I seide to ghou that I am, therfore if ghe seken me suffre ghe these to go awei, that the worde which he seide scl ulde be fulfillid, for I loste not ony of hem whiche thou hast ghouun to me. therfore Symound petir hadde a swerd and drough it out and smoot the seruaunt of the bisschop and kittide of his right eere; and the name of the seruaunt was malcus. therfore iesus seide to petir, putte thou thi swerd into thi schethe: wolt thou not that I drynke the cuppe that my fadir ghaf to me? therfore [c] the cumpany of knyghtis and the tribune and the mynystris of the iewis tooken jhesus and bounden him and ledden him first to annas, for he was fadir of caifas wyf that was bisschop of that gheer. and it was caifas that ghaf counseil to the iewis, that it spedith that oo man die for the peple. but symound petir suede jhesus and another disciple. and thilk disciple was knowun to the bisschop and heentride with jhesus into the halle of the bisschop. but petir stood at the dore withoutforth. therfore the tothir disciple that was knowun to the bisschop wente out and seide to the womman that kepte the dore and broughte yn petir. and the damysel kepere of the dore seide to petir wher thou art also of this mannys disciplis? he seide I am not. and the seruauntis and mynystris stooden at the coolis, for it was coold and thei warmyden hem: and petir was with hem stondynge and warmynge him. and the bisschop axide jhesus of hise disciplis and of his techyng. iesus answeride to him, I haue spoken openli to the world. I taughte euermore in the synagoge and in the temple whidir alle the iewis camen togidre, and in hidlis I spak no thing. what axist thou me? axe hem that herden what I haue spoken to hem; lo thei witen what thingis I haue seid. whanne he hadde seid these thingis oon of the mynystris stondynge nygh ghaf a buffe to jhesus and seide, answerist thou so to the bisschop? iesus

[a] torrentem. [b] facibus & armis. [c] cohors.

answeride to him, if I haue spok yuel, bere thou witnessyng of yuel, but if *I seide* wel whi smytist thou me? and annas sente him boundun to caifas the bisschop, and symound petir stood and warmyde him, and thei seiden to him, wher also thou art his disciple? he denyede and seide I am not. oon of the bisschopis seruauntis, cosyn of him whos eere petir kitte of, aeide, sigh I thee not in the [a] gherd with him? and petir eftsoone denyede. and anoon the cok crewe. thanne thei ledden jhesus to caifas into the moot halle, and it was eerli. and thei entriden not into the [b] moothalle, that thei schulden not be defoulid, but that thei schulden ete pask. therfore pilat wente out withoutforth to hem and seide, what accusyng bringen ghe aghens this man? thei answeriden and seiden to him, if this were not a mysdoere we hadden not bitaken him to thee. thanne pilat seith to him, take ghe him and deme ghe him aftir ghoure lawe. and iewis seiden to him, it is not lefful to us to sle ony man; that the word of jhesus schulde be fulfillid which he seide, signyfiynge bi what deeth he schulde die. therfore eftsoone pilat entride into the moothalle and clepide iesus and seide to him. art thou kyng of iewis? iesus answeride and seide to him, seist thou this thing of thi silf, either ethere han seid to thee of me? pilat answeride, where I am a iew? thi folk and bisschopis bitooken thee to me. what hast thou doen? iesus answeride, my kyngdom is not of this world. if my kyngdom were of this world my mynystris schulden stryue that I schulde not be taken to the iewis, but now my kyngdom is not here. and so pilat seide to him thanne thou art a kyng. iesus answeride, thou seist that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witnessyng to treuthe. ech that is of treuthe heerith my vois. pilat seith to him, what is treuthe? and whanne he hadde seid this thing eft he wente out to the iewis and seide to hem I fynde no cause in hym. but it is a custom to ghou that I delyuere oon to ghou in pask, therfore wolen ghe that I delyuere to ghou the kyng of iewis? alle crieden eftsoone and seiden, not this but barraban, and barrabas was a theef.

CHAP. XIX.

THerfore pilat took thanne iesus and scourgide. & knyghtis writhen a crown of thornys and setten on his heed, and diden aboute him a cloth of purpur and camen to hym and seiden, heil kyng of iewis, and thei ghauen to him buffetis. eftsoone pilat wente out and seide to hem, lo I brynge him out to ghou, that ghe knowe that I fynde no cause in him, and so iesus wente out beringe a crowne of thornys and a cloth of purpur. and he seide to hem lo the man. but whanne the bisschopis and mynystris hadden seien hym, thei crieden and seiden, crucifie, crucifie him. pilat seith to hem, take ghe hym and crucifie ghe, for I fynde no cause in him. the iewis answeriden to him we han a lawe, and bi the lawe he owith to die, for he made him goddis sone. therfore whanne pilat hadde herd this word he dredde the more. and he wente into the moothall eftsoone and seide to iesus, of whennys art thou? but iesus ghaf noon answere to him. pilat seith to him spekist thou not to me? woost thou not that I haue power to crucifie thee and I haue power to delyuere thee? iesus answeride, thou schuldist not haue ony power aghens me but it were ghouun to thee fro aboue. therfore he that bitook me to thee hath the more synne, fro that tyme pilat soughte to delyuere him, but the iewis crieden and seiden, if thou delyuerist this thou art not the [c] emperouris frend; for ech man that makith himsilf kyng aghenseyth the emperour. and pilat whanne he hadde herd these wordis ledde jhesus forth and sat for domesman in a place that is seid [d] licostratos, but in ebreu golgatha. and it was pask euen as it were the sixte our, and he seith to the iewis, lo ghoure kyng. but thei crieden & seiden, take awei, take awei, crucifie him. pilat seith

[a] horto. [b] prætorium. [c] Cæsaris. [d] lithostratos.

to hem, schal I crecifie ghoure kyng? the bisschopis answeriden, we han no kyng but the emperour. and thanne pilat bitook him to hem that he schulde be crucified. and thei tooken iesus and ledden him out and he bar to himsilff a cross, and wente out into that place that is seid caluarie in ebrew golgatha, where thei crucifieden him and othere tweyne with him oon on this side and oon on that side and jhesus in the myddil. and pilat wroot a title and sette on the cross. and it was writun JESUS OF NAZARETH KING OF IEWIS. therfore manye of the iewis radden this title, for the place where jhesus was crucified was nygh the cytee, and it was writun in ebrew, greek and latyn. therfore the bisschopis of the iewis seiden to pilat, nyle thou write kyng of iewis but for he seide I am kyng of iewis. pilat answeride, that that I haue writen I haue writen. therfore the knyghtis whanne thei hadden crucifieden him tooken hise clothis and maden foure partis, to ech knyght a part, and a coote. and the coote was without seem and wouun al aboute, therfore thei seiden togidre, kitte we not it, but caste we lott whos it is. that the scripture be fulfillid seiynge, thei partiden my clothis to hem, and on my cloth they kesten lott. and the knyghtis diden these thingis. but bisidis the cross of jhesus stooden his modir and the sistir of his modir marie cleophe and marie maudeleyn. therfore whanne jhesus hadde seien his modir and the disciple stondynge whom he louyde, he seith to his modir, woman lo thi sone. aftirward he seith to the disciple, lo thi modir. and fro that our the disciple took hir into his *modir*. aftyrward iesus witinge that now alle thingis ben endid, that the scripture were fulfillid he seith, I thirste. and a vessel was set ful of vynegre, and thei leiden yn isope aboute the spounge ful of vynegre and putten to his mouth. therfore whanne iesus hadde taken the vynegre he seide, it is endid; and whanne his heed was bowid doun he ghaf up the goost. therfore for it was pask euen, that the bodies schulden not abide on the cross in the sabot, for that was a greet sabot dai, the iewis preieden pilat that the hipis of hem schulden be brokun and thei taken awei. therfore knyghtis camen and thei braken the thighes of the firste and of the tothir that was crucified with him. but whanne thei weren comun to iesus as thei sighen him deed, thanne thei braken not hise thighes. but oon of the knyghtis openyde his side with a spere, and anoon blood and watir wente out. and he that sigh baar witnessyng, and his witnessyng is trewe, and he woot that he seith trewe thingis that ghe bileue. and these thingis weren doun, that the scripture schulde be fillid, ghe schulen not breke a boon of him, and eftsoone a nothir scripture seith, thei schulen se into whom thei [a] pighten thorugh. but aftir these thingis ioseph of aramathie preiede pilat, that he schulde take the awei bodi of jhesus, for that he was a disciple of jhesus, but pryuy for drede of the iewis, & pilat suffride. and so he cam and took awei the bodi of jhesus. and nycodeme cam also, that hadde come to hym first bi nyght, and broughte a medling of myrre and aloes as it were an hundrid pound. and thei tooken the bodi of jhesus and bounden it in lynnun clothis with swete smellynge oynementis, as it is the custom to iewis for to byrie. * and in the place where he was crucified was a gherd, and in the gherd a newe [b] graue in which ghit no man was leid. therfore there thei putten jhesus for the [c] vigile of iewis feest, for the sepulcre was nygh.

CHAP. XX.

AND in oo dai of the woke marie maudeleyn cam eerli to the graue whanne it was ghit derk: and sche sigh the stoon moued awei fro the graue. therfore sche ran and cam to symound petir and to a nothir disciple whom iesus louyde and seith to hem, thei han taken the lord fro the graue and we witen not where thei han leid him. therfore petir wente out and thilk othir disciple and thei camen to A.

[a] transfixerunt. [b] monumentum. [c] parasceuen.

the graue. and thei tweyne runnen togidre, and thilk othir disciple ran bifore petir and cam first to the graue. and whanne he stoupide he sigh the [a] scheetis liggynge, netheles he entride not. therfore symound petir cam suynge him and he entride into the graue. and he sigh the scheetis leid, and the sudarie that was on his heed not leid with the scheetis but bi it silf wlappid into a place. therfore thanne thilk disciple that cam first to the graue entride, and sigh and bileuyde. for thei knewen not ghit the scripture, that it bihofte him to rise aghen fro deeth. therfore the disciplis
C wenten eftsoone to hemsilf. but marie stood at the graue withoutforth wepynge. and the while sche wepte sche bowide hir and biheeld forth into the graue. and sche sigh tweyne aungelis sittynge in whyt, oon at the heed and oon at the feet where the bodi of jhesus was leid, and thei seyn to hir, womman what wepist thou? sche seide to hem for thei han take awei my lord, and I woot not where thei han leid him. whanne sche hadde seid these thingis sche turnyde backward and sigh jhesus stondynge, and wiste not that it was iesus. iesus seith to hir. womman what wepist thou? whom sekist thou? sche gessynge that he was a gardyner seith to hym, syre, if thou hast taken him up, seie to me where thou hast leid him and I schal take him awei. iesus seith to hir, marie. sche turnyd and seith to him, rabony, that is to seie maistir. iesus seith to hir, nyle thou touche me, for I haue not ghit stighed to my fadir. but go to my britheren & seie to hem, I stighe to my fadir and to ghoure fadir, to my god and to ghoure god. marie maudeleyn cam tellynge to the disciplis, that I sigh the lord and these thingis he seide
D to me. therfore whanne it was euen in that dai oon of the sabotis and the ghatis weren schit where the disciplis weren gederid for drede of the iewis, iesus cam and stood in the myddil of the disciplis. and he seith to hem, pees to ghou. and whanne he hadde seid this he schewide to hem hondis and side. therfore
• the disciplis ioieden for the lord was seien. and he seith to hem eft, pees to ghou. as the fadir sente me, I sende ghou. whanne he hadde seid this he blew on hem and seide, take ghe hooli goost. whos synnes ghe forghyuen tho ben forghyuen to hem, and whos ghe witholdun tho ben witholdun. but tho- E
mas oon of the twelue that is seid didymus was not with hem whanne iesus cam. therfore the othere disciplis seiden, we han seien the lord. and he seide to hem but I se in hise hondis the fitchyng of the nailis, and putte my fyngir into the place of the nailis, and putte myn hond into hise side I schal not bileue. and aftir eighte daies eftsoone hise disciplis weren withynne, and thomas with hem, iesus cam while the ghatis weren schit, and stood in the myddil and seide pees to ghou. aftirward he seith to thomas, putte yn here thi fyngir and se myne hondis, and putte hidir thin hond & putte into my side, and nyle thou be unbileful but feithful. thomas answeride and seide to him, my lord and my god. iesus seith to hem, thomas for thou hast seien me thou bileuydist, blessid ben thei that sighen not and han bileued. and iesus dide manye othere signes in the sight of hise disciplis whiche ben not writun in this book: but these ben writun, that ghe bileue that iesus is crist the sone of god. and that ghe bileuynge haue lyf in his name.

CHAP. XXI.

AFtirward iesus eftsoone schewide him to A
hise disciplis at the see of tiberias, and he schewide him thus. there weren togidre symound petir and thomas that is seide didymus, and nathanael that was of the cane of galilee and the sones of zebedee & tweyne othere of hise disciplis. symound petyr seith to hem, I go to fyssche. thei seyn to him, and we comen with thee. and thei wenten out and wenten out into a boot, and in that nyght thei tooken nothing. but whanne the morowe was comun iesus stood in the brynk, netheles the disciplis knewen not that it was

[a] linteamina.

iesus. therfore iesus seith to hem, children wher ghe han ony soupyng thing? thei answeriden to him, nai. he seide to hem putte ghe the nett into the right half of the rouwyng and ghe schulen fynde. and thei puttiden the nett, and thanne thei myghten not drawe it for multitude of fisschis. therfore thilk disciple whom iesu louyde seith to petir, it is the lord. symound petir whanne he hadde herde that it is the lord, gyrte him with a coote for he was nakid, and wente into the see. but the othere disciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawynge the nett of fisschis. and as thei came doun into the lond thei sighen coolis liggynge and a fisch leid on and breed. iesus seith to hem, bringe ghe of the fisschis whiche ghe han taken now. symound petyr wente up and drough the nett into the lond ful of grete fisschis an hundrid fifty and thre. and whanne thei weren so manye the nett was not brokun. iesus seith to hem, come ghe ete ghe. and no man of hem that saten at the mete durst axe him who art thou? witynge that it is the lord. and iesus cam and took breed and ghaf to hem and fisch also. now this thridde tyme iesus was schewid to hise disciplis whanne he hadde risen aghen fro deeth. and whanne [a] thei hadden eten iesus seith to symound petir, [b] symound of ioon louest thou me more than these? he seith to him, ghe lord thou woost that I loue thee. iesus seith to him fede thou my lambren. eft he seith to him symound of ioon louest thou me? he seith to him ghe lord, thou woost that I loue thee. he seide to him fede thou my lambren. he seith to him the thridde tyme, symound of ioon louest thou me? petir was heuy for he seith to him the thridde tyme louest thou me? and he seith to him, lord, thou knowist alle thingis, thou woost that I loue thee. iesus seith to him fede my scheep. treuli treuli I seie to thee, whanne thou were ghongere thou girdidist thee and wandridist where thou woldist. but whanne thou schalt wexe eldere thou schalt holde forth thine hondis and a nothir schal girde thee and schal lede thee whidir thou wolt not. he seide this thing signyfiynge bi what deeth he schulde glorifie god. and whanne he hadde seid these thingis he seith to him, sue thou me. petir turnyde and sigh F thilk disciple suynge whom iesus louyde, which also restide in the souper on his breste, and he seide *to him* lord who is it that schal bitraie thee? therfore whanne petir hadde seien this, he seith to iesu, lord but what this? iesus seith to him, so I wole that he dwelle til that I come, what to thee? sue thou me. therfore this word wente out among the britheren that thilk disciple dieth not. and iesus seide not to him that he dieth not, but so I wole that he dwelle til I come what to thee? this is thilk disciple that berith witnessyng of these thingis and wroot hem. and we witen, that his witnessyng is trewe. and ther ben also manye othere thingis that iesus dide, whiche if thei ben writun bi ech bi hymsilf, I deme that the world hymsilf schal not take tho bookis that ben to be writun.

Here endith the gospel of ioon and bigynneth a prolog on the epistle to Romayns.

[a] prandissent.

[b] Simon Joannis.

ROMAYNS.

ROmayns be in the cuntreie of italie. thei weren disseyved first of false profetis that is false techeris, and under the name of oure lord ihesus crist thei weren brought into the lawe and profetis, *that is into cerymonyes either fleischli kepyng of moises lawe, and of profetis accordynge with tho cerymonyes, which usyng is contrarie now to the treuthe and fredom of cristis gospel.* Poul aghen clepith these romayns to verrei feith and treuthe of the gospel, and writith to hem this pistle fro corinthe. [a] Jerom *in his prolog on this epistle seith this.*

CHAP. I.

A POUL the seruaunt of iesus crist clepid an apostle, departid into the gospel of god which he hadde bihote tofore bi hise profetis in hooli scripturis of his sone, which is maad to hym of the seed of dauith bi the fleisch. and he was bifore ordeyned the sone of god in vertu bi the spyryt of halowyng of the aghenrisyng of deede men of iesus crist oure lord, bi whom we han resseyued grace and the office of apostil to obeie to the feith in alle folkis for his name, among whiche ghe ben also clepid of ihesus crist: to alle that ben at rome derlyngis of god and clepid hooli. grace to ghou and pees of god oure fadir and of the lord ihesus crist. first I do thankyngis to my god bi iesus crist for alle ghou for ghoure feith is schewid in al the world. for god is a witnesse to me to whom I serue in my spyryt in the gospel of his sone that withouten ceessyng I make mynde of ghou euer in my preieris. and biseche if in ony maner sum tyme I haue a spedi weie in the wille of god to come to ghou for I desyre to se ghou to parten sumwhat of spyritual grace that ghe be confermed, that is to be coumfortid togidre in ghou bi feith that is bothe ghoure and myn togidre. and britheren I nyle that ghe unknowe that ofte I purposide to come to ghou and I am lett to this tyme that I haue sum fruyt in ghou as in othere folkis to greekis and to barbaryns to wise men and to unwise men I am dettour, so that that is in me is redy to preche the gospel also to ghou that ben at rome. for I schame not the gospel for it is the vertu of god into heelthe to ech man that bileueth, to the iew first and to the greek. for the rightwisnesse of god is schewid in it of feith into feith, as it is writun for a just man lyueth of feith. for the wraththe of god is schewid fro heuene on al unpitee & wickidnesse of tho men that withholden the treuthe of god in unrightwysnesse. for that thing of god that is knowun is schewid to hem, for god hath schewid to hem. for the unvysible thingis of him that ben undirstondun ben biholdun of the creature of the world bi tho thingis that ben maad, ghe and the euerlastinge vertue of him and the godheed, so that thei moun not be excusid. for whanne thei hadden knowen god, thei glorifieden him not as god neithir diden thankyngis but thei vanysschiden in her thoughtis, and the unwise herte of hem was derkid. for thei seiynge that hemsilf weren wise thei weren maad foolis & thei chaungiden the glorie of god uncorruptible into the liknesse of an ymage of a deedli man and of briddis and of four footid beestis and of serpentis. for which thing god bitook hem into the desires of her herte into unclennesse that thei punnysche with wrongis her bodies in hemsilf. the whiche chaungiden the treuthe of god into leesyng, and herieden and seruyden to a creature rather than to the creator

[a] *this seith* Jerom *in his prologe on this pistle to* romaynes.

that is blessid into worldis of worldis, amen. therfore god bitook hem into passiouns of schenschipe. for the wommen of hem chaungiden the kyndeli uss into that uss that is aghens kynde. also the men forsooken the kyndeli uss of womman. and brennyden in her desyres togidre, and men into men wroughten filthehede, and resseyuyden into hemsilf the mede that bihofte of her errour. and as thei preuyden that thei hadden not god in knowyng, god bitook hem into a repreuable witt, that thei do tho thingis that ben not couenable, that thei be fulfillid with al wickidnesse, malice, fornycacioun, couetyse [a] weiwardnesse ful of envye, mansleyngis, stryf, gile, yuel wille, priuy backbiteris, detractouris, hateful to god, debatouris, proude and highe ouer mesure, fynderis of yuele thingis, not obeiynge to fadir and modir, unwise, unmanerli, withouten love, withouten boond of pees, withouten merci. the whiche whanne thei hadden knowe the rightwisnesse of god undirstooden not, that thei that doen siche thingis ben worthi the deeth, not oonli thei that doen tho thingis, but also thei that consenten to the doeris.

CHAP. II.

WHerfore thou art inexcusable ech man that demest. for in what thing thou demest another *man* thou condempnest thi silf, for thou doist the same thingis whiche thou demest. & we witen, that the doom of god is aftir treuthe aghens hem that doen siche thingis. but gessist thou man that demest hem that doen siche thingis. and thou doist tho thingis, that thou schalt ascape the doom of god? wher thou dispisist the richessis of his goodnesse, and the pacience and the long abidyng, knowist thou not that the benygnyte of god ledith thee to forthinkyng. but aftir thin hardnesse and unrepentaunt herte thou tresorist to the wraththe in the dai of wraththe and of schewing of the rightful doom of god, that schal ghelde to ech man aftir hise werkis: sotheli to hem that ben bi pacience of good werk, glorie and honour and uncorupcioun to hem that seken euerlastynge lyf. but to hem that ben of stryf and that assenten not to treuthe but bileuen to wickidnesse, wraththe and yndingnacioun, tribulacioun and angwisch into ech soule of man that worchith yuel, to the iew first and to the greek. but glorie and honour and pees to ech man that worchith good thing to the iew first and to the greek, for accepcioun of persones is not anentis god. for who eucre han synned withouten the lawe schulen perissche withouten the lawe, and who eucre han synned in the lawe thei schulen be demed bi the lawe. for the heereris of lawe ben not iust anentis god, but the doers of the lawe schulen be maad iuste. for whanne hethene men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge such maner lawe ben lawe to hemsilf that schewen the werk of the lawe writun in her hertis. for the conscience of hem gheldith to hem a witnessyng bitwixt hemsilf of thoughtis that ben accusynge or defendinge in the dai whanne god schal deme the priuy thingis of men aftir my gospel bi iesus crist. but if thou art named a iew and restist in the lawe and hast glorie in god, & hast knowe his wille. and thou lerned bi the lawe preuest the more profitable thingis, and tristist thi silf to be a ledere of blynde men, the light of hem that be in derknessis, a techere of unwise men, a maistir of ghonge children that hast the fourme of kunnyng and of treuthe in the lawe. what thanne techist thou another and techist not thi silf? thou that prechist that me schal not stele, stelist. thou that techist that me schal not do lecherie, doist lecherie. thou that wlatist mawmetis, doist sacrilegie. thou that hast glorie in the lawe. unworschipist god bi brekyng of the lawe. for the name of god is blasfemed bi ghou among hethen men as it is writen. for circumcisioun profitith if thou kepe the lawe, but if thou be a trespassour aghen the lawe, thi circumcisioun is maad prepucie. therfore if prepucie kepe the rightwysnesse of the lawe, wher his prepucie schal not be arettid into circumcisioun? and the prepucie of kynde that fulfillith the lawe schal deme

[a] nequitia.

thee that bi lettre and circumcisioun art trespassor aghen the lawe. for he that is in opyn is not a iew, neither it is circumcisioun that is openli in the fleisch, but he that is a iew in hid. and the circumcisioun of herte in spyryt not bi the lettre, whos preisyng is not of men but of god.

CHAP. III.

WHAT thanne is more to a iew? or what profyt of circumcisioun? nych bi al wise, first for the spekyngis of god weren bitaken to hem. and what if summe of hem bileuyden not? wher the unbileue of hem hath avoidid the feith of god? god forbede. for god is sothfast, but ech man a liere as it is writun, that thou be iustified in thi wordis and ouercome whanne thou art demed. but if oure wickidnesse commende the rightwysnesse of god, what schulen we seie? wher god is wickid that bringith yn wraththe? aftir man I seie. god forbede. ellis hou schal god deme this world? for if the treuthe of god hath aboundid in my leesyng into the glorie of him, what ghit am I demed as a synnere? and not as we ben blasfemed, and as sum men seyn, that we seyn, do we yuele thingis that goode thingis come, whos dampnacioun is iust. what thanne? passen we hem? nai. for we han schewid bi skile, that alle bothe iewis and greekis ben undir synne as it is writun, for ther is no man iust, there is no man undirstondynge neither sekynge god. alle [a] bowiden awei togidre, thei ben maad unprofitable, ther is noon that doith good thing, ther is noon tilto oon. the throte of hem is an open sepulchre, with her tungis thei diden gilefulli, the venym of snakis is undir her lippis. the mouth of whiche is ful of cursyng and bittyrnesse, the feet of hem ben swifte to schede blood. sorowe and cursidnesse ben in the weies of hem, and thei knewen not the weie of pees, the drede of god is not bifore her ighen. and we witen, that what euer thingis the lawe spekith it spekith to hem that ben in the lawe, that ech mouth be stoppid and ech world be maad suget to god, for of the werkis of the lawe ech fleisch schal not be iustified bifore him, for bi the lawe ther is knowing of synne. but now withouten the lawe the rightwisnesse of god is schewid that is witnesid of the lawe and the profetis. and the rightwysnesse of god is bi the feith of iesu crist into alle men and on alle men that bileeuen in him. for ther is no departyng, for alle men synnyden and han nede to the glorie of god, and ben iustified freeli bi his grace bi the aghenbiyng that is in crist iesu. whom god ordeynyde forghyvere bi feith in his blood, to the schewyng of his rightwysnesse for remyssioun of bifore goynge synnes, in [b] the beringe up of god to the schewing of his rightwisnesse in this tyme, that he be iust and iustifyinge him that is of the feith of iesu crist. where thanne is thi gloriyng? it is excludid. bi what lawe? of dedis doyng? nai but bi the lawe of feith. for we demen a man to be iustified bi the feith withouten werkis of the lawe. whethir of iewis is god oonly, wher he is not also of hethen men? ghis and of hethen men. for oo god is that iustifieth circumcisioun [c] of feith, and prepucie bi feith. distrien we therfore the lawe bi the feith? god forbede. but we stablisschen the lawe.

CHAP. IV.

WHAT thanne schulen we seie, that abraham oure fadir aftir the fleisch foond? for if abraham he iustified of werkis of the lawe he hath glorie, but not anentis god. for what seith the scripture? abraham bileuyde to god, and it was arettid to him to rightwysnesse. and to him that worchith mede is not arettid bi grace but bi dette. sotheli to him that worchith not but bileueth into him that iustifieth a wickid man his feith is arettid to rightwysnesse aftir the purpos of goddis grace. as dauith seith, the blessidnesse of a man whom god acceptith he ghyueth to hym rightwysnesse withouten werkis of the lawe, blessid ben thei whos wickidnessis ben forghouun and whos synnes ben hid.

[a] bowen. [b] sustentatione. [c] by.

blessid is that man to whom god arettide not synne. thanne whether dwellith this blisfulnesse oonli in circumcisioun, or also in prepucie? for we seyn that the feith was arettid to abraham to rightwysnesse. hou thanne was it arettid? in circumcisioun or in prepucie? not in circumcisioun but in prepucie. and he took a signe of circumcisioun a tokene of rightwysnesse of the feith which is in prepucie, that he be fadir of alle men bileuynge bi prepucie. that it be arettid also to hem to rightwysnesse, and that he be fadir of circumcisioun, not oonli to hem that ben of circumcisioun, but also to hem that suen the steppis of the feith, which feith is in prepucie of oure fadir abraham. for not bi the lawe is biheest to abraham or to his seed, that he schulde be eyr of the world, but bi the rightwysnesse of [a] feith. for if thei that ben of the lawe ben eyris feith is distried, biheest is doon awei, for the lawe worchith wraththe. for where is no lawe there is no trespas *neither is trespassyng*. therfor rightfulnesse is of the feith, that bi grace biheest be stable to ech seed. not to that seed oonli that is of the lawe, but to that that is of the feith of abraham, which is fadir of us alle, as it is writun, for I haue sett thee fadir of manye folkis bifore god to whom thou hast bileued. which god quykeneth deede men, and clepith tho thingis that ben not as tho that ben. which abraham aghens hope bileuyde into hope, that he schulde be maad fadir of manye folkis as it was seid to him, thus schal thi seed be as the sterris of heuene, and as the grauel that is in the brynke of the see. and he was not maad unstidefast in the bileue, neither he biheeld his bodi thanne nygh deed whanne he was almoost of an hundrid gheer, ne the wombe of sare nygh need. also in the biheest of god he doutide not with untrust, but he was coumfortid in bileue ghyuynge glorie to god. witynge moost fulli that what euere thingis god hath bihight, he is myghti also to do, therefore it was arettid to him to rightwysnesse. and it is not writun oonli for him, that it was arettid to him to rightfulnesse, but also for us to whiche it schal be arettid that bileuen in him that reiside oure lord ihesu crist fro deeth, which was bitaken for oure synnes, & roos aghen for oure iustifiyng.

CHAP. V.

THerfore we iustified of feith haue we pees at god bi oure lord ihesu crist bi whom we han nygh goyng to bi feith into this grace in which we [b] stonde and han glorie in the hope of the glorie of goddis children, and not this oonli, but also we glorien in tribulaciouns, witynge that tribulacioun worchith pacience, and pacience preuyng, and preuyng hope, and hope confoundith not. for the charite of god is spred abrood in oure hertis bi the hooli goost that is ghouun to us. and while that we weren sike aftir the tyme what diede crist for wickid men? for unnethis dieth ony man for the iust man, and ghit for a good man perauenture summan dar die. but god commend- B
ith his charite in us, for if whanne we weren ghit synners [c] aftir the tyme crist was deed for us thanne mych more now we iustified in his blood schulen be saaf fro wraththe bi him. for if whanne we weren enemyes we ben recounceiled to god. bi the deeth of his sone mych more we recounceiled schulen be saaf in the lyf of him. and not oonli this but also we glorien in god bi oure lord iesu crist, bi whom we han resseyued now recouncelyng. therfore as bi oo man synne entride into this world, and bi synne deeth, and so deeth passide forth into alle men in which man alle men synnyden. for tilto the lawe synne was in the world, but synne was not rettid whanne lawe was not. but deeth regnyde fro adam tilto moises also into hem that synnyden not in liknesse of the trespassyng of adam the which is liknesse of crist to comynge. but not as gilt so the ghifte, for if thorugh the gilt of oon manye ben deede. mych more the grace of god, and the ghifte in the grace of oo man iesu crist hath aboundid into manye men. and not as bi oo synne so bi the ghifte. for the doom of oon into con-

[a] the feith. [b] stondun. [c] secundum tempus.

dempnacioun, but grace of manye giltis into iustificacioun. for if in the gilt of oon deeth regnyde thorugh oon, mych more [a] men that taken plentee of grace and of ghyuyng and of rightwysnesse schulen regne in lyf bi oon iesus crist. therefore as bi the gilt of oon into alle men into condempnacioun. so bi the rightwysnesse of oon into alle men into iustifiyng of lyf. for as bi inobedience of oo man manye ben maad synners, so bi the obedience of oon manye schulen be iuste. and the lawe entride that gilt schulde be plenteous, but where gilt was plenteuous, grace was more plenteuous. that as synne regnyde into deeth, so grace regne bi rightwysnesse into euerlastynge lyf bi iesu crist oure lord.

CHAP. VI.

THerfore what schulen we seie? schulen we dwelle in synne that grace be plenteuous? god forbede. for hou schulen we that ben
B deede to synne lyue ghit therynne? whethir britheren ghe knowen not, that whiche euere we ben baptisid in crist iesu we ben baptisid in his deeth. for we ben togidre byried with him bi baptym into deeth. for as crist roos fro deeth bi the glorie of the fadir, so walke we in a newenesse of lyf, for if we plauntid togidre ben maad to the lyknesse of his deeth, also we schulen be of the liknesse of his risyng aghen. witynge this thing, that oure oolde man is crucified togidre that the bodi of synne be distried that we serue no more to synne, for he that is deed is iustified fro synne. and if we ben deede with crist we bileuen that also we schulen lyue togidre with him. witynge for crist risynge aghen fro deeth now dieth not, deeth schal no more haue lordschipe on him. for that he was deed to synne he was deed oonys, but that he lyue he lyueth to god. so ghe deme ghousilf to be deede to synne but lyuynge to god in iesu crist oure lord. therfore regne not synne in oure deedli bodi, that ghe obeie to hise coueityngis, neither ghyue ghe ghoure membris armuris of wickidnesse to synne, but ghyue ghe ghousilf to god as thei that lyuen of deede men, and ghoure membris armuris of rightwysnesse to god. for synne schal not haue lordschipe on ghou, for ghe ben not undir the lawe but undir grace. what therfore? schulen we do synne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuen ghou D
seruauntis to obeie to, ghe ben seruauntis of that thing to which ghe han [b] obeied? either of synne to deeth, either of obedience to rightwysnesse. but I thanke god, that ghe weren seruauntis of synne, but ghe han [c] obeied of herte into that fourme of techyng in which ghe ben bitaken. and ghe delyuerid fro synne
ben maad seruauntis of rightwysnesse. I seie E
that thing that is of man for the unstablenesse of ghoure fleisch. but as ghe han ghouun ghoure membris to serue to unclennesse and to wickidnesse into wickidnesse, so now ghyve ghe ghoure membris to serue to rightwysnesse into hoolynesse. for whanne ghe weren seruauntis of synne ghe weren free of [d] rightfulnesse. therfore what fruyt hadden ghe thanne in tho thingis in whiche ghe schamen now? for the ende of hem is deeth. but now ghe delyuered fro synne and maad seruauntis to god han ghoure fruyt into hoolinesse and the ende euerlastynge lyf. for the wagis of synne is deeth, the grace of god is euerlastynge lyf in crist iesu oure lord.

CHAP. VII.

BRitheren wher ghe knowen not, for I speke to men that knowen the lawe, for the lawe hath lordschipe in a man as long tyme as it lyueth. for that womman that is undir an husbonde is boundun to the lawe while the husbonde lyueth, but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde. therfore sche schal be clepid auoutresse if sche

[a] we takynge. *MS. Jes.* item *MS. Eman: fol.* nisi quod, *takin* pro *taken.* Cæteri, minus recte, *men that takinge* accipientes—— regnabunt. L. V. [b] obeishid. [c] obeishid. [d] rightwisnesse.

be with another man while the husbonde lyueth. but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde that sche be not auoutresse if sche be with another man. and so my britheren ghe ben maad deede to the lawe bi the bodi of crist that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for whanne we weren in fleisch passiouns of synnes that weren bi the lawe wroughten in oure membris to bere fruyt to deeth. but now we ben unboundun fro the lawe of deeth in which we weren holdun, so that we serun in newenesse of spyryt and not in ooldnesse of lettre. what therfore schulen we seie, the lawe is synne? god forbede. but I knew not synne but bi lawe. for I wiste not that couetyng was synne, but for the lawe seide thou schalt not coueite. and thorugh occasioun taken synne bi the maundement hath wrought in me al coueitise. for withouten the lawe synne was deed and I lyuyde withouten the lawe sumtyme. but whanne the comaundement was comen synne lyuyde aghen, but I was deed and this comaundement that was to lyf was foundun to me to be to deeth. for synne thorugh occasioun taken bi the comaundement disseyuyde me, and bi that it slough me. therfore the lawe is hooli and the comaundement is hooli and iust and good. is thanne that thing that is good maad deeth to me? god forbede. but synne that it seme synne thorugh good thing wroughte deeth to me that me synne ouer maner thorugh the comaundement. and we witen that the lawe is spiritual, but I am fleischli seld undir synne. for I undirstonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I consente to the lawe that it is good, but now I worche not it now, but the synne that dwellith in me. but and I woot that in me, that is in my fleisch dwellith no good. for wille liyth to me but I fynde not to parfourme good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worche not it, but the synne that dwellith in me. therfore I fynde the lawe to me willynge to do good thing, for yuel thing liyth to me. for I delyte togi- r
dre to the lawe of god aftyr the ynner man, but I see a nother lawe in my membris aghen fightynge the lawe of my soule, and makynge me caityf in the lawe of synne that is in my membris. I am an [a] unceli man, who schal delyuer me fro the bodi of this synne? the grace of god bi iesu crist oure lord. therfore I mysilf bi the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

CHAP. VIII.

THerfore now no thing of dampnacioun is a
to hem that ben in crist iesu, whiche wandren not aftir the fleisch. for the lawe of the spyryt of lyf in crist iesu hath delyuerid me fro the lawe of synne and of deeth. for that that was ympossible to the lawe in what thing it was syk bi fleisch, god sente his sone into the likenesse of fleisch of synne, and of synne dampnyde synne in fleisch, that the iustifiyng of the lawe were fulfillid in us that goen not aftir the fleisch but aftir the spyryt. for thei that ben aftir the fleisch saueren tho thingis that ben of the fleisch, but thei that ben aftir the spyryt feelen tho thingis that ben of the spyryt. for the prudence of fleisch is deeth, but the prudence of spyryt is lyf and pees. for the wisdom of the fleisch is enemy to god for it is not suget to the lawe of god, for neither it mai; and thei that ben in fleisch moun not plese to god. but ghe ben not in fleisch but in spyryt, if netheles the spyryt of god dwellith in ghou. but if ony hath not the spyryt of crist, this is not his. for if crist is in ghou the bodi is deed [b] fro synne, but the spyryt lyueth for iustifiyng. and if the spyryt of him that reiside iesu crist fro deeth dwellith in ghou, he that reiside iesu crist fro deeth schal quykene also ghoure deedli bodies for the spyryt of him that dwellith in ghou. therfore n

[a] infœlix.

for

britheren we ben dettouris not to the fleisch that we liue aftir the fleisch. for if ghe lyuen aftir the fleisch ghe schulen die, but if ghe bi the spyryt sleen the dedis of the fleisch ghe schulen lyue. for who euere ben led bi the spyryt of god these ben the sones of god. for ghe han not take eftsoone the spyryt of seruage in drede, but ghe han take the spyryt of adopcioun of sones in which we crien abba fadir. and thilk spyryt gheldith witnessyng to oure spyryt that we ben the sones of god. if sones and eyris, and eyris of god, and eyris togidre with crist, if netheles we suffren togidre that
E also we ben glorified togidre. and I deme, that the passiouns of this tyme ben not euene worthi to the glorie to comynge that schal be schewid in us. for the abidyng of creature abidith the schewyng of the sones of god, but the creature is suget to vanyte not willinge, but for him that made it suget in hope. for [a] thilk creature schal be delyuerid fro seruage of corupcioun into liberte of the glorie of the sones of god. and we [b] wite, that ech creature sorowith and traueilith with peyne til ghit, and not oonli it, but also we ussilf that hān the firste fruytis of the spyryt. and we ussilf sorowen withynne us for the adopcioun of goddis sones abidinge the aghen diyng of oure bodi. but bi hope we ben maad saaf. for hope that is seien is not hope. for who hopith that thing that he seeth? and if we hopen that thing that we seen not, we abiden bi pacience. and also the spyryt helpith oure ynfyrmyte, for what we schulen preie as it bihoueth we witen not, but thilk spyryt axith for us with sorowyngis that moun not be toold out. for he that sekith the hertis woot what the spyryt desyreth,
G for bi god he axith for hooli men. and we witen, that to men that louen god alle thingis worchen togidre into good to hem that aftir purpos ben clepid seyntis. for thilk that he knew bifore he bifore ordeynyde bi grace to be maad lyk to the ymage of his sone, that he be the firste bigeten among manye britheren. and thilke that he bifore ordeynyde *to blisse* hem he clepide, and whiche he clepide hem he iustifiede, and whiche he iustifiede, and hem he glorifiede. what thanne schulen we seie to these thingis? if god for us who is aghens us? the which also sparide not his owne sone but for us alle bitook him, hou also ghaf he not to us alle thingis with him? who schal accuse aghens the chosen men of god? it is god that iustifieth. who is it that condempneth? it is iesus crist that was deed, ghe the which roos aghen, which is on the right half of god, and the which preieth for us. who thanne schal departe us fro the charite of crist? tribulacioun or angwisch, or hungir or nakidnesse or persecucioun or peril or swerd? as it is writun, for we ben slayn al dai for thee, we ben gessid as scheep of slaughtir. but in alle these thingis we ouercomen for hym that louyde us. but I am certeyn that neithir deeth, neithir lyf, neithir aungelis, neithir principatis, neithir vertues, neithir present thingis, neithir thingis to comynge, neithir strengthe, neither highthe, neithir depnesse, neithir noon othir creature mai departe us fro the charite of god that is in iesu crist oure lord.

CHAP. IX.

I Seie treuthe in crist iesus I lie not, for my conscience berith witnessyng to me in the hooli goost, for greet heuynesse is to me and contynuel sorowe to myn herte. for I mysilf desiride to be departid fro crist for my britheren that ben my cosyns aftir the fleisch that ben men of israel. whos is adopcioun of sones and glorie and testament and gyuyng of the lawe, and seruyse and biheestis. whos ben the fadris and of whiche is crist aftir the fleisch that is god aboue alle thingis blessid into worldis, amen. but not that the word of god hath falle doun, for not alle that ben of israel these be israelitis. neithir thei that ben seed of abraham alle ben sones, but in isaac the seed schal be clepid to thee. that is to seie, not thei that ben sones of the fleisch ben sones of god, but thei that ben sones of biheest ben

[a] the ilk. [b] witun.

demed in the seed. for whi? this is the word of biheest, aftir this tyme I schal come and a sone schal be to sare. and not oonly sche, but also rebecca hadde tweie sones of oo liggyng bi, of isaac oure fadir. and whanne thei weren not ghit borun, neithir hadden doon ony thing of good eithir of yuel, that the purpos of god schulde dwelle bi eleccioun, not of werkis but of god clepyng, it was seid to him, that the more schulde serue the lasse, as it is writun, I louyde iacob, but I hatide esau. what therfore schulen we seie? wher wickidnesse be anentis god? god forbede. for he seith to moises, I schal haue mercy on whom I haue mercy, and I schal ghyue merci on whom I [a] haue mercy. therfore it is not neithir of man willynge neithir rennynge, but of god hauynge mercy. and the scripture seith to farao, for to this thing I haue styrid thee, that I schewe in thee my vertu, and that my name be teeld in al erthe. therfore of whom god wole he hath mercy, and whom he wole he endurith. thanne seist thou to me, what is sought ghit, for who withstondith his will? oo man what art thou that answerist to god? wher a maad thing seith to him that made it, what hast thou maad me so? wher a pottere of cley hath not power to make of the same gobet oo vessel into onour, a nothir into dispyt? that if god willinge to schewe his wraththe and to make his power knowun hath suffrid in greet pacience vessels of wraththe [b] able into deeth, to schewe the richessis of his glorie into vessels of merci whiche he made redi into glorie. whiche also he clepide not oonli of iewis, but also of hethen men as he seith in osee, I schal clepe not my peple my peple, and not my loued my loued, and not getynge merci getynge mercy. and it schal be in the place where it is seid to hem not ghe my peple, there thei schulen be clepid the sones of god lyuynge. but isaie crieth for israel, if the noumbre [c] of the children of israel schal be as grauel of the see, the relifs schulen be maad saaf. for sothe a word makynge an ende and abreggynge in equyte, for the lord schal make a word [d] breggid on *al* the erthe. and as isaie bifore seide, but god of oostis hadde lefte to us seed, we hadden be maad as sodom, and we hadden be lyk as gomorre. therfore what schulen we seie? that hethen men that sueden not rightwysnesse han gete rightwysnesse, ghe the rightwysnesse that is of feith, but israel suynge the lawe of rightwysnesse cam not parfytli into the lawe of rightwysnesse. whi? for not of feith but as of werkis. and thei spurnyden aghens the stoon of offensioun, as it is writun, lo I putte astoon of offensioun in sion, and a stoon of slaundre, and ech that schal bileue in it schal not be confoundid.

CHAP. X.

BRitheren, the wille of myn herte and my bisechyng is maad to god for hem into heelthe. but I bere witnessyng to hem, that thei han loue of god, but not aftyr kunnyng. for thei unknowynge goddis rightwysnesse and sekynge to made stidefast her owne rightfulnesse, ben not suget to the rightfulnesse of god, for the ende of the lawe is crist to rightwysnesse to ech man that bileueth. for moises wroot, for the man that schal do rightwysnesse that is of the lawe schal lyue in it. but the rightwysnesse that is of bileue seith thus, seie thou not in thin herte, who schal stighe into heuene, that is to seie to lede doun crist? or who schal go doun into helle, that is to aghen clepe crist fro deeth? but what seith the scripture? the word is nygh in thi mouth, and in thin herte. this is the word of bileue which we prechen, that if thou knoulechist in thi mouth the lord iesu crist and bileuest in thin herte, that god reiside him fro deeth, thou schalt be saaf. for bi herte me bileueth to rightwysnesse, but bi mouth knouleching is maad to heelthe. for whi? scripture seith, ech that bileueth in him schal not be confoundid. and ther is no distinctioun of iew and of greek, for the same lord, A

[a] schal haue. [b] apta in interitum. [c] of israel. [d] breuiatum.

of alle is riche in alle that ynwardli clepen him, for ech man who euer schal ynwardli clepe the name of the lord schal be saaf. hou thanne schulen thei ynwardli clepe him into whom thei han not bileued? or hou schulen thei bileue to him whom thei han not herd? hou schulen thei heere withouten a prechour? and hou schulen thei preche but thei be sent? as it is writun, hou fayre ben the feet of hem that prechen pees, of hem that prechen goode thingis? but not alle men obeien to the gospel. for isaie seith, lord, who bileuyde to oure heeryng? therfore feith is of heeryng, but heeryng bi the word of crist but I seie, wher thei herden not? ghis sotheli, the word of hem wente out into al erthe, and her wordis into the endis of the world. but I seie, wher israel knew not? first moises seith, I schal lede ghou to enuye that ghe be no folk, that ghe be an unwise folk, I schal sende ghou into wraththe. and isaie is boold and seith, I am foundun of men that seken me not, openli I apperide to hem that axiden not me. but to israel he seith, al dai I streighte out myne hondis to a peple that bileuyde not but aghenseide me.

CHAP. XI.

THerfore I seie, whethir god hath put awei his peple? god forbede. for I am an israelite of the seed of abraham of the lynage of beniamyn. god hath not put awei his peple which he bifore knew. wher ghe witen not what the scripture seith in elie? hou he preieth god aghens israel, lord thei han slayn thi profetis, thei han [a] undurdoluen thine auteris, and I am left aloone and thei seken my lyf. but what seith goddis answer to him? I haue left to me seuene thousandis of men that han not bowid *her* knees bifore baal. so therfore also and this tyme the relifs ben maad saaf bi the chesyng of the grace of god. and if it be bi the grace of god it is not now of werkis, ellis grace is not now grace. what thanne? israel hath not geten this that he soughte, but eleccioun hath geten, and the othere ben blyndid as it is writun, god ghaf to hem a spyryt of compunccioun, ighen that that thei se not, and eeris that thei heere not into this dai. and dauyd seith, be the boord of hem maad into a [b] gryn bifore hem, and into catchyng & into sclaundre and into gheldyng to hem, be the ighen of hem maad derk that thei se not, and bowe thou doun algatis the bak of hem. therfore I seie, wher thei offendiden so that thei schulden falle doun? god forbede. but bi the gilt of hem heelthe is maad into hethen men that thei sue hem, that if the gilt of hem ben richessis of the world, and the makynge lesse of hem ben richessis of hethen men, hou mych more the plente of hem? but I seie to ghou hethen men, for as longe as I am apostle of hethen men I schal onoure my mynysterie if in ony maner I stire my fleisch for to folowe, and that I make summe of hem saaf. for if the loss of hem is the recounceilyng of the world, what is the [c] takyng up but lyf of deede men? for if a litil part of that that is taastid be hooli, the hool gobet is hooli. and if the roote is hooli, also the braunchis. what if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad felowe of the roote and of the fatnesse of the olyue tree? nyle thou haue glorie aghens the braunchis. for if thou gloriest, thou berist not the roote, but the roote thee. therfore thou seist the braunchis ben brokun that I be graffid yn. wel. for unbileue the braunchis ben brokun, but thou stondist bi feith, nyle thou sauere high thing but drede thou, for if god sparide not the kyndeli braunchis, lest perauenture he spare not thee. therfore se the goodnesse and the [d] fersnesse of god, ghe the fersnesse into hem that felden doun, but the goodnesse of god into thee, if thou dwellist in goodnesse. ellis also thou schalt be kit doun. ghe and thei schulen be set yn, if thei dwellen not in unbileue. for god is myghti to sette hem yn eftsoone. for if thou art kit doun of the kyndeli wielde olyue tree, and aghens

[a] suffoderunt. [b] laqueum. [c] assumptio. [d] severitatem.

kynde art set into a good olyue tree, hou mych more thei that ben bi kynde schulen be sett in her olyue tree? but britheren I wole not, that ghe unknowe this mysterie, that ghe be not wise to ghou silf, for blyndenesse hath feld aparti in israel til that the plente of hethene men entride, and so al israel schulde be maad saaf as it is writun, he schal come of syon that schal deliuere and turne awey the wickidnesse of iacob. and this testament to hem of me whanne I schal do awei her synnes. aftir the gospel thei ben enemyes for ghou, but thei ben moost dereworthe bi the electioun for the fadris. and the ghiftis and the clepyng of god ben without forthynkyng. and as sumtyme also ghe bileuyden not to god, but now ghe han gete merci for the unbileue of hem, so and these now bileuyden not into ghoure merci, that also thei gete merci. for god closide togidre alle thingis in unbileue that he
G haue merci on alle. a the highnesse of the richessis of the wisdom and of kunnyng of god, hou yncomprehensible ben hise domes? and hise weies ben unserchable. for whi, who knew the witt of the lord? or who was his counseilor? or who formere ghaf to him and it schal be quyt to him? for of him and bi him and in him ben alle thingis, to him be glorie into [a] worldis of worldis. amen.

CHAP. XII.

A THerfore britheren I biseche ghou bi the merci of god, that ghe ghyue ghoure bodies a lyuyng sacrifise hooli plesynge to god and ghoure seruyse resonable. and nyle ghe be confourmyd to this world, but be ghe refourmed in newenesse of ghoure witt that ghe preve which is the wille of god good and wel plesyng and perfit. for I seie bi the grace that is ghouun to me to alle that ben among ghou, that ghe sauere not more than it bihoueth to sauere, but for to sauere to sobrenesse, and to ech man as god hath departid the mesure of feith. for as in oo bodi we han manye membris, but alle the membris han not the same dede, so we manye ben oo bodi in crist and ech ben membris oon of another. ther- B
fore we that han ghiftis dyuersynge aftir the grace that is ghouun to us, eithir profecie aftir the resoun of feith, eithir seruyse in mynystringe. eithir he that techith in techinge, he that styrith softli in monestinge, he that gyueth in symplenesse, he that is souereyn in bisynesse, he that hath mercy in gladnesse. loue withouten feynyng, hatynge yuel, drawynge to good, louynge togidre bi the charite of britherhood. ech come bifore to worschipe othir. not slough in bisynesse, feruent in spyryt, seruonge to the lord, ioyinge in hope, pacient in tribulacioun, bisi in preier, ghyuynge good to the nedis of seyntis, kepinge hospitalitie. blesse ghe men that pursuen ghou, blesse ghe and nyle ghe curse. for to ioie with men that ioien, for to wepe with men that wepen, feele ghe the same thing togidre. not sauerynge highe thingis, but consentynge to meke thingis. nyle ghe be prudent anentis ghousilf, to no F
man gheldinge yuel for yuel, but purueie ghe goode thingis not oonli bifore god, but also bifore alle men. if it may be doon [b] that is of ghou, haue ghe pees with alle men. ghe moost dere britheren, not defendynge ghousilf, but ghyue ghe place to wraththe. for it is writen, the lord seith to me veniaunce, and I schal ghelde. but if thin enemy hungrith, fede thou him, if he thirstith ghyue thou drynk to him. for thou doynge this thing schalt gedre togidre coolis on his heed. nyle thou be ouercomun of yuel, but [c] ouercome yuel bi good.

CHAP. XIII.

EUeri soule be suget to highere powers. A
for ther is no power but of god, and tho thingis that ben of god ben ordeyned. therfore he that aghenstondith power aghenstond-

[a] worldis, amen. [b] that that is. [c] overcome thou.

ith the ordenaunce of god, and thei that aghenstonden geten to hemsilf dampnacioun. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou schalt haue preisyng of it, for he is the mynystre of god to thee into good. but if thou doist yuel drede thou, for not without cause he berith the swerd. for he is the mynystre of god, veniere into wraththe to him that doith yuel. and therfore bi nede be ghe suget not oonli for wraththe but also for conscience. for therfore ghe ghyuen tributis, thei ben the mynystris of god and seruen for this same thing. therfore ghelde ghe to alle men dettis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe ony thing, but that ghe loue togidre:
c for he that loueth his neighbore hath fulfillid the lawe. for thou schalt do no lecherie, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessyng, thou schalt not coueite the thing of thi neighbore, and if ther be ony othir maundement, it is [a] instorid in this word, thou schalt loue thi neighbore as thi silf. the loue of neighbore worchith not yuel,
D therfore loue is the fulfillyng of the lawe. and we knowen this tyme, that the our is now that we rise fro sleep, for now oure helthe is neer than whanne we bileuyden. the nyght wente bifore, but the dai hath neighed, therfore caste we awei the werkis of derknessis, and be we clothid with the aarmuris of light. as in dai wandre we honestli, not in superflu feestis and drunkenessis, not [b] in beddis and unchastitees, not in stryf and in envye: but be ghe clothid in the lord iesu crist, and do ghe not the bisynesse of fleisch in desyris.

CHAP. XIIII.

BUT take ghe a syk man in bileue, not in [c] demyngis of thoughtis. for a nothir man leueth that he mai ete alle thingis, but he that is syk ete wortis. he that etith dispise not him that etith not; and he that etith not, deme not him that etith, for god hath take him to him. who art thou that demest a notheris seruaunt? to his lord he stondith or fallith fro him. but he schal stonde, for the lord is myghti to make him parfyt. for whi, oon demeth a dai bitwixt a dai, a nothir demeth ech dai; ech man encreesse in his witt. he that undirstondith the dai, undirstondith to the lord. and he that etith, etith to the lord, for he doith thankyngis to god. and he that etith not etith not to the lord, and doith thankingis to god. for no man of us lyueth to hymsilf. and no man dieth to hymsilf. for wher we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therfore wher we lyuen or dien we ben of the lord. for whi, for this thing crist was deed and roos aghen, that he be lord bothe of quyke and of deede men. but what demest thou thi brothir? or whi dispisist thou thi brother? for alle we schulen stonde bifore the trone of crist, for it is writun, I lyue seith the lord, for to me ech knee schal be bowid, and ech tunge schal knouleche to god. therfore ech of us schal ghelde resoun to god for hymsilf. therfore no more deme we ech other, but more deme ghe this thing, that ghe putte not hyrtyng or sclaundre to a brothir. I woot and triste in D
the lord iesu, that no thing is comyn bi him, no but to him that demeth ony thing to be unclene, to him it is unclene. and if thi brothir be maad soori in conscience for mete, now thou walkist not aftir charite, nyle thou thorugh thi mete leese him for whom crist diede. therfore be not oure good thing blasfemed. for whi, the rewme of god is not mete and drynk, but rightwysnesse and pees and ioie in the hooli goost. and he that in this thing serueth crist plesith god and is proued to men. therfore sue we tho thingis that been of pees, and keep we togidre tho thingis that ben of edificacioun. nyle thou for mete distrie the werk of god, for alle thingis ben clene, but it is yuel to the man that etith bi offendyng. it is good to not ete fleisch, and to not drynke wyn, neithir in what thing thi brothir offendith, or is sclaundrid, or

[a] instauratur. [b] in cubilibus. [c] disceptationibus.

is maad syk. thou hast feith anentis thisilf, haue thou bifore god. blessid is he that demeth not hymsilf in that thing that he preueth. for he that demeth is damyned if he etith, for it is not of feith, and al thing that is not of feith is synne.

CHAP. XV.

BUT we [a] saddere men owen to susteyne the feblenesses of sike men, and not plese to ussilf. ech of us plese to his neighbore in good to edificacioun. for crist pleside not to hymsilf as it is writun, the reproues of men
B dispisynge thee felden on me. for what euere thingis ben writun tho ben writun to oure techyng, that [b] bi the pacience and counfort of scripturis we han hope. but god of pacience and of solace ghyue to ghou to undirstonde the same thing ech into othir attir iesu crist, that ghe of oo wille with oo mouth worschipe god and the fadir of oure lord iesu crist. for which thing take ghe togidre, as also crist took ghou into the onour of god. for I seie, that iesu crist was a mynystre of circumcision for the treuthe of god to conferme the biheestis of fadris, & hethene men owen to honoure god for merci, as it is writun, therfore, lord, I schal knouleche to thee among hethen men, and I schal synge to thi name, and eft he seith, ghe hethen men be ghe glad wi h his peple. and eft alle hethen men herie ghe the lord, and alle peplis magnifie ghe him. and e t isaie seith, there schal be a roote of iesse that schal rise up to gouerne hethene men & hethene men schulen hope in him. and god of hope fulfille ghou in al ioie and pees in bileuynge, that ghe encreesse in hope and vertu of the hooli goost, and, britheren, I my silf am certeyn of ghou, that also ghe ben ful of loue. and ghe ben [c] fillid with al kunnyng so that ghe moun moneste ech other. and, britheren, more boldli I wroot to ghou aparti as bryngynge ghou into mynde, for the grace that is ghouun to me of god, that I be the mynystre of crist iesu among hethene men. and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the hooli goost, therfore I have glorie in crist iesu to god. for I dar not speke ony thing of tho thingis whiche crist doith not bi me into obedience of hethen men in word and dedis in vertu of tokenes and grete wondris in vertu of the hooli gost. so that fro ierusalem bi cumpas to the illyryk see I have fillid the gospel of crist. and so I haue prechid this gospel, not where crist was named, leste I bilde upon a notheris ground, but as it is writun, for to whom it is not told of him, thei schulen se, and thei that herden not schulen undirstonde. for which thing I was lettid ful myche to come to ghou, and I am lettid to this tyme. and now I have not ferthere place in these cuntreis but I haue desier to come to ghou of manye gheeris that ben passid. Whanne I bigynne to passe into spayne I hope that in my goyng I schal se ghou, and of ghou I schal be led thidir, if I use ghou first in parti. therfore now I schal passe forth to ierusalem to mynystre to seyntis, for macedonye & acaye han assaied to make sum ghifte to pore men of seyntis that ben in ierusalem. for it plesid to hem, and thei ben dettouris of hem, for hethen men ben maad parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. therfore whanne I haue endid this thing and haue assigned to hem this fruyt, I schal passe bi ghou into spayne. and I woot that I comynge to ghou schal come into the abundaunce of the blessyng of crist. therfore britheren, I biseche ghou bi oure lord iesu crist, and bi charite of the hooli goost, that ghe helpe me in youre preieris to the lord, that I be delyuerid fro the unfeithful men that ben in iudee, & that the offryng of my seruyse be acceptid in ierusalem to seyntis, that I come to ghou in ioie bi the wille of god, and that I be refreisschid with ghou. and god of pees be with you alle amen.

[a] firmiores. [b] bi pacience. [c] fulfild.

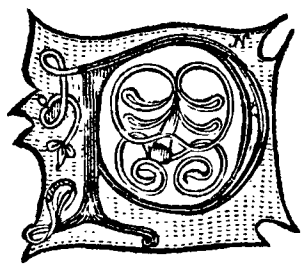
CHAP. XVI.

AND I commend to ghou feben oure sistir which is in the seruyse of the chirche that is at cencris that ghe resseyue hir in the lord worthili to seyntis, and that ghe helpe hir in what euer cause sche schal nede of ghou, for sche helpide manye men and my silf. greete ghe prisca and aquila myne helpers in crist iesu whiche undirputtiden her neckis for my lyf: to whiche not I aloone do thankyngis, but also alle the chirchis of hethen men. and greete ghe wel her [a] meyneal chirche. greete wel efenete loued to me that is the firste of asie in crist iesu. greete wel marie the which hath traueilid mych in us. greete wel andronyk and iulian my cosyns and myne euene prisoners whiche ben noble among the apostlis, [b] which weren bifore me in crist. greete wel ampliate moost dereworthe to me in the lord. greete wel urban oure helpere in crist iesu, and stacchen my derlyng. greete wel appellem the noble in crist. greete wel hem that ben of aristoblis hous. greete wel erodion my cosyn. greete wel hem that be of narciscies hous that ben in the lord. greete wel trifenam and trifosam whiche wommen traueilen in the lord. greete wel persida moost dereworthe womman that hath traueilid mych in the lord. greete wel rufus chosen in the lord, and his modir and myn. greete wel [c] ansycrete, flegoncia, hermen, patroban, herman and britheren that be with hem. greete wel filologus and iulian and nereum, and his sistir and olympiades, and alle the seyntis that ben with hem. greete ghe wel togidre in hooli coss. alle the chirchis of crist greeten ghou wel. but britheren I preie ghou that ghe aspie hem that maken dissentiouns and hirtyngis bisidis the doctrine that ghe han lerned, and bowe ghe awei fro hem. for suche men seruen not to the lord crist but to her wombe, and bi swete wordis and blessyngis disseyuen the hertis of ynnocent men. but ghoure obedience is pupplisschid into euery place, therfore I haue ioie in ghou. but I wole that ghe be wise in good thing and symple in yuel. and god of pees trede satanas undir ghoure feet swiftli. the grace of oure lord iesu crist be with you. tymothe myn helpere greetith ghou wel, and also lucyus and iason and socipater my cosyns. I tercyus greete ghou wel that wroot this epistle in the lord. gayus myn oost greetith ghou wel, and al the chirche. erastus treserer of the citee greetith ghou wel, and quartus brothir. the grace of oure lord iesu crist *be* with ghou alle amen. and honour and glorie be to him that is myghty to conferme ghou bi my gospel and prechyng of iesu crist bi the reuelacioun of mysterie holdun stille in tymes euerlastynge. which mysterie is now maad open bi scripturis of profetis bi the comaundement of god without bigynnyng & endyng to the obedience of feith in alle hethene men, the mysterie knowun bi iesu crist to god aloone [d] wys, to whom be onour and glorie into worldis, amen. *here endith the pistle to romayns and bigynneth the prologe on the firste pistle to corinthis.*

CORynthis ben [e] of acaye and thei in lyk maner herden of the postle the word of treuthe, and weren peruertid in many maneris of false apostlis. summe weren peruertid of eloquence of filosofie ful of wordis; othere men weren ledde into the secte of lawe of iewis, *that is, to holde it nedeful with the gospel.* the postle clepith aghen these corynthis to verei feith and wisdom of the gospel, and writeth to hem fro effesie bi tymothe his disciple. Jerom *in his prolog on this epistle seith al this.*

[a] domesticam. [b] and which. [c] Asyneretum. [d] sapienti. [e] *men of Acaie.* MSS. *Eman.* 8vo. *Pepys* 4to. Jes. Christ. Coll. Trin fol. (numero 5) in 4 reliquis; *men* deest. MS. alter *Pepys:* carent omnino prologis.

CHAP. I.



OUL clepid a postle of iesus crist bi the wille of god & sostenes brothir, to the chirche of god that is at corinthe, to hem that ben halowid in crist iesus and clepid seyntis with alle that ynwardli clepen the name of oure lord iesus crist in ech place of hem and of oure. grace to ghou and pees of god oure fadir and of the lord iesus
B crist. I do thankyngis to my god euermore for ghou in the grace of god that is ghouun to ghou in crist iesus. for in alle thingis ghe ben maad riche in him in ech word and in ech kunnyng as the witnessyng of crist is confermed in ghou, so that no thing faile in ghou in ony grace that abiden the schewyng of oure lord iesus crist. which also schal conferme ghou into the ende without cryme in the dai of the comyng of oure lord iesus crist. a trewe god bi whom ghe ben clepid into the felowschipe of his sone iesus crist oure lord. but, britheren, I biseche ghou bi the name of oure lord iesus crist, that ghe alle seie the same thing, and that dissencioun̄s be not among ghou, but be ghe parfyt in the same witt and in the same kunnyng. for, my britheren it is teeld to me of hem that ben at cloes, that stryves ben among ghou. and I seie that that ech of ghou seith, for I am of poul and I am of apollo, and I am of cefas, but I am of crist. whethir crist is departid? whethir poul was crucified for ghou? either ghe ben baptisid in the name of poul? I do thankingis to my god, that I baptiside noon of ghou but crispus and gayus, lest ony man seie, that ghe ben baptised in my name. & I baptiside also the hous of stephan. but I woot not that I baptiside ony other, for crist sente me not to baptise, but to preche the gospel, not in wisdom of word, that the cross of crist be not voided awei. for the word of the cross is foli to hem that perisschen, but to hem that ben maad saaf, that is to seie to us, it is the vertu of god. for it is writun, I schal distrie the wisdom of wise men. and I schal reprove the prudence of prudent men. wher is the wise man? where is the wise lawiere? where is the purchasour of this world? whether god hath not maad the wisdom of this world fonnyd? for the world in wisdom of god knew not god bi wisdom, it pleside to god bi foli of prechyng to make hem saaf that bileuyden. for iewis seken signes, and grekis seken wisdom but we prechen crist crucified to iewis sclaundre, and to hethene men foli, but to [a] tho iewis and greekis that we ben clepid we prechen crist the vertu of god, and the wisdom of god. for that that is foli thing of god is wiser than men, and that that is feble thing of god is strengere than men. but, britheren, se ghe ghoure clepyng. for not manye wise men aftir the fleisch, not manye myghti, not manye noble, but god chees tho thingis that ben fonnyd of the world to confounde wise men, and god chees the feble thingis and dispisable thingis of the world to confounde the stronge thingis. and god chees the unnoble thingis of the world & tho thingis that ben not to distrie tho thingis that ben, that ech man haue not glorie in his sight. but of him ghe ben in crist iesus, which is maad of god to us wisdom and rightwysnesse and hoolynesse and aghenbiyng; that, as it is writun, he that glorieth haue glorie in the lord.

CHAP. II.

AND I, britheren, whanne I cam to ghou, cam not in the [b] highnesse of word eithir of wisdom, tellynge to ghou the witnessyng of crist. for I demyde not me to kunne ony thing among ghou but crist iesus and him crucified. and I in [c] syknesse and drede and mych tremblyng was among ghou, and my word and my prechyng was not in [d] sutely styrynge wordis

[a] the. [b] sublimitate. [c] infirmitate. [d] persuasibilibus.

of mannys wisdom, but in schewyng of spyryt and of vertu, that ghoure feith be not in the wisdom of men, but in the vertu of god. for we speken wisdom among parfite men, but not wisdom of this world, neither of princis of this world that ben distried, but we speken the wisdom of god in mysterie, which *wisdom* is hid. which *wisdom* god bifore ordeinyde bifore worldis into oure glorie, which noon of the princis of this world knew. for if thei hadden knowen thei schulden neuer haue crucified the lord of glorie. but as it is writun, that ighe saigh not, ne eere herde, neither it stighede into herte of man what thingis god [a] araiede to hem that louen him, but god schewide to us bi his spyryt. for whi the spyryt serchith alle thingis ghe the depe thingis of god. and who of men woot what thingis ben of man. but the spyryt of man that is in him? so what thingis ben of god no man knowith but the spirit of god. and we han not resseyued the spyryt of this world but the spyryt that is of god, that we wite what thingis ben ghouun to us of god. whiche thingis we speken also not in [b] wise wordis of mannys wisdom, but in the doctrine of the spyryt, and maken a liknesse of spyritual thingis to goostli *men*. for a [c] beestli man parseyueth not tho thingis that ben of the spyryt of god, for it is foli to him. and he mai not undirstonde, for it is examyned goostli but a spyritual *man* demeth alle thingis, and he is demed of no man as it is writun, and who knew the [d] witt of the lord? or who taughte him? and we han the witt of crist.

CHAP. III.

AND I, britheren, myghte not speke to ghou as to spiritual men, but as to fleischli men. as to litle children in crist I ghaf to ghou mylk drynk not mete. for ghe myghten not ghit neither ghe moun now. for ghit ghe ben fleischli. for while stryf is among ghou wher ghe ben not fleischli, and ghe goon aftir man? for whanne sum seith I am of poul, another but I am of apollo, wher ghe ben not men? what therfore is apollo, and what poul? thei ben mynystris of him to whom ghe han bileued, and to ech man as god hath ghyuen. I plantide, apollo moistide, but god ghaf encreessyng therfore neither he that plauntith is ony thing neither he that moistith, but god that ghyueth encressyng. and he that plauntith and he that moistith ben oon. and ech schal take his owne meede aftir his traueil, for we ben the helperis of god, ghe ben the erthe tyliyng of god, ghe ben the bildyng of god. aftir the grace of god that is ghouun to me as a wiys maister carpenter I settide the foundement, and a nother bildith aboue. but ech man se how he bildith aboue. for no man mai sette a nother foundement outaken that that is sett, which is crist iesu. for if ony bildith ouer this foundement gold, siluer, preciouse stoonys, stickis, hey or stobil eueri mannys werk schal be open. for the dai of the lord schal declare, for it schal be schewid in fier, the fier schal preue the werk of ech man, what maner werk it is. if the werk of any man dwelle stille which he bildide aboue he schal resseyue mede. if ony mannys werk brenne he schal suffre harm but he schal be saaf, so netheles as bi fier. witen ghe not D that ghe ben the temple of god, and the spyryt of god dwellith in ghou? and if ony [e] defoule the temple of god, god schal leese him; for the temple of god is hooli which ghe ben. no man disseyue hymsilf, if ony man among ghou is seen to be wiys in this world, be he maad a fool that he be wiys. for the wisdom of this world is foli anentis god, for it is writun I schal catche wise men in her [f] fel wisdom; and eft the lord knowith the thoughtis of wise men for tho ben veyn. therfore no man haue glorie in men, for alle thingis ben ghoure, eithir poul, eithir apollo, eithir cefas, either the world, eithir lyf, eithir deeth, eithir thingis present, eithir thingis to comynge. for alle thingis ben ghoure and ghe ben of crist, and crist is of god.

[a] præparavit. [b] doctis. [c] animalis. [d] sensum. [e] defoulith. [f] astutia.

CHAP. IIII.

SO a man gesse us as mynystris of crist, and dispenderis of the mynysteries of god. now it is sought among the dispenderis that a man be foundun trewe. and to me it is for the leeste thing that I be demed of ghou or of mannys dai, but neithir I deme mysilf. for I am no thing [a] ouertrowynge to mysilf, but not in this thing I am iustified, for he that demeth me is the lord. therfore nyle ghe deme bifore the tyme til that the lord come which schal lightne the hid thingis of derknessis, and schal schewe the counseils of hertis, and thanne preisyng schal be to ech man of god. and, britheren, I have transfigured these thingis into me and into apollo for ghou, that in us ghe lerne lest ouer that it is writun oon aghens a nothir be blowun with pride for anothir. who [b] demeth thee? and what hast thou that thou hast not resseyued? what gloriest thou as thou haddist not resseyued? now ghe ben fillid, now ghe ben maad riche, ghe regnen withouten us, and I wolde that ghe regnen, that also we regne with ghou. and I gesse, that god schewide us the laste apostlis as thilke
D that ben sent to the deeth; for we ben maad a spectacle to the world and to aungelis and to men. we foolis for crist, but ghe prudent in crist. we sike but ghe stronge. ghe noble, but we unnoble. til into this our we hungren and thirsten and ben nakid, and ben smyten with buffatis, and we ben unstable and we traueilen worchynge with oure hondis. we ben cursid, and we blessen. we suffre persecucioun and we abiden longe. we ben blasfemed, and we bisechen. as clensyngis of this world we ben maad the outcastynge of alle thingis til ghit. I write not these thingis that I confounde ghou, but I warne as my moost dereworthe sones. for if ghe han ten thousand of undir maistris in crist, but not manye fadris. for in crist iesus I haue gendrid ghou bi the gospel. therfore, *britheren*, I preie ghou be ghe foloweris of me as I of crist. therfore I sente to ghou tymothe which is my moost dereworthe sone & feithful in the lord, which schal teche ghou my weies that ben in crist iesus as I teche euery where in ech chirche. as though I schulde not come to ghou so summe ben blowun with pride. but I schal come to ghou soone if god wole, and I schal knowe not the word of hem that ben blowun with pride, but the vertu, for the rewme of god is not in word but in vertu. what wolen ghe? schal I come to ghou in a gherde, or in charite and in spyryt of myldenesse?

CHAP. V.

[c] IN al maner fornycacioun is herd among ghou, and such fornycacioun which is not among hethen men, so that summan haue the wyf of his fadir. ghe ben [d] bolnun with pride, and not more hadden weilyng, that he that dide this werk be takun awei fro the myddil of ghou. and I absent in bodi but present in spyryt now haue demed as present him that hath thus wrought. whanne ghe ben gaderid togidre in the name of oure lord iesus crist and my spyryt with the vertu of the lord iesus, to take such a man to sathanas into the perisschyng of fleisch, that the spyryt be saaf in the dai of oure lord iesus crist. ghoure gloriyng is not good. witen ghe not that a litil sourdow [e] apeyreth al the gobet? clense ghe c
out the oold [f] sourdow, that ghe be newe spryngyng togidre, as ghe ben therf. for crist offrid is oure pask, therfore ete we not in oold sourdow, neithir in sourdow of malice and of weiwardnesse, but in therf thingis of clerenesse and of treuthe. I wroot to ghou in a pistle, that ghe be not medlid with lechouris, not with lechouris of [g] this world, ne coueitouse men, ne raveynouris, ne with men seruynge to mawmetis, ellis ghe schulden haue goon out of this world. but now I wroot to ghou,

a conscius. b discernit. c Omnino. d inflati, *bolnun*, or *bollen*, or *bolned*, or *bolner*. e corrumpit. f sourdough. g the.

thet ghe be not mengid but if he that is named [a] a brothir among ghou, and is a lechour or coueitous or seruynge to idolis, or a cursere or ful of drunkenesse or a raueynour, to take not mete with suche. for what is it to me to deme of hem that ben withoutforth? whether ghe demen not of thingis that ben withynneforth? for god schal deme hem that ben withoutforth. do ghe awei yuel fro ghousilf.

CHAP. VI.

DAR ony of ghou that hath a cause aghens a nothir b demed at wickid men, and not at hooli men? wher ghe witen not that seyntis schulen deme of this [b] world? and if the world schal be demed bi ghou, be ghe unworthi to deme of the leeste thingis? witen ghe not that we schulen deme aungelis? hou myche more worldli thingis? therfore if ghe han worldli domes, ordeyne ghe tho contemptible men that ben in the chirche to deme. I seie to make ghou aschamed, so ther is not ony wys man that mai deme bitwixt a brothir and his brothir, but a brothir with brothir stryueth in doom, and that among unfeithful men. and now trespas is algatis in ghou, for ghe han domes among ghou. whi rather take ghe no wrong? whi rather suffren ghe not disseyt? but also ghe doen wrong, and doen fraude and that to britheren. wher ghe witen not that wickid men schulen not [c] weelde the kyngdom of god? nyle ghe erre, neither lechouris, neithir men that seruen mawmetis, neithir auoutreris, nethir lechouris aghens kynde, neithir thei that doen lecherie with men, neithir theeys, neithir auerouse men, neithir ful of drunkenesse, neithir curseris, neithir raueynouris schulen [d] weelde the kingdom of god. and ghe weren sumtyme these thingis. but ghe ben waischen, but ghe ben halowid, but ghe ben iustified in the name of oure lord iesus crist, and in the spyryt of oure god. alle thingis ben lefful to me, but not alle thingis [e] ben spedeful. alle thingis ben lefful to me, but I schal not be brought doun undir ony mannys power. mete to the wombe and the wombe to metis, and god schal distric bothe this and that. and the bodi not to fornycacioun but to the lord, and the lord to the bodi. for god reiside the lord and schal reise us bi his uertu. witen ghe not that ghoure bo- I
dies ben membris of crist? schal I thanne take the membris of crist, and schal I make hem the membris of an hoore? god forbede. whethir ghe witen not, that he that cleeueth to an hoore is maad oo bodi? for he seith ther schulen be tweyne in oo fleisch. and he that cleeueth to the lord is oo spyryt. flee ghe fornycacioun. al synne, whateuer synne a man doith, is withoute the bodi, but he that doith fornycacioun synneth aghens his bodi. whether ghe witen not that ghoure membris ben the temple of the hooli goost that is in ghou whom ghe han of god? and ghe ben not ghoure owne, for ghe ben bought with greet priys, glorifie ghe and bere ghe god in ghoure bodi.

CHAP. VII.

BUT of thilke thingis that ghe han writen A
to me, it is good to a man to touche not a womman. but for fornycacioun ech man haue his owne wyf, and ech womman haue hir owne hosebonde. the hosebonde ghelde dette to the wyf and also the wyf to the hosebonde. the womman hath not power of hir bodi but the hosebonde, and the hosebonde hath not power of his bodi but the womman. nyle ghe defraude ech to othir but perauenture of consent to a tyme that ghe ghyue tent to preier, and eft turne aghen to the same thing, lest sathanas tempte ghou for ghoure uncontynence. but I seie this thing as ghyuynge leeue, not bi comaundement. for I wole, that alle men ben as mysilf, but ech man hath his propre ghifte of god, oon thus, and a nothir thus. but I seie to hem that ben not weddid and to widowis, it is good to hem if thei dwel-

[a] sic omnes MS. 10. [b] sic omnes 10. [c] possidebunt, welde. [d] welde. [e] expediunt.

len so as I; [a] And if thei conteynen not hemsilf be thei weddid; for it were bettre to be weddid than to be brent. but to hem that ben ioyned in matrymonye I comaunde, not I but the lord, that the wyf departe not fro the husbonde, and [b] if that sche departith, that sche dwelle unweddid. or be recounceilid to hir husbonde, and the husbonde forsake not the wyf. but to othere I seie, not the lord, if ony brothir hath an unfeithful wyf and sche consentith to dwelle with him, leeue he hir not. and if ony womman hath an unfeithful husbonde, and this consentith to dwelle with hir, leeue sche not the housbonde. for the unfeithful housbonde is halowid bi the feithful womman, and the unfeithful womman is halowid bi the feithful housbonde: ellis ghoure children weren unclene, but now thei ben hooli. [c] that if the unfeithful departith, departe he: for whi the brothir or sister is not suget to seruage in suche, for god hath clepid us in pees. and wherof woost thou womman if thou schalt make the man saaf? or wherof woost thou man if thou schalt make the womman saaf? but as the lord hath departid to ech, and as god hath clepid ech man so go he, as I teche in alle chirchis. a man circumcidid is clepid, brynge he not to the prepucie: a man is clepid ia prepucie, be he not circumcidid. circumcisioun is nought and prepucie
D is nought, but the kepyng of the comaundementis of god. ech man in what cleping he is clepid in that dwelle he. thou seruaunt art clepid, [d] be it no charge to thee, but if thou maist be fre the rathere use thou. he that is a seruaunt and is clepid in the lord is a free man of the lord. also he that is a free man and is clepid is the seruaunt of crist. with prys ghe ben bought, nyle ghe be maad seruauntis of men. therfore ech man in what thing he is clepid a brothir dwelle he in this
E anentis god. but of virgynes I have no comaundement of god, but I ghyue counseil as he that hath [e] *gete* mercy of the lord that I be trewe. therfore I gesse that this thing is good for the present need, for it is good to a man to be so. thou art boundun to a wyf, nyle thou seke unbynding: thou art unboundun fro a wyf nyle thou seke a wyf. but if thou hast taken a wyf thou hast not synned, and if a maiden is weddid sche synnyde not, netheles suche schulen haue tribulacioun of fleisch, but I spare ghou. therfore, britheren, I seie this thing, the tyme is schort. [f] another is this, that thei that han wyues be as though thei hadden noone, and thei that wepen as thei wepten not, and thei that ioien as thei ioieden not, and thei that bien as thei hadden not, and thei that usen this world as thei that usen not, for whi the figure of this world passith. but I wole that ghe be withoute [g] bisynesse. for he that is withoute wyf is bisi what thingis ben of the lord, hou he schal plese god. but he that is with a wyf is bisi what thingis ben of the world hou he schal plese the wyf, and he is [h] departid. and a womman unweddid and maiden thenkith what thingis ben of the lord, that sche be hooli in bodi & spyryt. but sche that is weddid thenkith what thingis ben of the world, hou sche schal plese the housbonde. and I seie these thingis to ghoure profyt, not that I caste to ghou a snare but to that that is onest and that ghyueth esynesse without letting to make preieris to the lord. and if ony man gessith hymsilf [i] to be seien foul on his virgyne that she is [k] ful woxun and so it bihoueth to be doon, do sche that that sche wele, sche synneth not if sche be weddid. for he that ordeynyde stabli in his herte not hauynge nede, but hauynge power of his wille and hath demed in his herte this thing to kepe his virgyn doith wel. therfore he that ioyneth his virgyn in matrymonye doith wel, and he that ioyneth not doith bettre. the womman is boundun to the lawe as long tyme as hir husbonde lyueth, and if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde, be sche weddid to whom sche wole oonli in the lord. but sche schal be more blessid, if sche dwellith thus aftir my counseil, and [l] I wene that I haue the spyryt of god.

[a] quod, *And if*, omnes MSS. [b] that if. [c] quod. [d] non sit tibi curæ. [e] deest *gete* in MSS. [f] reliquium est. [g] solicitudine. [h] divisus. [i] videri. [k] super adulta. [l] puto.

CHAP. VIII.

BUT of these thingis that ben sacrified to idolis we witen [a] for alle we han kunnyng. but kunnyng blowith, charite edifieth. but if ony man gessith that he [b] can ony thing, he hath not ghit knowe hou it bihoueth him to kunne. and if ony man loueth god, [c] this is knowun of him. but of metis that ben offrid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben summe that ben seid goddis eithir in heuene eithir in erthe, as ther ben manye goddis & manye lordis, netheles to us is oo god the fadir of whom ben alle thingis and we in him. and oo lord jesus crist bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for summen with conscience of idol til now eten as thing offrid to idolis, and her conscience is defoulid for it is syk. mete commendith us not to god. for neithir we schulen faile if we eten not, neither if we eten we schulen haue plentee. but se ghe lest perauenture [d] this ghoure leeue be maad hurtyng to sike men. for if ony man schal se him that hath kunnyng etynge in a place where idolis ben worschipid, whether his conscience sithen it is syk schal not be edified to ete thingis offrid to idolis? and the syk brothir for whom crist diede schal, perissche in thi kunnyng. for thus ghe synnynge aghens britheren and smytynge her syke conscience synnen aghens crist. wherfore if mete sclaundrith my brothir I schal neuer ete fleisch lest I sclaundre my brothir.

CHAP. IX.

WHethir I am not free? am I not apostle? whethir I [e] saigh not iesus crist oure lord? whether ghe ben not my werk in the lord? and though to othere I am not apostle, but netheles to ghou I am, for ghe ben [f] the litle signe of myn apostilheed in the lord. my defence to hem that axen me, that is whethir we han not power to ete and drynke? whethir we han not power to lede aboute a womman a sister, as also othir apostlis and britheren of the lord and cefas? or I aloone and barnabas han not power to worche these thingis? who [g] traueilith ony tyme with hise owne wagis? who plauntith a vinegherd and etith not of his fruyt? who kepith a flok, and etith not of the mylk of the flok? whethir aftir man I seie these thingis? whethir also the lawe seith not these thingis? for it is writen in the lawe of moises, thou schalt not bynde the mouth of the oxe that threisschith. whethir of oxun is [h] charge to god? whethir for us he seith these thingis? for whi tho ben writun for us. for he that erith owith to ere in hope, and he that threisschith in hope to take fruytis. if we sowen spiritual thingis to ghou, is it greet if we repen ghoure fleischly thingis? if othere ben parteneris of ghoure power, whi not rather we? but we usen not this power, but we suffren alle thingis that we ghyuen no lettyng to the euangelie of crist. witen ghe not that thei that worchen in the [i] temple eten tho thingis that ben of the temple? and thei that seruen to the auter ben parteneris of the auter; so the lord ordeynyde to hem that tellen the gospel to lyue of the gospel. but I uside noon of these thingis, and I wroot not these thingis that [k] tho be doon so in me. for it is good to me rathere to die than that ony man auoide my glorie. for if I preche the gospel glorie is not to me, for nedeliche I mote doon it; for wo to me if I preche not the gospel. but if I do this thing wilfulli I haue meede? but if aghens my wille dispendyng is bitaken to me. what thanne is my meede? that I prechynge the gospel putte the gospel withoute otheris cost, that I use not my power in the gospel. for whi, whanne I was free of alle men I made me seruaunt of alle men to wynne the mo men. and to iewis I am maad as a iew to wynne the iewis. to hem that ben undir the lawe as I were undir the lawe whanne I was not undir the lawe, to wynne hem that

a quia. b scire. c hic. d hæc licentia vestra: i sacrario. e vidi. f signaculum. g militat. h cura. k thei.

weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of crist, to wynne hem that weren withoute the lawe. I am maad syk to sike men, to wynne syke men. to alle men I am maad alle thingis to make alle men saaf. but I do alle thingis for the gospel, that
G I be maad partener of it. witen ghe not, that thei that rennen in a [a] furlong alle rennen, but oon takith the priys. so renne ghe, that ghe catche. ech man that stryueth in fight absteyneth him fro alle thingis. and thei that thei take a coruptible crowne, but we an uncorupt. therfore I renne so, not as into an uncerteyn thing, thus I fighte not as betynge the eyr: but I chastise my bodi and brynge it into seruage, lest perauenture whanne I preche to othere, I mysilf be maad repreuable.

CHAP. X.

BRitheren, I nyle that ghe unknowe, that alle oure fadris weren undir cloude, and alle passiden the see, and alle weren baptisid in moises in the cloude and in the see, & alle eeten the same spyritual mete, and alle drunken the same spiritual drynk. thei drunken of the same spyritual stoon folewynge hem, and the stoon was crist. but not in ful manye of hem it was [b] wel plesaunt to god. for whi,
B thei were cast doun in desert. but thingis ben doon in figure of us, that we be not coueiters of yuele thingis as thei coueitiden. neithir be ghe maad idolatreris as summe of hem, as it is writun, the peple sat to ete and drynke, and thei risun up to pleie. neithir do we fornycacioun as summe of hem diden fornycacioun, & thre and twenti thousandis weren deede in oo dai. neithir tempte we crist as summe of hem temptiden, and perisschiden of serpentis. neithir grutche ghe as summe of hem grutchiden, and thei perisschiden of a distriere. and alle these thingis felden to hem in figure, but thei ben writun to oure amendyng into whiche the endis of the worldis ben comun. therfore he that gessith him that he stondith, se he that he falle not. temptacioun take not ghou but mannys temptacioun. for god is trewe which schal not suffre ghou to be temptid above that that ghe moun, but he schal make with temptacioun also puruyaunce that ghe moun [c] suffre. wherfore ghe moost dereworthe to me, fle ghe fro worschipyng of mawmetis. as to prudent men I speke, deme ghe ghousilf that thing that I seie. whethir the cuppe of blessyng which we blessen is not the comynyng of cristis blood? and whethir the breed which we breken is not the takyng of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. se ghe israel aftir the fleisch, whethir thei that eten sacrifisis ben not parteneris of the auter? what therfore seie I, that a thing that is offrid to idolis is ony thing, or that the idol is ony thing? but tho thingis that hethen men offren, thei offren to deuelis and not to god. but I c
nyle that ghe be maad felowis of fendis. for ghe moun not drynke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the boord of the lord, and of the boord of fendis. whether [d] we han enuye to the lord? whether we ben strengere than he? alle thingis ben lefful to me, but not alle thingis ben spedeful. alle thingis ben lefful to me, but not alle thingis edifien. no man seke that thing that is his owne, but that thing that is of anothir. al thing that seeld in the bocherie ete ghe axynge no thing for conscience. the erthe and the plentee of it is the lordis. if ony of hethen men clepith ghou to soper and ghe wolen go, al thing that is sett to ghou ete ghe, axynge no thing for conscience. but if ony man seith, this thing is offrid to idolis, nyle ghe ete for him that schewide and for conscience. and I seie not thi conscience but of anothir. but whereto is my fredom demed of a nothir mannys conscience. therfore if I take part with grace, what am I blastemed for that I do thankis? therfore whethir ghe eten or drynken or doen ony othir thing, do ghe alle

[a] stadio. [b] plesaunt. [c] sustinere. [d] æmulamur.

thingis into the glorie of god. be ghe without sclaundre to iewis and to hethen men and to the chirche of god: as I bi alle thingis plese to alle men, not sekynge that that is profitable to me, but that that is profitable to manye men that thei be maad saaf.

CHAP. XI.

BE ghe my foleweris as I am of crist. and britheren I preise ghou, that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my comaundementis ghe holden. but I wole that ghe wite, that crist is heed of ech man, but the heed of the womman is the man, and the heed of crist is god. ech man preiynge or profeciynge whanne his heed is hilid, defoulith his heed: but ech womman preiynge or profeciynge whanne hir heed is not hilid defoulith hir heed; for it is oon as if sche were [a] ballid. and if a womman be not keuerid, be sche [b] pollid. and if it is foul thing to a womman to be pollid, *or to be maad ballid*, hile sche hir heed. but a man schal not hile his heed, for he is the ymage and the glorie of god: but a womman is the glorie of man. for a man is not of the womman, but the womman of the man. and the man is not maad for the womman, but the womman for the man. therfore the womman schal haue an hilyng on hir heed also for aungelis. netheles neithir the man is withoute womman, neithir the womman is without man in the lord. for whi as the womman is of man, so the man is bi the womman, but alle thingis ben of god. deme ghe ghousilf. bisemeth it a womman not hilid on the heed to preie to god? neithir the kynde itsilf techith us. for if a man norissche long heer it is schenschipe to him. but if a womman norissche long heer it is glorie to hir, for heeris ben ghouun to hir for keueryng. but if ony man is seien to be ful of stryf we han not such custom neithir the chirche of god. but this thing I comaunde. not preisynge that ghe comen togidre not into bettre but into the worse. first for whanne ghe comen togidre into the chirche I heere that dissencioums ben and in parti I leue. for it bihoueth eresies to be that thei that ben preued ben openli knowen in ghou. therfore whanne ghe comen togidre c into oon, now it is not to ete the lordis soper. for whi ech man bifortakith his soper to ete, and oon is hungri and a nothir is drunken. whethir ghe han not housis to ete and drynke? or ghe dispisen the chirche of god, and confounden hem that han noone? what schal I seie to ghou? I preise ghou? but herynne I preise ghou not. for I haue taken of the lord 1› that thing which I haue bitaken to ghou. for the lord iesus in what nyght he was bitraied took breed and dide thankyngis and braak and seide, take ghe and ete ghe, this is my bodi which schal be bitraied for ghou, do ghe this thing into my mynde. also the cuppe aftir that he hadde soupid and seide, this cuppe is the newe testament in my blood, do ghe this thing as ofte as ghe schulen drynke, into my mynde. for as ofte as ghe schulen ete this breed and schulen drynke the cuppe, ghe schulen tell the deeth of the lord til that he come. therfore who euere etith the breed or drynkith the cuppe of the lord unworthili, he schal be gilti of the bodi and of the blood of the lord. but preue a man hymsilf, and so ete he of thilk breed & drynke of the cuppe. for he that etith and drynkith unworthili, etith and drynkith doom to him, not wiseli demynge the bodi of the lord. therfore among ghou manye ben sike and feble, and manye slepen. and if we demyden wiseli ussilf, we schulen not be demed. but while we ben demed of the lord we ben chastisid, that we be not dampnyd with this world. therfore, my britheren, whanne ghe comen togidre to ete, [c] abide ghe togidre. if ony man hungrith ete he at hoom, that ghe come not togidre into doom: and I schal dispose othere thingis whanne I come.

[a] *ballid* recte, ut mihi videtur, sed MSS. omnes nostri, hoc etiam loco, habent *pollid*. Editio autem altera, *maad ballid* MSS. Sidn. et Magd. [b] tondeatur. [c] invicem expectate.

CHAP. XII.

A BUT of spiritual thingis, britheren, I nyle that ghe unknowen. for ghe witen that whanne ghe weren hethen men hou ghe weren led goynge to doumbe mawmetis. therfore I make knowun to ghou, that no man spekynge in the spiryt of god seith departing fro iesus. and no man mai seie the lord iesus, but in the hooli goost. and dyuerse ther be, but it is al oo spirit. and dyuerse seruyces ther ben, but it is al oo lord. and dyuerse worchyngis ther ben, but al is oo god that worchith alle thingis in alle thingis. and to ech man the schewyng of spyryt is ghouun to profyt. the word of wisdom is ghouun to oon bi spyryt. to a nothir the word of kunnyng bi the same spyryt. feith to a nothir in the same spyryt. to a nothir grace of heelthis in oo spiryt. to a nothir worchyng of vertues. to a nothir profecie. to a nothir verrei knowyng of spyritis. to a nothir kyndis of langagis. to a nothir expounyng of wordis. and oon and the same spirit worchith alle these thingis departynge to ech bi hemsilf as he wole. for as ther is oo bodi, and hath manye membris, and alle the membris of the bodi whanne tho ben manye ben oo bodi, so also crist. for in oo spyryt alle we ben baptisid into oo bodi eithir iewis eithir hethene, eithir seruauntis eithir free, and alle we ben fillid with drynk in oo spyryt. for the bodi is not oo membre but manye. if the foot seith for I am not the hond I am not of the bodi, not therfore it is not of the bodi. and if the eere seith for I am not the yghe I am not of the bodi, not therfore it is not of the bodi. if al the bodi is the ighe, where is heeryng? and if al the bodi is heeryng where is smellyng? but now god hath sett membris, and ech of hem in the bodi as he wolde. that if alle weren oo membre, where were the bodi? but now ther ben manye membris but oo bodi. and the ighe mai not seie to the hond I haue no nede to thi werkis. or ett the heed to the feet ghe ben not necessarie to me. but mych more tho that ben seien to be the lowere membris of the bodi ben more nedeful. and thilke that we gessen to be the unworthiere membris of the bodi, we ghyuen more honour to hem. and tho membris that ben [a] unhonest han more honestee. for oure honeste membris han nede of noon. but god tempride the bodi ghyuynge more worschipe to it to whom it failide, that debate be not in the bodi. but that the membris be bisi into the same thing ech for othir. and if oo membre suffrith ony thing alle membris suffren therwith. eithir if oo membre ioieth, all membris ioien togidre. and ghe ben the bodi of crist and membris of membre. but god sett summe in the chirche; first apostlis, the secunde tyme profetis, the thridde techeris. aftirward vertues, aftirward gracis of heelyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis. whethir alle apostlis? [b] whethir alle profetis? whether alle techeris? whether alle vertues? whethir alle men han grace of heelyngis? whethir alle speken with langagis? whethir alle expownen? but sue [c] ghe the bettre goostli ghiftis, and ghit I schew to ghou a more excellent weie.

CHAP. XIII.

IF I speke with tungis of men and of aungels and I haue not charite, I am maad as bras sownynge, or a cymbal tynklynge. and if I haue profecie and knowe alle mysteries and al kynnyng, and if I haue al feith, so that I moue hillis fro her place, and I haue not charite I am nought. and if I departe alle my goodis into the metis of pore men, and if I bitake my bodi so that I brenne and if I haue not charite it profitith to me no thing. charite is pacient, it is benygne. charite enuyeth not, it doith not wickidli, it is not blowun, it is not coueitous, it sekith not tho thingis that ben hise owne. it is not stired to wraththe, it thenkith not yuel, it ioieth not on wickidnesse, but it ioieth togidre to treuthe, it

[a] inhonesta. [b] nunquid omnes prophetæ? nunq id omnes doctores? nunquid omnes virtutes?—*Lat Vulg:* Sic MSS. 6. inter quos 3 optimæ notæ, et Antiquitate præstantes. [c] we.

suffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis. charite fallith neuere doun. whethir profecies schulen be voidid, eithir langagis schulen ceese, eithir science schal be distried. for [a] aparti we knowen, and aparti we profecien, but whanne that schal come that is parfyt, that thing that is of parti schal be auoidid. whanne I was a litil child I spak as a litil child, I undirstood as a litil child, I thoughte as a litil child; but whanne I was maade a man I voidide tho thingis that weren of a litil child. and we seen now bi a [b] myrour [c] in derknesse, but thanne face to face. now I knowe of parti, but thanne I schal knowe as I am knowun. and now dwellen feith, hope and charite these thre, but the moost of these is charite.

CHAP. XIIII.

SUE ghe charite, [d] loue ghe spyritual thingis, but more that ghe profecien. and he that speketh in tunge spekith not to men but to god. for no man heerith, but the spyryt spekith mysteries. for he that profecieth spekith to men to edificacioun and monestyng and coumfortyng. he that spekith in tunge edifieth himsilf, but he that profecieth edifieth the chirche of god, and I wole, that alle ghe speken in tungis but more that ghe profecie. for he that profecieth is more than he that spekith in langagis, [e] but perauenture he expowne that the chirche take edificacioun. but now, britheren, if I come to ghou and speke in langagis, what schal I profite to ghou? but if I speke to ghou eithir in reuelacioun, eithir in science, eithir in profecie, eithir in techyng? for tho thingis that ben [f] withouten the soule ghyueth voicis, eithir pipe eithir harpe, but tho ghyuen distincciouu of sownyngis hou schal it be knowun that is sungun eithir that that is trumpid? for if a trumpe ghyue an uncerteyn sown, who schal make hymsilf redi to bateil? so but ghe ghyue an opun word bi tunge, hou schal that that is seid be knowun? for ghe schulen be spekynge [g] in veyn: ther ben manye kindis of langagis in this world, and no thingis without vois. but if I knowe not the vertu of a vois, I schal be to him to whom I schal speke a barbaryk. and he that spekith to me *schal be* a barbarik so ghe for ghe ben [h] louers of spyritis seke ghe that ghe be plenteuous to edificacioun of the chirche. and therfore he that spekith in langage, preie that he expowne. for if I preie in tunge my spyryt preith. myn undirstondyng is without fruyt. what thanne? I schal preie in spyryt, I schal preie in mynde. I schal seie salm in spyryt, I schal seie salm also in mynde. for if thou blessist in spyryt, who fillith the place of an idyot, hou schal he seie amen on thi blessyng? for he woot not what thou seist. for thou doist wel thankyngis but a nothir man is not edified. I thanke my god [i] for I speke in the langage of alle ghou, but in the chirche I wole speke fyue wordis in my witt that also I teche othere men, than ten thousandis of wordis in tunge. britheren, nyle ghe be maad children in [k] wittis, but in malice be ghe children, but in wittis be ghe parfite. for in the lawe it is writun, that in othir tungis and othir lippis I schal speke to this peple, and neithir so thei schulen heere me seith the lord. therfore langagis ben into tokene not to feithful men but [l] to men out of the feith. but profecies ben not to men out of the feith, but to feithful men. therfore if al the chirche come togidre into oon and alle men speken in tungis, if idiotis, eithir men out of the feith, entren, whethir thei schulen not seie what ben ghe woode? but if alle men profecien, if ony unfeithful man or idiot entre he is conuyct of alle, he is wiseli deemed of alle. for the hid thingis of his herte ben knowun. and so he schal falle doun on the face and schal worschipe god, and schewe verili that god is in ghou. what thanne britheren? whanne ghe comen togidre ech of ghou hath a salm, he hath techyng, he hath apocalips, he hath tunge, he hath expounyng; alle thingis be thei doon to edificacioun. whethir a man spekith in tunge bi tweie men eithir thre at the mooste and bi

[a] ex parte. [b] speculum. [c] in ænigmate. [d] æmulamini, see *chap.* x. [e] nisi. [f] sine anima. [g] in aera. [h] æmulatores. [i] quod. [k] sensibus. [l] infidelibus.

parties that oon ynterprete. but if ther be not an ynterpretour, be he stille in the chirche, and speke he to himsilf and to god. profetis tweyne or thre seie, and othir wiseli deme. but if ony thing be schewid to a sittere the formere be stille. for ghe moun profecie alle ech by himsilf, that alle men lerne and alle [a]moneste. and the spyritis of profetis be suget to profetis. for whi god is not of dissencioun but of pees: as in alle chirchis of hooli men I teche. wommen in chirchis be stille, for it is not suffrid to hem to speke, but to be suget as the lawe seith. but if thei wolen ony thing lerne at hoom axe thei her husbondis, for it is foul thing to a womman to speke in chirche. whethir of ghou the word of god cam forth? or to ghou aloone it cam? if ony man [b]is seien to be a profete or spiritual. knowe he tho thingis that I write to ghou for tho ben the comaundementis of the lord. and if ony man unknowith, he schal be unknowe. therfore britheren, loue ghe to profecie, and nyle ghe forbede to speke in tungis. but be alle thingis doon honestli and bi due ordre in ghou.

CHAP. XV.

BRithren, I make the gospel knowun to ghou which I haue prechid to ghou, which also ghe han taken, in which ghe stonden also bi which ghe schulen be saued. bi which resoun I haue prechid to ghou if ghe holden, if ghe han not bileued ideli. for I bitook to ghou at the bigynnynge that thing which also I haue resseyued, that crist was deed for oure synnes by the scripturis, and that he was biried, and that he roos aghen in the thridde dai aftir scripturis, and that he was seien to cefas, and aftir these thingis to elleuene. aftirward he was seien to mo than fyue hundrid britheren togidre, of whiche manuye lyuen ghit, but summe ben deede. aftirward he was seien to iames, and aftirward to alle the apostlis: and last of alle he was seien also to me as to a [c]deed borun child. for I am the leeste of apostlis, that am not worthi to be clepid apostle, for I pursuyde the chirche of god. but bi the grace of god I am that thing that I am. and his grace was not voide in me; for I traueilide more plenteousli than alle thei, but not I but the grace of god with me. but whethir I or thei so we han prechid, and so ghe han bileued. and if christ is prechid that he roos aghen fro deeth, hou seyn summen among ghou that the aghenrisyng of deede men is not? and if the aghenrisynge of deede men is not, neithir crist roos aghen fro deeth. and if crist roos not, oure prechynge is veyn, [d]oure feith is veyn, and we ben foundun false witnessis [e]of god. for we han seid witnessyng aghens god, that he reiside crist whom he reiside not, if deed men risen not aghen. for whi if deed men risen not aghen, neithir crist roos aghen. and if crist roos not aghen oure feith is veyn, and ghit ghe ben in ghoure synnes. and thanne thei that han died in crist han perissched. if in this lyf oonli we ben hopynge in crist we ben more wretchis than alle men. but now crist roos aghen fro deeth the firste fruyt of deede men. for deeth was bi a man, and bi a man is aghenrisyng fro deeth. and as in adam alle men dien, so in crist alle men schulen be quykened. but ech man in his ordre, the firste fruyt crist, aftirward thei that ben of crist, that bileuyden in the comyng [f]of crist. aftirward an ende, whanne he schal bitake the kyngdom to god and to the fadir, whanne he schal avoid al princeheed and power & vertu. but it bihoueth him to regne til he putte alle hise enemyes undir hise feet. and [g]at the laste deeth the enemy schal be distried, for he hath maad suget alle thingis undir hise feet. and whanne he seith, alle thingis ben soget to him, withouten doute [h]outaken him that sugetide alle thingis to him. and whanne alle thingis ben suget to him, thanne the sone hymsilf schal be suget to him that made suget

[a] exhortentur. [b] videtur. [c] *Abortivo.* a mysborn chyld. *MS. Sidn.* et *Wickl.* Homil. in Epist. [d] vestra *nostra*, in MSS. Lat. nonnullis, quos vidi: ex Quinque, qui penes me, 2 legunt *nostra*, 3 *vestra*. D. W. [e] to [f] ejus. [g] novissime. [h] præter.

alle thingis to him, that god be alle thingis in alle thingis. else what schulen thei do that ben baptisid for deede men? if in no wise deede men risen aghen, wherto ben thei baptisid for hem, and wherto ben we in percil eueri our? ech dai I die for ghoure glorie, britheren, which glorie I haue in crist iesus oure lord. if aftir man I haue foughten to beestis at effesie, what profitith it to me if deede men risen not aghen? ete we and drynke we, for we schulen die to morowe. nyle ghe be disseyued, for yuele spechis distrien goode [a] thewis. awake ghe iuste men, and nyle ghe do synne, for summe han ignoraunce of god, but to reuerence I speke to ghou. but sum man seith, hou schulen deede men rise aghen? or in what maner bodi schulen thei come? unwise man, that thing that thou sowist is not quykened but it die first. and that thing that thou sowist, thou sowist not the bodi that is to come but a nakid corn, as of whete or of summe othir seedis, and god ghyueth to it a bodi as he wole and to ech of seedis a propre bodi. not ech fleisch is the same fleisch, but oon is of men, anothir is of beestis, a nothir is of briddis, a nothir of fisschis. and heuenli bodies ben, and ertheli bodies ben, but oo glorie is of heuenli bodies, and a nothir is of ertheli. a nothir clerenesse is of the sunne, a nothir clerenesse is of the moone, and a nothir clerenesse is of sterris. and a sterre dyuersith fro a sterre in clerenesse. and so the aghen risyng of deede men. it is sowun in corupcioun, it schal rise in uncorrupcioun. it is sowun in unnobled, it schal rise in glorie. it is sowun in ynfyrmyte, it schal rise in uertu. it is sowun a beestli bodi, it shal rise a spiritual bodi. if ther is a beestli bodi, ther is also a spiritual bodi, as it is writun, the firste man adam was maad into a soule lyuynge. the laste adam into a spyryt quikenynge. but the firste is not that that is spyritual, but that that is beestli, aftirward that that is spiritual. the firste man of erthe is ertheli, the secunde man of heuene is heuenli. such as the ertheli man is, suche ben the ertheli men. and suche as the heuenli man is, suche ben also the heuenli men. therfore as we han born the ymage of the ertheli man, bere we also the ymage of the heuenli. britheren, I seie this thing, that fleisch and blood moun not welde the kingdom of god. neithir corupcioun schal welde uncorupcioun. lo I seie to ghou [b] priuyte of hooli thingis, and alle we schulen rise aghen, but not alle we schulen be chaungid. in a moment, in the twynklyng of an ighe, in the last trumpe. for the trumpe schal sowne, and deede men schulen rise aghen without corupcioun and we schulen be chaungid. for it bihoueth this coruptible thing to clothe uncorupcioun, and this deedli thing to put awei undeedlynesse. but whanne this deedli thing schal clothe undeedlynesse, thanne schal the word be doon that is writun, deeth is [c] sopun up in victorie. deeth where is thi victorie? deeth where is thi pricke? but the pricke of deeth is synne, and the uertu of synne is the lawe. but do we thankyngis to god, that ghaf to us victorie bi oure lord iesus crist. therfore my dereworthe britheren, be ghe stidefast, and unmouable, beynge plenteouse in werk of the lord, euermore witynge that ghoure traueil is not idil in the lord.

CHAP. XVI.

BUT of the gederyngis of monei that ben maad into seyntis as I ordeynyde in the chirchis of galathie, so also do ghe oo dai of the woke. ech of ghou kepe at hymsilf kepynge that that plesith to him, that whanne I come the gaderingis be not maad. and whanne I schal be present whiche *men* ghe preuen I schal sende hem bi epistlis to bere ghoure [d] grace into ierusalim, that if it be worthi that also I go, thei schulen go with me. but I schal come to ghou whanne I schal passe bi macedonye, for whi I schal passe bi macedonye. but perauenture I schal dwelle at ghou, or also dwelle the wyntir, that ghe lede me whidir euer I schal go. and I wole not

[a] mores. [b] mysterium. [c] absorpta. [d] gratiam.

now se ghou in my passyng, for I hope to dwelle with ghou awhile if the lord schal suffre. but I schal dwelle at effesi tilto witsontide. for a greet dore and an open is opened to me, and manye aduersaries. and if tymothe come, se ghe that he be without drede with ghou, for he worchith the werk of the lord as I. therfore no man despise him, but lede ghe him forth in pees that he come to me, for I abide him with britheren. but, britheren, I make knowun to ghou of apollo, that I preiede him myche that he schulde come to ghou with britheren, but it was not his wille to come now, but he schal come whanne ha schal haue leiser. walke ghe and stonde ghe in the feith, do ghe manli and be ghe coumfortid in the lord, and be alle ghoure thingis doon in charite. and britheren I biseche ghou ghe knowen the hous of stephan [a] and of fortunati and achaici, for thei ben the firste fruytis of achaie and into mynysterie of seyntis thei han ordeined hemsilf. that also ghe ben suget to siche, and to ech worchynge togidre and trauailynge. for I haue ioie in the presence of stephan and of fortunate and achaici, for thei filliden that thing that failide to ghou. for thei han refreisschid bothe my spyryt and ghoure. therfore knowe ghe hem that ben suche maner men. alle the chirchis of asie greeten ghou wel. aquyla and [b] prisca with her homeli chyrche greeten ghou mych in the lord, at the which also I am [c] herborid. alle britheren greeten ghou wel. greete ghe wel togidre in hooli coss. my greetyng bi poulis hond. if ony man loueth not oure lord iesus crist be he cursid [d] mara natha.[e] the grace of oure lord iesus crist be with ghou. my charite be with ghou alle in crist iesus oure lord. amen.

here endith the firste epistle to corinthies and bigynneth a prolog on the ii.

AFTIR penaunce doon poul writith to corynthis a pistle of coumfourt fro troade bi titus, and he preisith hem, and excitith to bettre thingis, and schewith that thei weren maad soori but amendid. Jerom *in his prolog on this epistle seith al this.*

2 CORYNTH.

CHAP. I.

POUL apostle of iesus crist bi the wille of god and tymothe brothir to the chirche of god that is at corynth with alle seyntis that ben in al achaie, grace to ghou and pees of god oure fadir and of the lord iesus crist. blessid be god P and the fadir of oure lord iesus crist, fadir of mercies and god of al coumfort, which coumfortith us in al oure tribulacioun that also we moun coumforte hem that ben in al disese bi the monestyng bi which also we ben monestid of god. for as the passiouns of crist ben plenteuouse in us, so also bi crist oure coumfort is plenteuous. and whethir we ben in tribulacioun, for ghoure tribulacioun and heelthe.

a (This Stephan was a woman.) In margine MSS Caij. Pepy's 4to. Eman. fol. Trin. fol. Trin. 8vo. intra Textu *a woman*, post *Stephan* Similiter Editio altera interponat *the woman*, MSS Sidn. & Magd. b priscilla. c hospitor. d Wicleffiana autem mea *be he cursed Maranatha* adjecto in ora libri *Maranatha that is in the coming of the Lord. Selden.* de Synod. e (Maranatha, that is, the comyng of the Lord.) In Margine habent MSS. 5. quique. Alius, in Textu: sicut & altera Editio in MSS. Sidn. & Magd. *MS. Christ. Coll. in Margine.* (Maranatha, that is, the comyng of our Lord Ihu Crist.)

eithir we ben coumfortid for ghoure coumfort. eithir we ben monestid for ghoure monesting and heelthe, whiche worchith in ghou the suffring of the same passiouns whiche also we suffren, that oure hope be [a]sad for ghou. witynge for as ghe ben felowis of passiouns, so ghe schulen be also of coumfort. for britheren, we wolen, that ghe wite of oure tribulacioun that was doon in asie. for [b] ouermaner we weren greued ouer-myght, so that it [c]anoiede us ghe to lyue. but we in ussilf hadden answer of deeth, that we truste not in us, but in god that reisith deed *men*. which delyueride us and delyuerith fro so grete perils into whom we hopen. also ghit he schal deliuere while also ghe helpen in preier for us, that of the persoones of manye facis of that ghyuyng that is in us thankyngis be doon for us bi manye men to god. for oure glorie is this, the witnessyng of oure conscience, that in symplenesse and clennesse of god and not in fleischli wisdom but in the grace of god we lyuyden in this world, but more plenteuousli to ghou. and we writen not other thingis to ghou than tho that ghe han rad and knowe. and I hope, that into the ende ghe schulen knowe as also ghe han knowe us aparti. for we ben ghoure glorie as also ghe ben oure in the dai of oure lord iesus crist. and in this [d]tristenyng I wolde first come to ghou that ghe schulen have the seconde grace, and passe bi ghou into macedonye, and eft from macedonye come to ghou, and of ghou be led into iudee. but whanne I wolde this thing, wher I uside [e]unstidefastnesse? eithir tho thingis that I thenke I thenke aftir the fleisch, that at me be it is and *it is* not? but god is trewe, for oure word that was at ghou is and *is* not is not therynne, but is [f] is in it. for whi iesus crist the sone of god which is prechid among ghou bi us, bi me and siluan and tymothe ther was not in him is and *is* not, but is was in him. for whi hou manye euer ben biheestis of god in thilk is *ben fulfillid*. and therfore bi him *we seyn* amen, to god to oure glorie. sotheli it is god that confermeth us with ghou in crist, and the which anoyntide us, and which markide us, and ghaf ernys of the spyryt in oure hertis. for I [g]clepe god to witnesse aghens my soule, that I sparunge ghou cam not ouer to corynthe. not that we ben lordis of youre feith, but we ben helperis of ghoure ioie, for thorugh bileue ghe stonden.

CHAP. II.

AND I ordeynyde this thing at me, that I schulde not come eftsoone in heuynesse to ghou. for if I make ghou soori, who is he that gladith me but he that is sorouful of me? and this same thing I wroot to ghou that whanne I come I haue not sorowe on sorowe of the which it bihofte me to have ioie. and I triste in ghou alle that my ioie is of alle ghou. for of mych tribulacioun and angwisch of herte I wroot to ghou bi many teeris. not that ghe be sori, but that ghe wite what charite I [h]haue more plenteousli in ghou. for if any man hath maad me sorouful, he hath not maad me sorouful but aparti that I charge not ghou alle. this blamyng that is maad of manye suffisith to him that is such oon. so that aghenward ghe rathir forghyuen and coumforte leste perauenture he that is such a maner man be sopun up bi more greet heuynesse. for which thing I biseche ghou that ghe conferme charite into him. for whi therfore I wroot this, that I knowe ghoure preef whether in alle thingis ghe ben obedient. for to whom ghe han forghyuen ony thing also I haue forghyue. for I that that I forghaf if I forghaf ony thing *haue ghouun* for ghou in the persoone of crist, that we ben not disseyued of sathanas. for we knowen hise thoughtis. but whanne I was comun to troade for the gospel of crist, and a dore was opened to me in the lord, I hadde not reste to my spyryt for I foond not my brothir tite. but I seide to hem fare wel, and I passide into macedonye. and I do thankingis to

[a] firma. [b] supra modum. [c] tæderet. [d] confidentia. [e] leuitate. [f] (*is*, that is treuthe) in margine, MSS. Caij & *Trin.* 8vo. & MS. *Christi Col.* idem habet in Textu versio altera *MSS. Sidn.* & *Magd.* [g] clepide. [h] have plenteuously.

god that euermore makith us to haue uictorie in crist iesus, and schewith bi us the odour of his knowing in ech place. for we ben the good odour of crist. to god among these that ben maad saaf, and among these that perisschen. to othir sotheli odour of deeth into deeth, but to othere we ben odour of lyf into lyf. and to these thingis who is so able? for we ben not as manye that doen auoutrie bi the word of god, but we speken of clennesse as of god bifore god in crist.

CHAP. III.

BIgynnen we therfore eftsoone to preise ussilf? or whethir we neden as summen pistlis of preisyng to ghou or of ghou? ghe ben oure pistle writen in oure hertis which is knowen and red of alle men and maad open. for ghe ben the pistle of crist mynystrid of us, and writen not with enke, but bi the spyryt of the lyuynge god. not in stoonene tablis, but
B in fleischli tablis of herte. for we han such trist bi crist to god, not that we ben sufficient to thenke ony thing of us as of us, but oure sufficience is of god. which also made us able mynystris of the newe testament, not bi lettre but bi spyryt. for the lettre sleeth, but the spyryt quykeneth. and if the mynystracioun of deeth writun bi lettre in stoonys was in glorie, so that the children of israel myghten not biholde into the face of moises for the glorie of his cheer which is auoidid, hou schal not the mynystracioun of the spyryt be more in glorie? for if the mynystracioun of dampnacioun was in glorie, mych more the mynysterie of rightwysnesse is plenteous in glorie. for neithir that that was cleer was glorified in this part for the excellent glorie. and if that that is auoidid is bi glorie, mych more that that dwellith stille is in glorie. therfore we that han such hope usen mych trist. and not as moises leide a veil on his face, that the children of israel schulden not biholde into his face, which veil is auoidid, but the wittis of hem ben astonyed. for into this dai the same veil in redyng of the oolde testament dwellith not schewid, for it is auoided in crist. but into this dai whanne moises is rad the veil is put on her hertis. but whanne israel schal be conuertid to god the veil schal be doon awei, and the spyryt is the lord. and where the spyryt of the lord is there is freedom. and alle we that with open face seen the glorie of the lord ben trensfourmyd into the same ymage fro clere nesse into clerenesse as of the spyryt of the lord.

CHAP. IIII.

HErfore we that han this admynystracioun, aftir this that we han geten merci faile we not, but do we awei the priuy thingis of schame, not waikynge in sutil gile, neithir doyng auoutrie bi the word of god, but in schewyng of the treuthe, commendynge ussilf to ech conscience of men bifore god. for if also oure B
gospel is keuerid, in these that perisschen it is keuerid. in which god hath blend the soulis of unfeithful men of this world, that the lightnyng of the gospel of the glorie of crist which is the ymage of god schyne not. but we C
prechen not ussilf but oure lord iesus crist, and us ghoure seruantis bi iesus crist. for god that seide light to schyne of derknessis he hath ghyue light in oure hertis to the lightnyng of the science of the clerenesse of god in the face of iesus crist. and we han this tresour in [a] brotil vessels, that the worthynesse be of goddis vertu and not of us. in alle thingis we suffren tribulacioun, but we ben not [b] angwisschid *or anoied.* we ben maad pore, but us wantith no thing. we suffren persecucioun, but we ben not forsaken. we ben maad lowe, but we ben not confoundid. we ben cast doun, but we perisschen not. and euermore we beren aboute the sleyng of iesus in oure bodi, that also the lyf of iesus be schewid in oure bodies. for euermore we that lyuen ben taken into deeth for iesus, that the lyf of iesus

[a] britil.

[b] angustiamur.

be schewid in oure deedil fleisch. therfore
D deeth worchith in us but lyf in ghou. and we
han the same spyryt of feith, as it is writun, I
haue bileued, wherfore I han spoke. and we
bileuen, wherfore also we speken. witynge
that he that reiside iesus [a]schal also reise us
with iesus, and schal ordeyne with ghou and
alle thingis for ghou, that a plenteuous grace
bi manye thankyngis be plenteuous into the
glorie of god. for which thing we failen not,
but though oure uttir man be coruptid, nethe-
les the ynnere man is renewid fro dai to dai.
but that light thing of oure tribulacioun that
lastith now but as it were bi a moment, wor-
chith in us ouer mesure an euerlastynge [b]bir-
thun into the highnesse of glorie. while that
we biho'den not tho thingis that ben seien, but
tho that ben not seien. for tho thingis that
ben seien ben but durynge for a schort tyme,
but tho thingis that ben not seien ben euer-
lastynge.

CHAP. V.

AND we witen, that if oure ertheli hous of
this dwellyng be dissolued, that we han
a bildyng of god, an hous not maad bi hondis
euerlastinge in heuenes. for whi in this thing
we morenen couetynge to be clothid aboue
with oure dwellyng which is of heuene. if
netheles we ben foundun clothid and not nak-
id. for whi we that ben in this tabernacle so-
rowen withynne, and ben heuyed for that that
we wolen not be spoilid, but be clothid aboue,
that thilk thing that is deedli be sopun up of
lyf. but who is it that makith us into this
same thing, god that ghaf to us the [c]eernes of
the spyryt. therfore we ben [d]hardi algatis
and witen, that the while we ben in this bodi
we goon in pilgrimage fro the lord. for we
walken bi feith, and not bi cleer sight. but
we ben hardi and han good wille more to be in
pilgrimage fro the bodi, and to be present to
god. and therfore we stryuen whethir absent
whethir present to plese to him. for it beho-
ueth us alle to be schewid bifore the trone of
crist, that euery man telle the propre thingis
of the bodi as he hath doen eithir good eithir
yuel. therfore we witynge the drede of the c
lord counseilen men, for to god we ben open.
and I hope, that we ben open also in ghoure
consciences. we commenden not ussilf eft-
soone to ghou, but we ghyuen to ghou occa-
sioun [e]to haue glorie for us, that ghe haue to
hem that glorien in the face and not in the
herte. for othir we [f]bi mynde passen to god,
eithir we ben sobre to ghou. for the charite
of crist dryueth us, gessynge this thing, that
if oon diede for alle thanne alle weren deede.
and crist diede for alle, that thei that lyuen
lyuen not now to hemsilf, but to him that
diede for hem and roos aghen. therfore we
fro this tyme knowen no man aftir the fleisch,
though we knowen crist aftir the fleisch, but
now we knowen not. therfore if ony newe
creature is in crist, the oolde thingis be pas-
sid, and lo alle thingis ben of god. which re-
counceilide us to him bi crist, and ghaf to us
the seruyse of recounceilyng. and god was
in crist recounceilinge to him the world, not
rettynge to hem her giltis, and puttide in us
the word of recounceilyng. therfore we usen
message for crist as if god monestith bi us, we
bisechen for crist be ghe recounceilid to god.
god the fadir made him synne, [g]*that is a sa-
crafice for synne* for us which knew not synne,
that we schulden be maad rightwysnesse of
god in him.

CHAP. VI.

BUT we helpynge monesten, that ghe res-
seyue not the grace of god in veyn. for
he seith in tyme wel plesynge I haue herd thee,

a schal reise also with us iesu. MS. Sur. schal reise also us with iesu, *MSS. omnes. i. e.* 9. *MS. Christ lesit*, schal alto us with iesu. b pondus c pignus. d audentes. e gloriandi. f mente excedimus. g *deest MS.* Surenden. *Jes.* et *Pepys.* 12 item *Trin:* fol. et *Mori* Reliqui 6, antiquissimi habent in margine: quorum tres (*Caij, Christi* et *Eman* 8vo.) in fine habent. *Austyn* MS fol: Coll: Bened. (si bene memini) eandem habet Glossam, cum *Lire*, loco *Austyn.*

and in the dai of heelthe I haue helpid thee. lo now a tyme acceptable, lo now a dai of heelthe. ghyue we to no man [a] offensioun, that oure seruise be not reproued. but in alle thingis we ghyue ussilf as the mynystris of god in mych pacience, in tribulaciouns, in nedis, in angwisschis, in betyngis, in prisouns, in dissenciouns withynne, in traueilis, in wakyngis, in fastyngis, in chastite, in kunnyng, in long abiding, in swetnesse, in the hooli goost, in charite not feyned, in the word of treuthe, in the uirtu of god. bi armuris of rightwysnesse on the right half and on the lift half. bi glorie and [b] uunoblei, bi yuel fame and good fame. as disseyueris and trewe *men*, as thei that ben unknowun and knowun, as men diynge, and lo we lyuen, as chastisid, and not maad deed. as sorouful and euermore ioiynge. as hauynge nede, but makynge manye *men* riche. as no thing hauynge, and weldynge alle thingis. a ghe corynthis, oure mouth is open to ghou oure herte is alargid. ghe ben not angwischid in us, but ghe ben angwischid in ghoure [c] ynwardnessis. and I seie as to sones, ghe that han the same reward, be
F ghe alargid. nyle ghe bere the ghok [d] with unfeithful men. for what parting of rightwysnesse with wickidnesse? or what felouschipe of light to derknessis? and what according of crist to belial? or what part of a feithful with the unfeithful? and what consent to the temple of god with mawmetis? and ghe ben the temple of the lyuynge god, as the lord seith, for I schal dwelle in hem, and I schal walke among hem. and I schal be god of hem, and thei schulen be a peple to me. for which thing go ghe out of the myddil of hem, and be ghe departid seith the lord, and touche ghe not unclene thing and I schal resseyue ghou, and schal be to ghou into a fadir, and ghe schulen be to me into sones and doughtris seith the lord almyghti.

CHAP. VII.

THerfore, moost derworthe britheren, we that han these biheestis, clense we us fro al filthe of the fleisch and of the spyryt, doynge hoolynesse in the drede of god. take ghe us, we han hirt no man, we han [e] apeired no man, we han bigilid no man. I seie not to ghoure condempnyng, for I seide bifore that ghe ben in [f] ghoure hertis to die togidre and [g] lyue togidre. mych trist is to me anentis ghou, mych gloriyng is to me for ghou. I am fillid with coumfort I am plenteuous in ioie in al oure tribulacioun. for whanne we weren comun to macedonye our fleisch hadde no reste, but we suffriden al tribulacioun, withoutforth fightyngis, and dredis withynne. but god that coumfortith meke men coumfortide us in the comyng of tite. and not oonli in the comyng of him, but also in the coumfort bi which he was coumfortid in ghou. tellynge to us ghoure desier, ghoure wepyng, ghoure loue for me, so that I ioiede more. for though I made ghou soori in a pistle, it [h] rewith me not though it rewide. seynge that though thilk pistle made ghou sori at an hour, now I haue ioie. not for ghe weren maad sorouful, but for ghe weren maad sorouful to penaunce. for whi ghe ben maad soori aftir god, that in no thing ghe suffre [i] peyrement of us. for the sorowe that is aftir god worchith penaunce into stidefast heelthe, but sorowe of the world worchith deeth. for lo this same thing that ghe ben sorouful aftir god, hou myche [k] bisynesse it worchith in ghou, but defendyng, but yndignacioun, but drede, but desier, but [l] loue, but veniaunce. in alle thingis ghe han ghouun ghousilf to be undefoulid in the cause. therfore though I wroot to ghou *I wroot* not for him that dide the injurie, neithir for him that suffride, but to schewe oure bisynesse which we han for ghou bifore god. therfore we ben coumfortid. but in [m] ghoure coumfort more plenteuousli we ioieden more on the ioie of

[a] ony offensioun. [b] ignobilitatem. [c] visceribus. [d] of. [e] corrupimus. [f] nostris. [g] to lyue.
[h] pœnitet. [i] detrimentum. [k] solicitudinem. [l] æmulationem. [m] nostra.

tite, for his spyryt is fulfillid of alle ghou. and if I gloriede ony thing anentis him of ghou, I am not confoundid: but as we han spoke to ghou alle thingis, so also oure glorie that was at tite is maad treuthe. and the [a] ynwardnesse of him be more plenteuousli in ghou. which hath in mynde the obedience of ghou alle, hou with drede and tremblyng ghe resseyuyden him. I haue ioie that in alle thingis I trist in ghou.

CHAP. VIII.

BUT, britheren, we maken knowun to ghou the grace of god that is ghouun in the chirchis of macedonye, that in mych asaiyng of tribulacioun the plentee of the ioie of hem was, and the highest pouert of hem was plenteuous into the richessis of the symplenesse of hem. for I bere witnessyng to hem, aftir myght and aboue myght thei weren wilful, with mych monestyng bisechynge us the grace and the comynyng of mynystryng that is maad to hooli men: and not as we hopiden, but thei ghauen hemsilf first to the lord, aftirward to us bi the wille of god, so that we preieden tite, that as he bigan so also he parfourme in ghou this grace. but as ghe abounden in alle thingis in feith and word and kunnyng and al bisynesse more ouer and in ghoure charite into us that also in this grace ghe abounde. I seie not as comaundinge, but bi the bisynesse of othir men, appreuynge also the good [b] witt of ghoure charite. and ghe witen the grace of oure lord issus crist, for he was maad nedi for ghou whanne he was riche, that ghe schulden be maad riche bi his nedynesse. and I ghyue counseil in this thing, for this is profitable to ghou that not oonli han bigunne to do but also ghe bigunne to haue wille fro the formere gheer. but now parfourme ghe in dede, that as the discrecioun of wille is redi so be it also of parfourmyng of that that ghe han. for if the wille be redi it is acceptid aftir that that it hath, not aftir that that it hath not. and not that it be remissioun to othir men, and to ghou tribulacioun. But of euennesse in the present tyme ghoure aboundaunce fulfille the [c] mysese of hem, that also the aboundaunce of hem be a fulfillyng of ghoure mysese that euennesse be maad, as it is writun, he that [d] *gedride* myche was not encreesid, and he that [d] *gedride* litil hadde not lesse. and I do thankingis to god that ghaf the same bisynesse for ghou in the herte of tite. for he resseyuyde exortacioun *or monestyng*. but whanne he was [e] bisiere bi his wille he wente forth to ghou, and we senten with hym a brothir whos preisyng is in the gospel bi alle chirchis. and not oonli but also he is ordeyned of chirchis the felowe of oure pilgrimage into this grace that is mynystrid of us to the glorie of the lord and to oure ordeyned ,wille eschewynge this thing, that no man blame us in [f] the plentee that is mynystrid of us to the glorie of the lord. for we purueien goode thingis not oonli bifore god, but also bifore alle men. for we senten with hem also oure brothir whom we han preued in manye thingis ofte that he was bisi but now mych bisiere for mych trist in ghou, eithir for tite that is my felowe and helpere in ghou, eithir for oure britheren apostlis of the chirchis of the glorie of crist. therfore schewe ghe into hem the face of chirchis, that schewyng that is of ghoure charite and of oure glorie for ghou.

CHAP. IX.

FOR of the mynysterie that is maad to hooly men, it is to me of plentee to write to ghou. [g] for I knowe ghoure wille for the which I haue glorie of ghou anentis macedonyes. for also achaie is redi fro a gheer pas-

[a] viscera. [b] ingenium. [c] inopiam. [d] *habuit* male inseritur in MSS Latinis, nec tamen omnibus. Editiones optimæ non habent. vox *gedride* ergo bis rubrica notatur in MSS antiq.—[d d] these 2 words are scored with red ink. [e] solicitor. [f] this. [g] Here this chapter begins in the printed edition of the Lat Vulg. *Parisi:* 1549. In the editions of *Lions* 1532. & *Paris* 1543. and *Benedictine* 1693. it begins as it does here. I have before me 4 MSS of the *Lat.* vulgate, which all begin the chapter as here.

sid, and ghoure loue hath styred ful manye. and we han sent britheren that this thing that we glorien of ghou be not auoidid in this parti. that as I seide ghe be redi, lest whanne macedonyes comen with me and fynden ghou unredi we beschamed that we sighen ghou not in this substaunce. therfore I gesside necessarie to preie britheren that thei come bifore to ghou, and make redi this bihight blessyng to
c be redi so as blessyng and not as auarice. for I seie this thing, he that sowith scarsli schal also repe scarsli, and he that sowith in blessyngis schal also repe of blessyngis. ech man as he castide in his herte, not of heuynesse or of nede, for god loueth a glad ghyuere. and god is myghti to make al grace abounden in ghou, that ghe in alle thingis euermore han al sufficience and abounde into al good werk as it is writun, he delide abrood, he ghaf to pore men, his rightwysnesse dwellith withouten ende. and he that mynystrith seed to the sower schal ghyue also breed to ete, and he schal multiplie ghoure seede, and make mych the encreessyngis of fruytis of ghoure rightwysnesse. that in alle thingis ghe maad riche wexen plenteuose into al symplenesse, which worchith bi us doyng of thankyngis to god. for the mynysterie of this office not oonli fillith tho thingis that failen to hooly men, but also multiplieth manye thankyngis to god bi the preuyng of this mynysterie, which glorifien god in the obedience of ghoure knoulechyng in the gospel of crist, and in symplenesse of comunycacioun into hem and into alle, and in the bisechyng of hem for ghou that desiren ghou for the excellent grace of god in ghou. I do thankingis to god of the ghifte of him that mai not be teld.

CHAP. X.

AND I my silf poul biseche ghou bi the myldenesse and softnesse of crist, which in the face am meke among ghou, and I absent triste in ghou. for I preie ghou that lest I present be not boold bi the trist in which I am gessid to be boold into summe that demen us as if we [a] wandren aftir the fleisch. for we walkinge in fleisch fighten not aftir the fleisch. for the aarmuris of oure knytghood ben not fleischli, but myghti bi god to the distruccioun of strengthis. and we distrien counseils and al highnesse that higheth itsilf aghens the science of god, and dryuen into caityfte al undurstondyng into the seruyse of crist. and we han redi to venge al unobedience whanne ghoure obedience schal be fillid. se ghe the thingis that ben aftir the face. if ony man tristith to himsilf that he is of crist, thenke he this thing eft anentis hymsilf for as he is cristis so also we. for if I schal glorie ony thing more of oure power which the lord ghaf to us into edifiyng and not into ghoure distruccioun, I schal not be schamed. but that I be not gessid as to feere ghou bi epistlis, for thei seyn that the epistlis ben [b] greuouse and stronge, but the presence of the bodi is feble, and the word worthi to be dispisid, he that is such oon thenke this, for suche as we absent ben in word bi pistlis, suche we ben present in dede. for we doren not putte us among or comparisowne us to summen that commenden hemsilf, but we mesuren us in ussilf, and comparisownen ussilf to us. for we schulen not haue glorie ouir mesure, but bi the mesure of the reule which god mesuride to us the mesure that stretchith to ghou. for we ouerstretchen not forth us as not stretchynge to ghou. for to ghou we camen in the gospel of crist, not gloriynge ouer mesure in othir mennys traueils. for we han hope of ghoure feith that [c] wexith in ghou to be magnyfied bi oure reule in aboundaunce, also to preche into tho thingis that ben bighondis ghou, not to haue glorie in othir mannys reule in these thingis that ben maad redi. he that glorieth have glorie in the lord. for not he that commendith hymsilf is preued, but whom god commendith.

[a] ambulemus. [b] graves. [c] crescentis

CHAP. XI.

I Wolde that ghe wolden suffre a litil thing of myn unwisdom, but also support ghe me. for I loue ghou bi the loue of god, for I haue spousid ghou to oon husbonde to ghelde a chaast virgyn to crist. but I drede lest as the serpent disseyuyde eue with his sutil fraude, so ghoure wittis ben corupt and fallen doun fro the symplenesse that is in crist. for if he that cometh prechith anothir crist whom we prechiden not, or if ghe taken a nothir spyryt whom ghe tooken not, or a nothir gospel which ghe resseyuyden not, rightli ghe schulden suffre. for I wene that I haue doon no thing lesse than the grete apostlis. for thou I be unlerned in word, but not in kunnyng. for in alle thingis I am opun to ghou. or whether I haue do synne mekynge mysilf that ghe ben enhaunsid? for freeli I prechide to ghou the gospel of god. I made nakid othir chirchis, and I took [a] soude to ghoure seruyse. and whanne I was among ghou and hadde nede I was chargeous to no man. for britheren that camen fro macedonye fulfilliden that that-failide to me. and in alle thingis I haue kept and schal kepe me withouten charge to ghou. the treuthe of crist is in me; for this glorie schal not be brokun in me in the cuntreis of achaie. whi? for I loue not ghou? god woot. for that that I do, and that that I schal do is that I kitte awei the occasioun of hem that wolen occasioun, that in the thing in which thei glorien thei be foundun as we. for such false apostlis ben trecherouse werkmen & transfiguren hem into apostlis of crist. and no wondir; for sathanas himsilf transfigurith him into an aungel of light. therfore it is not greet if hise mynystris ben transfigurid as the mynystris of rightwysnesse, whos ende schal be aftir her werkis. [b] eft I seie lest ony man gesse me to be unwiys, ellis take ghe me as unwiys, that also I haue glorie a litil what. that that I speke, I speke not aftir god, but as in unwisdom, in this substaunce of glorie. for manye men glorien aftir the fleisch, and I schal glorie. for ghe suffren gladli unwise men whanne ghe silf ben wise. for ghe susteynen if ony man dryueth ghou into seruage, if ony man deuourith, if ony man takith, if ony man is enhaunsid, if ony man smytith ghou on the face. bi unnoblei I seie, as if we weren sike in this parti. in what thing ony man dar, in unwisdom I seie, and I dar. thei be ebrewis? and I. thei ben israelitis? and I. thei ben the seed of abraham? and I. thei ben the mynystris of crist? and I. as [c] lesse wiys I seie, I more. in ful manye traueils, in prisouns more plenteuously. in woundis aboue maner. in deethis oftetymes. I resseyuyde of the iewis fyue sithis fourti *strokis* oon lesse, thries I was beten with gherdis, oonys I was stoned, thries *I was* at schipbreche. nyght and dai I was in the depnesse of the see. [d] in weies ofte, in pereils of floodis, in pereils of theues, in pereils of kyn. in pereils of hethen men, in pereils in citee, in pereils in desert, in pereils in the see, in pereils among false britheren, in traueil and nedynesse, in manye wakingis, in hungur and thirst, in manye fastyngis, in coold and nakidnesse. withoute tho thingis that ben withoutforth, myn ech daies traueilyng is the bisynesse of alle chirchis. who is syk and I am not syk? who is sclaundrid and I am not brent? if it bihoueth to glorie, I schal glorie in *tho thingis* that ben of myn ynfyrmyte. god and the fadir of oure lord iesus crist that is blessid into worldis woot that that I lie not. the prouost of damask of the king of the folk arethe kepte the cytee of damascenes to take me: and bi a wyndow in a [e] leep I was latun doun bi a wal, and so I ascapide hise hondis.

CHAP. XII.

IF it bihoueth to haue glorie it spedith not. but I schal come to the visiouns and to the reuelaciouns of the lord. I woot a man in crist that bifore fourtene gheer whether in bodi, whethir out of the bodi I woot not, god woot,

[a] sowde. [b] iterum. [c] minus sapiens. [d] in itineribus. [e] sporta.

that such a man was rauysschid tilto the thridde heuene. and I woot such a man whethir in bodi or out of bodi I noot, god woot, that he was rauysschid into paradise, and herde priuy wordis which it is not lefful to a man to speke. for suche maner thingis I schal glorie, but for me no thing, no but in myne ynfyrmytees. for if I schal [a] wilne to glorie I schal not be unwiys, for I schal seie treuthe. but I spare, lest ony man gesse me ouir that thing that seeth in me or heerith ony thing of me. and leest the greetnesse of reuelaciouns enhaunce me in pride, the pricke of my fleisch an aungel of sathanas is ghouun to me that he buffate me. for which thing thries I preiede the lord, that it schulde go awei fro me. and he seide to me, my grace suffisith to thee, for vertu is parfytli maad in ynfyrmytee. therfore gladli I schal glorie in myne ynfyrmytees that the vertu of crist dwelle in me. for which thing I am plesid in myne ynfyrmytees, in dispisyngis, in nedis, in persecutiouns, in angwisschis for crist. for whanne I am syk thanne I am myghti. I am maad unwitti, ghe constreynyden me. for I oughte to be commendid of ghou, for I dide no thing lesse than thei that ben apostlis aboue maner. though I am nought, netheles the signes of myn apostilheed ben maad on ghou in al pacience and signes and grete wondris and uertues. & what is it that ghe hadden lasse than othir chirchis, but that I my silf greuyde ghou not? forghyue ghe to me this wrong. lo this thridde tyme I am redi to come to ghou, and I schal not be greuous to ghou. for I seke not tho thingis that ben ghoure but ghou. for neithir sones owen to tresoure to fadir and modir, but the fadir and modir to the sones. for I schal ghyue moost wilfulli, and I my silf schal be ghyuen aboue for ghoure soulis, though I more loue ghou and be lesse loued. but be it, I greuyde not ghou, but whanne I was sutil I took ghou with gile. whethir I disseyuyde ghou bi ony of hem whiche I sente to ghou? I preide tite, and I sente with hym a brothir. whethir tite bigilide ghou? whether we gheden in the same spyryt? whethir not in the same steppis? sum tyme ghe wenen that we schulen excuse us anentis ghou. bifore god in crist we speken, and moost dere britheren alle thingis for ghoure edifiyng. but I drede lest whanne I come I schal fynde ghou not suche as I wole, and I schal be foundun of ghou such as ghe wolen not, lest perauenture stryuyngis, enuyes, sturdinessis, dissenciouns, and detraccioun, priuy spechis of discord, bolnyngis *bi pride*, debatis ben among ghou. and lest eftsoone whanne I come god make me lough anentis ghou, and I biweile manye of hem that bifore synnyden, and diden not penaunce on the unclennesse and fornycacioun and unchastite that thei han doen.

CHAP. XIII.

LO this thridde tyme I come to ghou, and in the mouth of tweyne or of thre witnessis eueri word schal stonde. I seide bifore and seie bifore as present twies and now absent to hem that bifore han synned and to alle othir. for if I come eftsoone I schal not spare. whethir ghe seken the preef of that crist that spekith in me which is not feble in ghou. for though he was crucified of ynfyrmytee, but he lyueth of the uertu of god. for also we ben sike in him but we schulen lyue with him of the uertu of god in us. assai ghousilf if ghe ben in the feith, ghe ghousilf preue: whethir ghe knowen not ghousilf for crist iesus is in ghou? but in hap ghe ben reprouable, but I hope that ghe knowen that we ben not reprouable. and we preien the lord, that ghe do no thing of yuel. not that we seme preued, but that ghe do that that is good, and that we ben as reprouable. for we moun no thing aghens treuthe but for the treuthe. for we ioien whanne we ben sike, but ghe ben myghti. and we preien this thing ghoure perfeccioun. therfore I absent write these thingis, that I present do not hardere bi the power which the lord ghaf to me into edificacioun, and not into

[a] voluero.

ghoure distruccioun. britheren, henns forward ioie ghe, be ghe parfite, excite ghe, undirstonde ghe the same thing. haue ghe pees, and god of pees and of loue schal be with ghou. greete ghe wel togidre in hooli coss. G alle hooli men greeten ghou wel. the grace of oure lord iesus crist, and the charite of god, and the comynyng of the hooli goost be with alle ghou amen. *here endith the secound epistle to corynthies, and bigynneth a prolog on the epistle to galathies.*

GAlathies ben greekis. thei tooken first of the apostle the word of treuthe. but aftir his goyng awei thei weren temptid of false apostlis that thei weren turned into the lawe & circumcisioun. the postle aghenclepith hem to the feith of treuthe, and writith to hem fro efesies. *Jerom in his prolog on this epistle seith this.*

GALATHIES.

CHAP. I.

POUL the apostle not of men, ne bi man, but bi iesus crist and god the fadir that reiside hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord iesus crist that ghaf hymsilf for oure synnes to delyuere us fro the present wickid word, bi the wille of god and oure fadir, to whom is worschipe and glorie into worldis of worldis, Amen. I wondre, that so soone ghe ben thus moued fro him that clepide ghou into the grace of crist into a nothir euangelie. which is not a nothir, but that ther ben summe that troublen ghou, and wolen [a] mysturne the euangelie of crist. but though we or an aungel of heuene prechide to ghou bisidis that that we han prechid to ghou, be he acursid. as I haue seid bifore, and now eftsoone I seie, if ony preche to ghou bisidis that that ghe han undirfongen, he be acursid. for now whethir counseile I men or god? or whethir I seche to plese men? if I pleside ghit men, I were not cristis seruaunt. for, britheren, I make knowun to ghou the euangelie that was prechid of me, for it is not bi man, ne I took it of man ne lernyde but bi reuelacioun of iesus crist. for ghe han herd my conuersacioun sumtyme in the iewerie that I pursuide [b] passyngli the chirche of god and faught aghen it. and I profitide in the iewerie aboue manye of [c] myne euene elderis in my kynrede, and was more aboundauntli a [d] tolowere of my fadris tradicioun. but whanne it pleside him that departide me fro my modris wombe and clepide bi his grace to schewe his sone in me, that I schulde preche him among the hethen, anoon I [e] drough me not to fleisch and blood. [f] ne I cam to ierusalim to the apostlis that weren tofore me, but I wente into arabie, and eftsoones I turnyde aghen into damask. and sith thre gheer aftir I cam to ierusalim to se petir, and I dwellide with him fiftene daies. but I saugh noon othir of the apostlis but iames *oure* lordis brothir. and these thingis whiche I write to ghou lo tofore god I lie not. aftirward I cam into the coostis of syrie and cilice. but I was unknowun bi face to the chirchis of

[a] conuertere. [b] supra modum. [c] coætaneos meos. [d] æmulator. [e] acquievi. [f] neque.

iudee that weren in crist, and thei hadden oonli an heeryng, that he that pursuyde us sumtyme prechide now the feith aghens which he faught sumtyme, and in me thei glorifieden god.

CHAP II.

AND sith fourtene gheer aftir eftsoones I wente up to ierusalim with barnabas and took with me tite. I wente up bi reuelacioun and spake with hem the euangelie which I prechide among the hethene: and [a] bi hemsilf to these that semyden to be sumwhat lest I runne or hadde runne in veyn. and neithir tite that hadde be with me while he was hethene was compellid to be circuncidid, but for false britheren that weren brought yn whiche hadden entrid to aspie oure fredom which we han in crist iesus to brynge us into seruage. but we ghyuen no place to subiecciouu, that the treuthe of the gospel schulde dwelle with ghou. but of these that semyden to be sumwhat whiche thei weren sumtyme it perteynyde not to me, for god takith not the persoone of man. for thei that semyden to be sumwhat ghauen me no thing. but [b] aghenward whanne thei hadden seen that the euangelie of prepucie was ghouun to me as the euangelie of circuncisioun was ghouun to petir. (for he that wroughte also to me among the hethene.) and whanne thei hadden knowe the grace *of god* that was ghouun to me, iames and petir and ioon whiche weren seien to be the pilers, thei ghauen righthond of felouschippe to me and to barnabas, that we among the hethene, and thei into circuncisioun, oonli that we hadden mynde of pore men, the which thing I was ful bisi to doon. but whanne petir was comen to antioche I aghenstood him in the face, for he was worthi to be undirnomun. for bifore that ther camen summe fro iames he eet with hethen men. but whanne thei weren come he withdrough and departide him dredynge hem that weren of circuncisioun. and the othere iewis assentiden to his feynyng, so that barnabas was drawen of hem into that feynyng. but whanne I sigh that thei walkiden not rightli to the treuthe of the gospel, I seide to petir bifore alle *men*, if thou that art a iew lyuest hethenlich and not iewlich, hou constreynest thou hethene men to bicome iewis? we iewis of kynde and not synful men of the hethen knowen that a man is not iustified of werkis of the law, but bi the feith of iesus crist. and we bileuen in iesus crist, that we ben iustified of the feith of crist, and not of the werkis of lawe. wherfore of the werkis of lawe ech fleisch schal not be iustified. and if we sechen to be iustified in crist we ouresilf ben foundun synful men. whethir crist be mynystre of synne? god forbede. and if I bilde aghen thingis that I haue distried, I make mysilf a trespassour. for bi the lawe I am deed to the lawe, and I am [c] fitchid to the cross, that I lyue to god with crist. and now lyue not I but crist lyueth in me. but I lyue now in fleisch I lyue in the feith of goddis sone that louyde me, and ghaf hymsilf for me. [d] I caste not aweie the grace of god. for if rightfulnesse be through lawe, thanne crist diede withouten cause.

CHAP. III.

AUnwitti galathians tofore whose ighen iesus crist is [e] exilid, and is crucified in ghou. who hath disseyued ghou that ghe ebein not to treuthe? this oonli I wilne to lerne of ghou, whethir ghe han undirfonge the spyryt of the werkis of the lawe, or of heeryng of bileue? so ghe ben foolis, that whanne ghe han bigunne in spyryt ghe ben endid in fleisch? so grete thingis ghe han suffrid without cause, if it be without cause. he that ghyueth to ghou spyryt and worchith vertues in ghou, whethir of werkis of the lawe or of heeryng of bileue? as it is writun, abraham bileuyde to god, and it was rettid to hym to rightfulnesse. and therfore knowe ghe that these that ben of bileue ben the sones of abraham. and the

[a] seorsum. [b] e contra. [c] confixus. [d] & [e] proscriptus.

scripture [a] seynge of that [b] god iustifieth the hethene of bileue toolde tofore to abraham, that in thee alle the hethene schulen be blessid. & therfore these that ben of bileue schulen be blessid with feithful abraham. for alle that ben of the werkis of lawe ben undir curs. for it is writun, ech man is cursid that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis. and that no man is iustified in the lawe bifore god it is opyn, for a rightful man lyueth of bileue. but the lawe is not of bileue but he that doith tho thingis of the lawe schal lyue in hem. but crist aghenboughte us fro the curs of the lawe, and was maad acursid for us. for it is writun, ech man is cursid that hongith in the tree, that among the hethene the blessyng of abraham were maad in crist iesus, that we undirfongen the biheest of spyryt through bileue. britheren, I seie oftir man, [c] no man dispisith the testament of a man that is confermed, or [d] ordeined aboue. the biheestis weren seid to abraham and to his seed. he seith not in seedis as in manye, but as in oon, and to thi
D seed that is crist. [e] but I seie this testament *is* confermed of god, the lawe that was maad aftir [f] foure hundrid and thritti gheer makith not *the testament* veyn to auoide awei the biheest. for if eritage were of the lawe, it were not now of biheest, but god grauntide to abraham thorough biheest. what thanne the lawe? it was set for trespassyng tilto the seed come to whom he hadde maad biheest, *which lawe* was ordeyned bi aungelis in the hond of a mediatour. but a mediatour is not of oon but god is oon. is thanne the lawe aghen the biheestis of god? god forbede. for if the lawe were ghouun that myghte quykene, verili were rightfulnesse of lawe. but the scripture hath concluded alle thingis undir synne, that the bihcest of the feith of iesus crist were ghouun to hem that bileuen. and tofore that bileue cam thei weren kept undir the lawe enclosid into that bileue that was to be schewid. and so the lawe was oure undirmaistir in crist, that we ben iustified of bileue. but aftir that bileue cam, we ben not now undir the undirmaister. for alle ghe ben the children of god thorugh the bileue of iesus crist. for alle ghe that ben baptisid ben clothid with crist. ther is no iew ne greek, ne boonde man ne freeman, ne mal ne female, for alle ghe ben oon in iesus crist. and [g] if ghe ben *oon in iesus* crist thanne ghe ben the seed of abraham, and eiris bi biheest.

CHAP. IIII.

BUT I seie as longe tyme as the eyr is a litil child, he diuersith no thing fro a seruaunt whanne he is lord of alle thingis, but he is undir keperis and tutouris into the tyme determyned of the fadir. so we whanne we weren litle children we seruyden undir the elementis of the world. but aftir that the fulfillyng of tyme cam, god sente his sone maad of a womman maad undir the lawe, that we schulden undirfonge the adopcioun of sones. and for ghe ben goddis sones, god sente his spyryt into ghoure hertis criynge, abba fadir. and so ther is not now a seruaunt but a sone. and if he is a sone, he is an eyr [h] bi god. but thanne ghe unknowynge god seruyden to hem that in kynde weren not goddis. but now whanne ghe han knowe god and ben knowun of god, hou ben ghe turned eftsoones to the feble and nedi elementis to the whiche ghe wolen eft serue? ghe [i] taken kepe to daies and monethis & tymes and gheeris. but I drede ghou lest without cause I haue traueilid among ghou. be ghe as I, for I am as ghe. britheren, I biseche ghou ghe han hirt me no thing. but ghe knowen that bi ynfyrmyte of fleisch I haue prechid to ghou now bifore, and ghe dispisiden not neither forsooken ghoure temptacioun in my fleisch. but ghe resseyuyden me as an aungel of god, as crist iesus. where thanne is ghoure blessyng? for I bere ghou witnesse that if it myghte haue be doon

[a] providens quia ex fide iustificat deus gentes. [b] Sic MSS. 6. Eman. 8vo. [c] nemo spernit aut superordinat. [d] ordeineth MS. [e] hoc autem dico testamentum confirmatum. [f] foure hundrid gheer and thritty. [g] Si autem vos Christi. [h] per deum. [i] obseruatis.

ghe wolden haue putt out ghoure ighen, and haue ghouun hem to me. am I thanne maad an enemy to ghou seiynge to ghou sothe? thei [a] souen not ghou wel, but thei wolen exclude ghou that [b] ghe suen hem. but sue ghe the good euermore in good, and not oonli whanne I am present with ghou. my smale children whiche I bere eftsoonys til that crist be fourmed in ghou. and I wolde now be at ghou and chaunge my vois, for I am confoundid among ghou. seie to me ghe that wolen be undir the lawe, han ghe not red the lawe? for it is writun, that abraham hadde tweie sones, oon of a seruaunt, and oon of a free womman. but he that was of the seruaunt was born aftir the fleisch, but he that was of the free womman bi a biheest. the whiche thingis ben seid [c] bi a nothir undirstonding. for these ben two [*] testamentis, oon in the hil of synai gendrynge into seruage, which is agar for syna is an hil that is in arabie, which hil is ioyned to it that is now ierusalim and serueth with hir children. but that ierusalim that is aboue is free which is oure modir. for it is writun, be glad thou bareyn that berist not: breke out and crie that bryngist forth no children: for manye sones ben of hir that is left of hir husbonde more than of hir that hath an husbonde. but britheren, we ben sones of biheest aftir isaac. but now as this that was born aftir the fleisch persuede hym that was aftir the spyryt, so now. but what seith the scripture? caste out the seruaunt and hir sone, for the sone of the seruaunt schal not be eyr with the sone of the free wyf. and so, britheren, we ben not sones of the seruaunt but of the free wyf, bi which freedom crist hath maad us free.

CHAP. V.

STonde ghe therfore and nyle ghe [d] eftsoonys be holdun in the ghok of seruage. lo I poul seie to ghou, that if ghe ben circuncidid crist schal no thing profite to ghou. and I witnesse eftsoones to ech man that circuncidith himsilf, that he is dettour of al the lawe to be doon. and ghe ben voidid awei fro crist, and ghe that ben iustified in the lawe ghe han fallen awei fro grace. for we thorugh the spyryt of bileue abiden the hope of rightfulnesse. for in iesus crist neithir circuncisioun is ony thing worth neithir prepucie, but the bileue that worchith bi charite. ghe runnen wel, who lettide ghou that ghe obeieden not to treuthe? consente ghe to no man. for this counseil is not of him that hath clepid ghou. a litil sourdow apeireth al the gobet. I triste [e] on ghou c in oure lord, that ghe schulden undirstonde noon othir thing. and who that disturblith ghou schal bere doom who euere he be. and britheren, if I preche ghit circuncisioun what suffre I ghit persecucioun? thanne the sclaundre of the cross is voidid. I wolde that thei weren kitt awei that disturblen ghou. for britheren, ghe ben clepid into freedom, oonli ghyue ghe not freedom into occasioun of fleisch, but bi charite of spyryt serue. ghe togidre. for euery lawe is fulfillid in oo word, thou schalt loue thi neighbore as thisilf. and if ghe bite and ete ech othir, se ghe lest ghe be wastid ech fro othir. [f] and I seie *ghou* in D crist, wandre ghe in spyryt, and ghe schulen not parforme the desires of the fleisch. for the fleisch coueitith aghen the spyryt, and the spyryt aghen the fleisch, for these ben aduersaries togidre, that ghe do not alle thingis that ghe wolen. that if ghe be led bi spyryt ghe ben not undir the lawe. and the werkis of the fleisch ben open, whiche bèn fornycacioun, unclennesse, unchastite, lecherie, seruyse of false goddis, witchecraftis, enemytees, striuyngis, yndignaciouns, wraththis, chidyngis, dissenciouns, sectis, enuyes, manslaughtris, drunkenessis, unmesurable etyngis & thingis lyk to these, which I seie to ghou as I haue told ghou tofore, for thei that doen suche thingis schulen not haue the kyngdom of god. but the fruyt of the spyryt is charite, ioie, pees,

[a] æmulantur. [b] æmulemini. [c] per allegoriam. [d] iterum. [e] of. [f] dico autem in christo.

pacience, long abidyng, benygnyte, goodnesse, myldenesse, feith, temperaunce, contynence, chastite. aghen suche thingis is no lawe. and thei that ben of crist han crucified her fleisch with vicis and coueityngis. [a] if we lyuen bi spyryt, walke we bi spyryt. be we not maad coueitouse of veyn glorie, stirynge ech othir to wraththe *or* hauynge enuye ech to othir.

CHAP. VI.

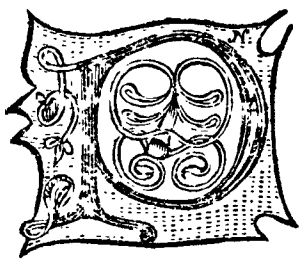
BRitheren, if a man be ocupied in ony gilt, ghe that ben spyrytual enforme ghe such oon in spyryt of softnesse, biholdynge thisilf lest that thou be temptid. ech bere otheris chargis, and so ghe schulen fulfille the lawe of crist. for who that trowith that he be ought whanne he is nought he bigilith hymsilf. but ech man proue his owne werk, and so he schal haue glorie in hymsilf and not in a nothir, for ech man schal bere his owne charge. he that is taught bi word comyne he with him that techith him in alle goodis. nyle ghe erre, god is not scorned. for tho thingis that a man sowith tho thingis he schal repe. for he that sowith in his fleisch, of the fleisch he schal repe corupcioun, but he that sowith in the spyryt, of the spyryt he schal repe euerlastynge lyf. and doynge good faile we not. for in his tyme we schal repe not failynge. therfore while we han tyme worche we good to alle men but moost to hem that ben homeliche of the feith. se ghe what maner lettris I haue writen to ghou with myn owne hond. for who euere wole plese in the fleisch this constreinith ghou to be circuncidid, oonli that thei suffre not the persecucioun of cristis cross. for neithir thei that ben circuncidid kepen the lawe, but thei wolen that ghe ben circuncidid that thei haue glorie in ghoure fleisch. but fer be it fro me to haue glorie but in the cross of oure lord iesus crist bi whom the world is crucified to me and I to the world. for in iesus crist neithir circuncisioun is ony thing worth, ne prepucie, but a newe creature. and who euere suen this reule pees [b] of hem and merci and on israel of god. and heraftir no man be heuy to me. for I bere in my bodi the tokenes of oure lord iesu crist. the grace of oure lorde iesus crist be with ghoure spyryt, britheren, amen. *here endith the pistle to galathies and bigynneth a prolog on the pistle to effesies.*

EFfesians ben of asie. these whanne thei hadden resseyued the word of treuthe abiden stidefastli in the feith. the postle preisith hem, writynge to hem fro rome out of prisoun bi titicus the dekene. *Jerom in his prolog on this epistle [c] seith al this.*

[a] here *chap.* vi. begins in the editions of the Lat. Vulg. *Paris* 1549 & *Lions* 1532 folio. In the *Paris* edition 8vo. 1543 it begins as it does here. The Benedictine of 1693, begins as here. [b] on. [c] seith this.

EFFESIES.

CHAP. I.



OUL the apostle of iesus crist bi the wille of god to alle seyntis that ben at effesi, and to the feithful men in iesu crist, grace be [1] to ghou and pees of god oure fadir and oure lord iesu crist. blessid be god and the fadir of oure lord iesus crist that hath blessid us in al spiritual blessyng in heuenli thingis in crist, as he hath chosen us in hymsilf bifore the makyng of the world, that we weren hooli and without wem in his sight in charite. which hath bifore ordeyned us into adopcioun of sones bi iesus crist into him, bi the purpos of his wille into the heriyng of the glorie of his grace in which he hath glorified us in his dereworthe sone in whom we han redempcioun bi his blood forghyuenesse of synnes aftir the richessis of his grace that aboundide greetli in us in al wisdom and prudence to make knowe to us the sacrament of his wille bi the good pleasaunce of him the which *sacrament* he purposide in him in the dispensacioun of plentee of tymes to enstore alle thingis in crist which ben in heuenes and which ben in erthe in him. in whom we ben clepid bi soort bifore ordeyned bi the purpos of him that worchith alle thingis bi the counseil of his wille, that we be into the heriyng of his glorie, we that han hopid bifore in crist, in whom also ghe weren clepid whanne ghe herden the word of treuthe (the gospel of [a] oure heelthe) in whom ghe bileuynge ben markid with the hooli goost of biheest, which is the [b] eernys of oure eritage into the redempcioun of purchasyng into heriyng of his glorie. therfore I heerynge ghoure feith that is in crist iesus and the loue into alle seyntis, ceesse not to do thankyngis for ghou, makynge mynde of ghou in my preiers, that god of oure lord iesus crist the fadir of glorie ghyue to ghou the spyryt of wisdom and of reuelacioun into the knowyng of him, and the ighen of ghoure herte lightned, that ghe wite which is the hope of his clepyng, and whiche ben the richessis of the glorie of his eritage in seyntis, and which is the excellent greetnesse of his vertu into us that han bileued bi the worchyng of the myght of his vertu which he wroughte in crist reisynge hym fro deeth, and settynge him on his right half in heuenli thingis [c] aboue ech principat and potestat and vertu and domynacioun, and [d] *above* ech name that is named, not oonli in this world, but also in the world to comyng; and made alle thingis suget undir hise feet. and ghaf hym to be heed ouer al the chirche that is the bodi of him, and the plentee of him which is alle thingis in alle thingis fulfillid.

CHAP. II.

AND whanne ghe weren deede in ghoure giltis and synnes in whiche ghe [e] wandriden sumtyme aftir the cours of this world, aftir the prince of the power of this eyr of the spyryt that worchith now into the sones of [f] unbileue, in which also we alle lyuyden sumtyme in the desires of oure fleisch, doynge the willes of the fleisch and of thoughtis, and we weren bi kynde the sones of wraththe as othere men. but god that is riche in merci for his ful mych charite in which he louyde us, ghe whanne we weren deede in synnes, quykenyde us togidre in crist (bi whos grace ghe ben saued) and aghenreiside togidre and made togidre to sitte in heuenli thingis in crist iesus, for bi grace

[a] vestræ, ghoure. *MSS. 6.* [b] pignus. [c] supra. above. MSS. 9. [d] aboute. [e] ambulastis [f] diffidentiæ.

ghe ben saued bi feith, and this not of ghou, for it is the ghifte of god, not of werkis, that no man haue glorie. for we ben the makyng of him maad of nought in crist iesus in goode werkis whiche god hath ordeyned that we [a] go in tho *werkis*. for which thing be ghe myndeful, that sumtyme ghe weren hethene in fleisch which weren seid prepucie fro that that is seid circuncisioun maad bi hond in fleisch. and ghe weren in that tyme withouten crist, aliened fro the [b] lyuyng of israel and gestis of testamentis, not hauynge hope of biheest and withouten god in this world. but now in crist iesus ghe that weren sumtyme fer ben maad nygh in the blood of crist. for he is oure pees that made bothe oon and unbyndynge the myddil wal of a [c] wal withouten morter enemytees in his fleisch and auoidide the lawe of maundementis bi domes, that he make tweyne in hymsilf into oo newe man, makinge pees to recounceile bothe in oo bodi to god bi the cross sleynge the enemytees in hymsilf: and he comynge prechide pees to ghou that weren fer, and pees to hem that weren nygh, for bi him we bothe han nygh comyng in oo spyryt
F to the fadir. therfore now ghe ben not [d] gestis & straungeris but ghe ben citeseyns of seyntis, and [e] houshoold meynee of god aboue bildid on the foundement of apostlis and [f] profetis upon that highest corner stoon [g] crist iesus, in whom ech bildyng maad wexith into an hooli temple in the lord. in whom also be ghe bildid togidre into the [h] abitacle of god in the hooli goost.

CHAP. III.

[i] FOR the grace of this thing I poul the boundun of crist iesus for ghou hethene men, if netheles ghe han herd the dispensacioun of goddis grace that is ghouun to me in ghou. for bi reuelacioun the sacrament is maad knowun to me, as I aboue wroot in schort thing as ghe moun rede and undurstonde my prudence in the [k] mynysterie of crist, which was not knowun to othere generaciouns to the sones of men as it is now schewid to hise hooli apostlis and profetys in the spyryt, that hethene men ben euene eyris and of oo bodi and parteneris togidre of his biheest in crist iesus bi the euangelie whos mynystre I am maad bi the ghifte of goddis grace which is ghouun to me bi the worching of his vertu. to me leest of alle seyntis this grace is ghouun to preche among hethen men the unserchable richessis of crist, and to lightne alle men which is the dispensacioun of sacrament hid fro worldis in god that [l] made alle thingis of nought, that the mych toold wisdom of god be knowun to princes and potestatis in heuenli thingis bi the chirche, bi the bifore ordenaunce of worldis whiche he made in crist iesus oure lord in whom we han trist and [m] nygh comyng in tristenynge bi the feith of him. for which thing I axe, that ghe faile not in my tribulaciouns for ghou which is ghoure glorie. for grace of this thing I bowe my knees to the fadir of oure lord iesus crist, of whom ech fadirheed in heuenes and in erthe is named that he ghyue to ghou aftir the richessis of his glorie vertu to be strengthid bi his spyryt bi the ynnere man, that crist dwelle bi feith in ghoure hertis, that ghe rootid and groundid in charite moun comprehende with alle seyntis which is the breede and the lengthe and the hyghnesse and the depnesse. also to wite the charite of crist more excellent than science, that ghe be fillid in al the plentee of god. and to him that is myghti to do alle thingis more plenteuousli than we axen or undirstonden bi the vertu that worchith in us, to him be glorie in the chirche and in crist iesus into alle the generaciouns of the world of worldis, amen.

CHAP. IV.

THerfore I boundun for the lord biseche A ghou, that ghe walke worthili in the

[a] ambulemus. [b] conuersatione. [c] maceriæ. [d] hospites. [e] domestici. [f] of profetis. [g] of crist. [h] habitaculum. [i] Hujus rei gratia. [k] ministerio, mysterio edit. *Lugduni* 1532. et Benedict. 1693. Sed MSS. Latin variant. Quatuor, qui penes me sunt, habent *ministerio:* Quintus habet *mysterio*. [l] omnia creavit. [m] accessum.

clepyng in which ghe ben clepid with al mekenesse and myldenesse with pacience supportinge ech othir in charite, bisi to kepe unyte of spyryt in the boond of pees. oo bodi and oo spyryt as ghe ben clepid in oon hope of ghoure cleping. oo lord, oo feith, oo baptym, oo god and fadir of alle which is aboue alle *men*
B and bi alle thingis and in us alle. but to ech of us grace is ghouun bi the mesure of the ghyuyng of crist. for which thing he seith, he stighynge an high ledde caityfte caityf, he ghaf ghiitis to men. but what is it that he stighede up, no but that also he cam doun first into the lowere partis of the erthe? he it is that cam doun and that stighede on alle heuenes, that he schulde fille alle thingis. and he ghaf summe apostlis, summe profetis, othere euangelistis, othere scheppardis and techeris to the [a] ful endyng of seyntis into the werk of mynysterie into edificacioun of cristis bodi, til we rennen alle into unyte of feith and of knowing of goddis sone into a parfyt man aftir the mesure of age of the plentee of crist: that we be not now litil children mouynge as wawis, and be not borun aboute with ech wynd of techyng in the weiwardnesse of men in sutil witt to the disseyuyng of errour. but do we treuthe in charite & wexe in him bi alle thingis that is crist nure heed of whom al the bodi sett togidre and boundun togidre bi ech iointure of undirseruyng bi worchyng into the mesure of ech membre makith encreessyng of the bodi into edificacioun of itsilf in charite. therfore I seie and witnesse this thing in the lord, that ghe walke not now as hethene men walken in the vanyte of her witt, that han undirstondyng derkned with derknessis, and ben aliened fro the lyf of god bi ignoraunce that is in hem for the blindnesse of her herte, whiche dispeyrynge bitooken hemsilf to unchastite into the worchyng of al unclennesse in coueitise. but ghe han not so lerned crist, if netheles ghe herden him, and ben taught in him as is treuthe in iesus. do ghe awei bi the elde lyuyng the elde man that is corupt bi the desyres of errour. and be ghe [b] renewid in the spyryt of ghoure F
soule, & clothe ghe the newe man which is maad aftir god in rightwysnesse & hoolynesse of treuthe. for which thing ghe putte awei leesyng, & speke ghe treuthe eche man with his neighbore, for we ben membris ech to othir. be ghe wrothe and nyle ghe do synne, the sunne fall not doun on ghoure wraththe, nyle ghe ghyue [c] stide to the deuel. he that staal now stele he not, but more traucile ne in worchynge with hise hondis that that is good that he haue wherof he schal ghyue to the nedi. ech yuel word go not [d] out of ghoure mouth but if ony is good to the edificacioun of feith, that it ghyue grace to men that heeren. and nyle ghe make the hooli goost of god soori in which ghe ben markid in the dai of redempcioun. al bittyrnesse and wraththe and yndignacioun and cry and blasfemye be taken awei fro ghou with al malice. and be ghe [e] togidre benygne merciful forghyuynge [f] togidre as also god forghaf to ghou in crist.

CHAP. V.

THerfore be ghe folowers of god as moost A
dereworthe sones. and walke ghe in [g] loue as crist louyde us, and ghaf hymsilf for us an offryng and a sacrifise to god into the odour of swetnesse. and fornycacioun and al unclennesse or auarice be not named among ghou, as it bicometh hooli *men*, eithir filthe or foli speche or harlotrie that [h] perteyneth not to profyt, but more doyng of thankyngis. for wite ghe this and undirstonde, that ech letchour or unclene man or coueitous that serueth to mawmetis hath not erytage in the kyngdom of crist and of god. no man disseyue ghou bi veyne wordis, for whi for these thingis the wraththe of god cam on the sones of unbileue. therfore nyle ghe be maad parteneris of hem. for ghe weren sumtyme derknessis, but now

[a] consummationem. [b] renulid MS. *Sur.* renewlid. MSS. 7. renulid. MSS. 2. renewid. MSS. 1 recentissimus. Altera editio legit, renewid, *or maad new agen.* MS. *Sidn.* [c] locum. [d] Sic MS. *Sur. forth* sed deest in aliis MSS. *Eman.* fol: supplet *out*; sed in margine tantum *Christ.* legit *out.* Altera editio habet *oute* MSS *Sidn.* et *Magd.* [e] invicem. [f] invicem. [g] dilectione. [h] ad rem non pertinet.

light in the lord, walke ghe as the sones of light. for the fruyt of light is in al goodnesse and rightwysnesse and treuthe. and preue ghe what thing is wel plesynge to god, and nyle ghe comyne to unfruytouse werkis of derknessis but more reproue ghe: for what thingis ben doon of hem in priuy it is foul ghe to speke. and alle thingis that ben reproued of the light ben openly schewid, for al thing that is schewid is light. for which thing he seith rise thou that slepist and rise up fro deeth and
D crist schal lightne thee. therfore britheren, se ghe hou warli ghe schulen go, not as unwise men, but as wise men aghenbiynge tyme for the daies ben yuele. therfore nyle ghe be maad unwise, but undirstondinge which is the wille of god. and nyle ghe be drunkun of wyn in which is [a] leccherie, but be ghe fillid with the hooli goost, and speke ghe to ghousilf in salmes and ympnes and spiritual songis, syngynge & seiynge salm in ghoure hertis to the lord, euermore doynge thankyngis for alle thingis in the name of oure lord iesus crist to god and the fadir. be ghe suget [b] togidre in the drede of crist. wommen be thei suget to her housbondis as to the lord, for the man is heed of the womman as crist is heed of the chirche, he is savyour of his bodi. but as the chirche is suget to crist so wommen to her husbondis in alle thingis. men loue ghe ghoure wyues as crist louyde the chirche, and ghaf hymsilf for it to make it hooli and clenside it with the waisschyng of watir in the word of lyf to ghyue the chyrche glorious to hymsilf that it hadde no wem ne ryueling or ony such thing, but that it be hooli and undefoulid. so and men loue thei her wyues as her owne bodies. he that loueth his wyf loueth hymsilf. for no man hatide euere his owne fleisch, but norisschith and [c] fostrith it as crist *doith* the chirche, and we ben membris of his bodi, of his fleisch and [d] of boonys. for this thing a man schal forsake his fadir and modir, and he schal drawe to his wyf, and thei schulen be tweyne in oo fleisch, this sacrament is greet. ghe I seie in crist and in the chirche. netheles ghe alle ech man loue his wyf as hymsilf, and the wyf drede hir husbonde.

CHAP. VI.

SONES obeie ghe to ghoure fadir and modir in the lord, for this thing is rightful. onoure thou thi fadir and modir that is the firste maundement in biheest, that it be wel to thee, & that thou be longe lyuynge on the erthe. and fadris nyle ghe terre ghoure sones wraththe, but norissche ghe hem in [e] techyng and chastisyng of the lord. seruauntis obeie ghe to fleischli lordis with drede and tremblyng in symplenesse of ghoure herte as to crist, not seruynge at the ighe as plesynge to men, but as seruauntis of crist, doynge the wille of god bi discrecioun with good wille seruynge as to the lord and not as to men, witynge that ech man whateuere good thing he schal do he schal resseyue this of the lord whether seruaunt whether free man. and ghe lordis do the same thingis to hem forghyuynge manassis. witynge that bothe her lord and ghoure is in heuenes, and the takyng of persoones is not anentis god. heraftirward, bri- c
theren, be ghe coumfortid in the lord and in the myght of his vertu. clothe ghou with the armure of god, that ghe moun stonde aghens [f] aspiyngis of the deuel. for why stryuyng is not to us aghens fleisch and blood, but aghens the princis and potestatis, aghens gouernouris of the world of these derknessis, aghens spiritual thingis of wickidnesse in hevenli thingis. therfore take ghe the armure of god, that ghe moun aghenstonde in the yuel dai, and in alle thingis stonde parfyt. therfore stonde ghe and be ghe gird aboute ghoure leendis in softfastnesse, and clothid with the haburioun of rightwysnesse, and ghoure feet schood in makynge redi of the gospel of pees. in alle thingis [g] take ghe scheeld of feith in which ghe moun quenche alle the fyry dartis

[a] luxuria. [b] inuicem. [c] fouet. [d] de ossibus ejus. hise boonys. MSS. 8. [e] the techyng. [f] insidias. [g] sumentes.

of [a] the worste. and take ghe helm of heelthe, and the swerd of the goost, that is the word of god, bi al preier and bisechyng preie ghe al tyme in spyryt, and in him wakynge [b] in al bisynesse, and bisechyng for alle hooli men, and for me that word be ghouun to me in openyng of my mouth with trist to make knowun the mysterie of the gospel for which I am set in message in a chayne, so that in it I be hardi to speke as it bihoueth me. and ghe witen what thingis ben aboute me, what I do, titicus, my moost dere brother and trewe mynystre in the lord, schal make alle thingis knowun to ghou; whom I sente to ghou for this same thing, that ghe knowe what thingis ben aboute us, and that he coumforte ghoure hertis. pees to britheren and charite with feith of god oure fadir and of the lord iesus crist. grace with alle men that louen oure lord iesus crist in uncorupcioun amen. *that is, so be it.*[c] *here endith the epistle to effesies, and bygynneth a prolog on the pistle to filipensis.*

FILIPENSIS ben of macedonye. these whanne thei hadden resseyued the word of treuthe stooden stidefastli in the feith and thei resseyuyden not false apostlis. the apostle preisith these writynge to hem fro rome out of prisoun bi epafrodite. *Jerom in his prolog on this epistle seith* [d] *this.*

FILIPENSIS.

CHAP. I.

POUL and tymothie seruauntis of iesus crist to alle the hooly men in crist iesus that ben at filippis with bisschopis & dekenes: grace and pees to ghou of god oure fadir and of the lord iesus crist. I do thankyngis to my god in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a bisechyng on ghoure comynyng in the gospel of crist fro
B the firste dai til now tristenynge this ilke thing that ne that bigan in ghou a good werk schal performe it til into the dai of iesu crist. as it is iust to me to feele this thing for alle ghou for that I haue ghou in herte and in my boondis and in defendyng and confermyng of the gospel that alle ghe be felowis of my ioie. for god is a witnesse to me hou I coueite alle ghou in the bowels of iesu crist. and this thing I preie that ghoure charite be plenteuous more & more in kunnyng and in al witt, that ghe preue the bettre thingis, that ghe be clene and withoute offense in the dai of crist, fillid with the fruyt of rightwysnesse bi iesus crist into the glorie and the heriyng of god. for britheren, I wole that ghe wite, that the thingis that ben aboute me han comen more to the profyt of the gospel so that my boondis weren maad knowun in crist in ech moot hall and in alle othere placis that mo britheren tristynge in the lord more plenteousli for my boondis dursten withouten drede speke the word of god. but summe for enuye and stryf, summe for good wille prechen crist, & summe of charite witynge

[a] nequissimi. werst enemy. *MS Sidn.* the Fend, *Wickl. Homil. in Epist.* [b] in omni instantia. [c] MS. *Sur: Eman.* svo. MS. *Caij. Trin: Coll:* 8vo, et fol. *Eman:* fol: et *Mor:* numero, 6. [d] al this.

that I am put in the defense of the gospel. but
summe of stryf schewen crist, not [a] clenli ges-
synge hem to reise tribulacioun to my boondis.
but [b] what? the wille on al maner eithir bi
occasioun eithir bi treuthe crist is schewid,
and in this thing I haue ioie, but also I schal
haue ioie. and I woot that this thing schal
come to me into heelthe bi ghoure preier and
the undirmynystryng of the spyryt of iesus
crist: bi myn abidyng & hope, for in no thing
I schal be schamed but in al trist as euermore
& now crist schal be magnyfied in my bodi
eithir bi lyf eithir bi deeth. for me to lyue is
crist, and to die is wynnyng. that if to lyue
in fleisch is fruyt of werk to me, lo what I
schal chese I knowe not, but I am constreyn-
ed of tweie thingis, I haue desier to be dis-
solued and to be with crist, it is mych more
bettre, but to dwelle in fleisch is nedeful for
ghou. and I tristynge this thing woot that I
schal dwelle and parfytli dwelle to alle ghou
to ghoure profyt and ioie of feith, that ghoure
thankyng abounde in crist iesus in me bi my
comyng eftsoone to ghou. oonli lyue ghe wor-
thili to the gospel of crist, that whethir whanne
I come and se ghou, eithir absent I heere of
ghou that ghe stonde in oo spyryt of oo wille,
traueilinge togidre to the feith of the gospel.
and in no thing be ghe aferd of aduersaries,
which is to hem cause of perdicioun, but to
ghou cause of heelthe. and this thing is of
god. for it is ghouun to ghou for crist, that
not oonli ghe bileuen in him, but also that ghe
suffren for him hauynge the same stryf which
ghe saien in me and now ghe han herd of me.

CHAP. II.

THerfore if ony coumfort is in crist, if ony
solace of charite, if ony felouschipe of
spyryt, if ony [c] ynwardnesse of merci doyng,
fille ghe my ioie, that ghe undirstonde the
same thing, & haue the same charite of oo
wille, and feelen the same thing. no thing bi
stryf, neithir bi eeyn glorie, but in mekenesse
demynge ech othir to be highere than hymsilf.
not biholdynge ech bi himsilf what thingis ben
hise owne, but tho thingis that ben of othere
men. and feele ghe this thing in ghou which B
also in crist iesus, that whanne he was in the
fourme of god demyde not raueyne that hym-
silf were eucne to god, but he lowide hymsilf,
takynge the fourme of a seruaunt, and was
maad into the liknesse of men, and in abyte
was foundun as a man; he mekide hymsilf C
and was maad obedient to the deeth, ghe to
the deeth of the cross. for which thing god
enhaunside him, and ghaf to him a name that
is aboue al name, that in the name of iesus
ech knee be bowid of heuenli thingis of ertheli
thingis and of hellis, & ech tunge knouleche
that the lord iesus crist is in the glorie of god
the fadir. therfore, my moost dereworthe
britheren, as euermore ghe han obeied not in
my presence oonli, but myche more now in
myn absence, worche ghe with drede and
tremblynge ghoure heelthe. for it is god that
worchith in ghou bothe to wilne and to par-
forme for good wille. and do ghe alle thingis
withoute grutchyngis and doutyngis, that ghe
be without playnt, and symple *as* the sones of
god withoute repreef in the myddil of a [d] schew-
id nacioun and a weiward, among which ghe
schynen as ghyuers of light in the world, and
holde ghe togidre the word of lyf to my glorie
in the dai of crist, for I have not runne in veyn,
neithir I haue traueilid in veyn. but though
[e] I be offrid *or slayn* on the sacrifise and ser-
uise of ghoure feith, I haue ioie and I thanke
ghou alle. and the same thing haue ghe ioie
and thanke ghe me. and I hope in the lord
iesus that I schal sende tymothe soone to ghou,
that I be of good coumfort whanne tho thingis
ben knowun that ben aboute ghou. for I haue
no man so of oo wille, that is bisy for ghou
with clene affeccioun. for alle men seken tho
thingis that ben her owne, not tho that ben of
crist iesus. but knowe ghe the [f] assai of him,
for as a sone to the fadir he hath seruyd with
me in the gospel. therfore I hope that I schal
sende him to ghou anoon as I se what thingis

[a] syncere. [b] quid enim? dum. [c] viscera. [d] nationis pravæ & peruersæ. [e] immolor. [f] experimentum.

oen aboute me. and I triste in the lord, that also my silf schal come to ghou soone. and I gesside it nedeful to sende to ghou epafrodite my brothir and euene worchere and myn [a]euene knyght, but ghoure apostle, and the mynystre of my nede, for he desyride ghou alle, and he was so rouful therfore that ghe herden, that he was syk. for he was syk to the deeth, but god hadde merci on him. and not oonli on him, but also on me, lest I hadde heuynesse on heuynesse. therfore more hastili I sente him, that whanne ghe han seien him ghe haue ioie eft, and I be without heuynesse. therfore ressyue ghe him with al ioie in the lord, and haue ghe suche with *al* honour, for for the werk of crist he wente to deeth, ghyuynge his lyf that he schulde fulfille that that failide of ghou [b] anentis my seruyse.

CHAP. III.

HEnnys forward, my britheren, haue ghe ioie in the lord. to write to ghou the same thingis to me it is not [c] slow and to ghou it is necessarie. se ghe houndis, se ghe yuele werkmen, se ghe [d] dyuysioun. for we ben circuncisioun whiche bi spyryt seruen to god and glorien in crist iesus and han not trist in the fleisch, though I haue trist ghe in the fleisch. if ony othir man is seien to triste in fleisch, I more, *that was* circuncidid in the eighthe dai of the kyn of israel, of the lynage of beniamyn, an ebrew of ebrewis, bi the lawe a farisee, bi loue persuynge the chirche of god, bi rightwysnesse that is in the lawe lyuynge without playnt. but whiche thingis weren to me wynnyngis I haue demed these apeyryngis for crist. nethelesse I gesse alle thingis to be peyrement for the cleer science of iesus crist my lord, for whom I made alle thingis peyrement and I deme as dryt, that I wynne crist, and that I be foundun in him not hauynge my rightwysnesse that is of the lawe, but that that is of the feith of crist iesus that is of god the rightwysnesse in feith; to knowe him and the uertu of his risyng aghen, and the felouschip of his passioun, and be maad lyk to his deeth, if on ony maner I come to the resurectioun that is fro deeth. not that now I haue taken, or now am perfyt but I sue if in ony maner I comprehende in which thing also I am comprehendid of crist iesus. britheren, I deme me not that I haue comprehendid but oo thing, I forgete tho thingis that ben bihyndis and stretche forth my silf to tho thingis that ben bifore and pursue to the ordeyned mede of the high clepyng of god in crist iesus. therfore who euer we ben parfyte feele we this thing, and if ghe undirstonden in other maner ony thing, this thing god schal schewe to ghou. netheles to what thing we han comen that we undirstonde the same thing and that parfytli dwelle in the same reule. britheren, be ghe F my foloweris, and [e] waite ghe hem that walken so as ghe han oure fourme. for manye walken whiche I haue seid ofte to ghou but now I wepynge seie, the enemyes of cristis cross, whos ende is deeth, whos god is the wombe, and the glorie in confusioun of hem, that sa ueren ertheli thingis. but oure lyuyng is in heuenes, fro whennys also we abiden the sauyour oure lord iesus crist which schal reformme the bodi of oure mekenesse that is maad lyk to the bodi of his clerenesse bi the worching bi which he mai also make alle thingis suget to him.

CHAP. IIII.

THerfore my britheren moost dereworthe A and moost desyred, my ioie and my crowne, so stonde ghe in the lord most dere *britheren*. I preie eucodiam and biseche synticen to undirstonde the same thing in the lord. also I prie and thee [f] german felowe helpe thou thilke *wommen* that trauailen with me in the gospel, with clement and othere myne helperis whos names be in the book of lyf. ioie ghe in the lord euermore, eft I seie ioie ghe. be ghoure pacience knowun to all B

[a] commilitonem. [b] erga. [c] pigrum. [d] coneisiouem. [e] obseruate. [f] germne compar.

men, the lord is nygh. be ghe no thing bisi, but in al preier and bisechyng with doyng of thankyngis be ghoure axyngis knowun at god. and the pees of god that passith al witt kepe ghoure hertis and undirstondyngis in crist iesus. fro hennys forth, britheren, what euere thingis ben sothe, what euer thingis chaaste, what euere thingis iuste, what euere thingis hooli, what euere thingis able to be loued, what euere thingis of good fame. if ony vertu, if ony preisyng of discipline, thenke ghe these thingis, that also ghe han lerned & taken & herd & seien in me, do ghe these thingis and god of pees schal be with ghou. but I ioiede greetli in the lord, that sumtyme aftirward ghe [a] flouriden aghen to feele for me, as also ghe feeliden. but ghe weren ocupied. I seie not as for nede, for I haue lerned to be sufficient in whiche thingis I am. and I can also be lowid, I can also haue plentee. euery where and in alle thingis I am taught to be fillid and to hungre and to abound and to suffre [b] myseiste. I mai alle thingis in him that coumfortith me. ghe han doon wel comynynge to my tribulacioun. for also ghe filipensis witen, that in the bigynnyng of the gospel whanne I wente forth fro macedonye no chirche comynyde with me in recoun of thing ghouun and takun but ghe aloone whiche senten to tes-alonyk oonys and tweis also into uss to me. not for I seke ghifte, but I require fruyt aboundynge in ghoure resoun. for I haue alle thingis and abounde. I am fillid with tho thingis taken of epafrodite whiche ghe senten into the odour of swetnesse a couenable sacrifise plesing to god. and my god fille al ghoure desier bi hise richessis in glorie in crist iesus. but to god and oure fadir be glorie into worldis of worldis, amen. greete ghe wel euery hooli *man* in crist iesus. tho britheren that ben with me greeten ghou wel. alle hooli *men* greeten ghou wel, moost sotheli thei that ben of the emperouris hous. the grace of oure lord iesus crist be with ghoure spyryt amen. *here endeth the pistle to filipensis, and bigynneth a prolog on the pistle to colocensis.*

COlocensis ben also [c] laadicensis. thes ben of asie, and thei hadden be disseyued [d] bi false apostlis. the postle hymsilf cam not to hem but he bryngith hem aghen to correccioun bi epistle. for thei hadden herd the word of archippus that hadde undirfonge the mynysterie into hem. therfore the apostle now boundun wroot to hem fro effesie bi titicus the dekene, and [e] onosymus the acolyt. *Jerom in his prolog on this epistle seith this.*

CHAP. I.

POUL the apostle of cristiesus bithe wille ofgod&tymothebrothir to hem that ben at colloce hooli and feithful britheren in cristiesus, grace and pees to ghou of god oure fadir and of the lord iesus crist. we doon thankyngis to god and to the fadir of oure lord iesus crist euermore preiynge for ghou. heerynge ghoure feith in crist iesus and the loue that ghe han to alle hooly men for the hope that is kept to ghou in heuenes which ghe herden in the word of treuthe of the gospel that cam to ghou, as also it is in al the world, and makith fruyt and wexith as in ghou fro that dai in which ghe herden and knewen the grace of god in treuthe as ghe lernyden of epafras our felowe moost dereworthe which is a trewe mynystre of iesus crist for ghou, which

[a] refloruistis. [b] penuriam. [c] laodicenses. [d] of. [e] onesymus.

also schewide to us ghoure louyng in spyryt. therfore we fro the dai in which we herden
c ceessen not to preie for ghou and to axe that ghe be fillid with the knowyng of his wille in al wisdom and goostli undirstonding: that ghe walke worthili to god plesynge bi alle thingis & make fruyt in al good werke and wexe in the science of god and ben coumfortid in al uertu bi the myght of his clerenesse in al pacience and long abidyng with ioie, that ghe do thankyngis to god and to the fadir which made ghou worthi into the part of eritage of hooli *men* in light which delyueride us fro the power of derknessis, and translatide into the kingdom of the sone of his louyng in whom we han aghenbiyng and remyssioun of synnes: which is the ymage of god unuysible, the firste bigeten of ech creature: for in him alle thingis ben maad in heuenes and in erthe, visible and unvysible, either trones, either domynaciouns, eithir princehoodis, either poweris: alle thingis ben maad of nought bi him and in him. and he is bifore alle, and alle thingis ben in him. and he is heed of the bodi of the chirche, whiche is the bigynnyng and the firste bigetun of deede *men*, that he holde the firste dignyte in alle thingis. for in him it pleside al plentee to inhabite, and bi him alle thingis to be recounseilid into him, and made pees bi the blood of his cross tho thingis that ben in erthis eithir that ben in heuenes. and whanne ghe weren sumtyme aliened and enemyes [a] bi witt in yuele werkis, now he hath recounceilid *ghou* in the bodi of his fleisch bi deeth, [b] to haue ghou hooli and unwemmyd and withoute reproofe bifore him, if netheles ghe dwellen in the feith foundid and stable & unmouable fro the hope of the gospel that ghe han herd which is prechid in al creature that is undir heuene of which I poul am maad mynystre, and now I haue ioie in passioun for ghou, and I fille tho thingis that failen of the passiouns of crist in my fleisch for his bodi that is the chirche of which I poul am maad mynystre bi the dispensacioun of god that is ghouun to me in ghou, that I fille the word of god the [c] pryuyte that was hid fro worldis and generaciouns but now it is schewid to hise seyntis to whiche god wolde make knowun the richessis of the glorie of this sacrament in hethen men which is crist in ghou the hope of glorie: whom we schewen repreuynge ech man and techynge ech man in al wisdom, that we offre ech man parfyt in crist iesus. in which thing also I traueile in stryuyng bi the worchyng of him that he worchith in me in vertu.

CHAP. II.

BUT I wole that ghe wite that bysynesse I haue for ghou, and for hem that ben at loadice, and whiche euere saighen not my face in fleisch that her hertis ben coumfortid, and thei ben taught in charite into alle the richessis of the plentee of undirstondyng into the knowyng of mysterie of god the fadir of iesus crist in whom alle the tresouris of wisdom and of science ben hid. for this thing I seie, that no man disseyue ghou in [d] highthe of wordis, for though I be absent in bodi, bi spyryt I am with ghou, ioiynge and seynge ghoure ordre and the [e] sadnesse of ghoure bileue that is in crist. therfore as ghe han taken iesus crist oure lord, walke ghe in him and be ghe rootid and bildid about in him and confermyd in the bileue as ghe han lerned aboundynge in him in doynge of thankingis. se ghe that no man c
disseyue ghou bi filosofie and veyn fallace aftir the tradicioun of men, aftir the elementis of the world and not aftir crist. for in him dwellith bodili al the fulnesse of godhede, and ghe ben fillid in him that is heed of al pryncipat and power: in whom also ghe ben circuncidid in circuncisioun not maad with hond in [f] dispoilyng of the bodi of fleisch, but in circuncisioun of crist. and ghe ben biried togidre with him in baptym, in whom also ghe han rise aghen bi feith of the worchyng of god that reiside him fro deeth. and whanne ghe

[a] sensu. [b] exhibere. [c] mysterium. [d] sublimitate. [e] firmamentum. [f] dispisynge.

weren deede in giltis and in the prepucie of ghoure fleisch he quykenyde togidre *ghou* with him: forghyuynge to ghou alle giltis, doynge awei that writyng of decree that was aghens us that was contrarie to us. and he took awei that fro the myddil [a] pitchynge it on the cross. and he spoilide principatis and powers, and ledde out tristili openli ouercomynge hem in hymsilf. therfore no man iuge ghou in mete or in drynk or in part of feest dai or of neomenye or of sabotis whiche ben schadowe of thingis to comynge, for the bodi is of crist. no man disseyue ghou willynge *to teche* in mekenesse and religioun of aungelis tho thingis whiche he hath not seen, walkynge veynli bolned with witt of his fleisch. and not holdynge the heed of which al the bodi bi boondis and ioynyngis togidre undirmynystrid and maad, wexith into encreessyng of god. for if ghe ben deede with crist fro the elementis of this world, what ghit as men lyuynge to the world demen ghe? that ghe touche not, neithir taaste, neithir trete with hondis· tho thingis whiche alle ben into deeth bi thilk [b] uss aftir the comaundementis and the techyngis of men, which han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in ony onor to the fulfillyng of the fleisch.

CHAP. III.

A THerfore if ghe han risen togidre with crist seke ghe tho thingis that ben aboue, where crist is sittynge in the righthalf of god, sauere ghe tho thingis that ben aboue, not tho that *ben* on erthe. for ghe ben deede and ghoure lyf is hid with crist in god. for whanne crist schal appere ghoure lyf, thanne also ghe schulen appere with him in glorie. therfore sle ghe ghoure membris which ben on the erth, fornycacioun, unclennesse, lecherie, yuel coueitise and auarice which is seruice of mawmetis, for whiche thingis the wraththe of god cam on the sones of unbileue, in whiche also ghe walkiden sumtyme whanne ghe lyuyden in hem. but now putte ghe awei alle thingis wraththe, indignacioun, malice, blasfemye, and foul word of ghoure mouth. nyle ghe lie togidre. [c] spoile ghe ghou fro the elde man with hise dedis, and clothe ghe the newe man that is maad newe aghen into the knowyng of god aftir the ymage of him that made him, where is not male and female, hethene man and iew, circuncisioun and prepucie, barbarus and [d] scita, bonde *man* and free *man*, but alle thingis and in alle thingis crist. therfore ghe c as the chosun of god, hooli and loued clothe ghou with the entrailis of merci, benygnyte, and mekenesse, temperaunce, pacience, and supporte ghe ech oon othir, and forghyue to ghousilf if ony man aghens ony hath a quarel as the lord forghaf to ghou, so also ghe. and upon alle these thingis haue ghe charite that is the boond of perfeccioun, and the pees of crist [e] enioie in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde. the word of crist dwelle in ghou plenteuousli in al wisdom, and teche and moneste ghousilf in salmes and ympnes and spyritual songis in grace syngynge in ghoure hertis to the lord. al thing what euer thing ghe doen in word or in dede, alle thingis in the name of oure lord iesus crist doynge thankyngis to god and to the fadir bi him. wommen be ghe suget to ghoure husbondis as it bihoueth in the lord. men loue ghe ghoure wyues, and nyle ghe be bitrre to hem. sones obeie ghe to ghoure fadir and modir bi alle thingis, for this is wel plesynge in the lord. fadris nyle ghe terre ghoure sones to yndignacioun, that thei be not maad feble hertid. seruauntis obeie ghe bi alle thingis to fleischli lordis, not seruynge at ighe as plesynge to men, but in symplenesse of herte dredinge the lord. what euere ghe doen worche ghe of wille as to the lord and not to men witynge that of the lord ghe schulen take ghelding of eritage. serve ghe to the lord crist, for he that doith iniurie schal resseyue that that he dide yuele, & accepcioun of persoones is not anentis god.

[a] affigens. [b] usu. [c] expoliantes. [d] scytha. [e] exultet.

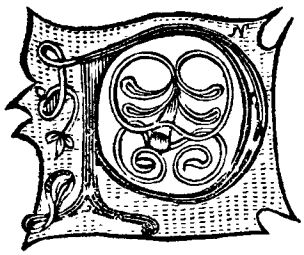
CHAP. IIII.

LOrdis ghyue ghe to seruauntis that that is iust & euene, witynge, that also ghe han a lord in heuene. be ghe bisi in preiere and wake in it in doyng of thankingis, and preie ech for other, & for us, that god opene to us the dore of word to speke the mysterie of crist, for which also I am boundun, that I schewe it so as it bihoueth me to speke. walke ghe in wisdom to hem that ben without forth, aghenbiyng tyme. ghoure word be saverid in salt evermore in grace that ghe wite hou it bihoueth ghou to answere to eche man. titicus moost dere brothir & feithful mynystre & my felowe in the lord schal make alle thingis knowun to ghou that ben aboute me: whom I sente to ghou to this same thing, thai he knowe what thingis ben aboute ghou & coumforte ghoure hertis, with onesyme moost dere & feithful brothir which is of ghou; whiche schulen make alle thingis that ben doon here knowun to ghou. aristark prisoner with me greetith ghou wel, and mark the cosyn of barnabas of whom ghe han take maundementis. if he come to ghou resseyue ghe him & iesus that is seid iust whiche ben of circuncisioun, thei aloone ben myne helperis in the kyngdom of god that weren to me in solace. epafras that is of ghou the servaunt of iesu crist greetith ghou wel, euere bisi for ghou in preiers, that ghe stonde perfite and fulle in al the wille of god. and I bere witnessyng to him, that he hath mych traueil for ghou, & for hem that ben at loadice, and that ben at Jeropolym. luyk the leche moost dere and demas greeten ghou wel. greete ghe wel the britheren that ben at loadice and *the womman* nymfam, & the chirche that is in hir hous. and whanne this pistil is red among ghou do ghe that it be rad in the chirche of loadicensis, and rede ghe that [a] pistil that is of loadicensis. and seie ghe to archippus, se the mynysterie that thou hast takun in the lord that thou fille it. my salutacioun bi the hond of poul. be ghe myndeful of my boondis. the grace of the lord iesu crist be with ghou amen. *Here endith the pistil to colocensis, & biginneth a prolog on the* [b] *first pistil to tessalonycensis.*

---

[c] LAodicensis ben also Colosensis: as tweie townes and o peple in maners. These ben of Asie: and among hem hadde ben false Apostlis and disseyued manye. Therfore the Apostil bringith hem to mynde of his conversacioun and trewe prechinge of the Gospel and excitith hem to be stidefast in the trewe witt and loue of Crist, and to be of o wil. *But this epistil is not in comyn latyn bookis, and therfore it was but* late translatid into Englische *tunge.* [d] Jerom *in his prolog seith this.*

[a] Ex hujus occasione loci quidam Epistolam subornarunt velut a Paulo Scriptam Laodicensibus, sed quæ nihil habet Pauli præter voculas aliquot ex cœteris ejus Epistolis mendicatas. *Erasmus* in locum. [b] pistil to Laodicensis. MS. *Pepys.* 4o.
[c] MS. *Pepys.* 4o. [d] Si quid mihi naris est ejusdem est opificis, hæc epistola qui nœnijs suis omnium veterum Theologorum omnia scripta contaminavit, conspurcavit, perdidit, ac præcipue ejus qui præ cœteris indignus erat ea contumelia, nempe D. Hieronymi. *Erasmus* ad *Coloss.* iv. 16.



OUL apostle not of men ne bi man, but bi Jesu Crist, to the britheren that ben of Laodice, Grace to ghou and pees of god the fadir and of the lord iesu crist. gracis I do to crist bi al myn orisoun, that ghe be dwellinge in him and lastinge bi the biheeste abidinge in the dai of doom. ne he unordeynede us of sum veyn speche feynynge, that us overturne fro the sothfastnesse of the Gospel that of me is prechid. Also now schal god do hem levynge, and doynge of blessidnesse of werkis, which heelthe of lyf is. and now openli ben my boondis which I suffre in crist iesu: in whiche I glade and ioie and that is to me heelthe euerlastynge: that that I dide with oure preieris & mynystringe the holy spirit bi lyf or bi deeth, it is forsothe to me lyf into crist and to die ioie withouten eende. In us he schal do his merci that ghe have the same lovynge, and that ghe be of o wil. therfore, derlyngis, as ghe han herd in presence of me, hold ghe and do ghe in drede of god, and it schal be to you lyf withouten eende. It is forsothe god that worchith in us: and do ghe withouten ony withdrawinge whatsoevere ghe doon. And that it is, derlyngis, joie ghe in crist, and flee ghe maad foul in clay. Alle ghoure axingis ben open anentis god, & be ghe fastned in the witt of crist, and whiche been hool and sooth and chast and rightwys, and lovable do ghe: and whiche herden and take in herte hold ghe; and it schal be to ghou pees. Holi men greeten ghou weel in the grace of oure lord Jesu Crist with the hooli goost: and do ghe that pistil of colosensis to be red to ghou amen. *Here eendith the pistil to* Laodisensis *and bigynneth a prolog on the firste pistil to* tessalonicensis.

[a] *AUL apostil not of men ne bi man, but bi Jesu Crist to the britheren that ben at Laodice: grace to ghou and pees of god the fadir and of the lord Jesu Crist. I do thankyngis to mi god bi al my preier, that ghe ben dwellynge and lastynge in him abidinge the biheeste in the dai of doom. For neithir the vein spekynge of summe unwise men hath lettid ghou the whiche wolden turne ghou fro the treuthe of the gospel that is prechid of me and now ben that ben of me to the profight of treuth of the gospel. God schal make deservynge and doynge benygnyte of werkis and of heelthe of everlastynge liif. And now mi boondis ben open whiche I suffre in Crist Jesu; in which I glade & joie, and that is to me euerlastynge heelthe: that this same thing be doon bi ghoure preiers and mynystringe of the holy goost eithir bi lyf eithir bi deeth. Forsothe to me it is lyf to lyve in Crist, and to die joie. And his merci schal do in ghou that same thing, that ghe moun have the same love, and that ghe may be of o wil. Therfore ghe weel beloved britheren, holde ghe and do ghe in the drede of god as ghe han herd the presence of me, & lyf schal be to ghou withouten eende. Sotheli it is god that worchith in ghou. And, my weel beloued britheren do ghe withouten ony withdrawynge what evere thingis that ghe doon. joie ghe in crist and eschewe ghe man defoulid with lucre, eithir foul wynnynge. Be alle ghoure axingis open anentis god: and be ghe stidefast in the witt of crist, and do ghe tho thingis that ben hool and trewe and iust and able to be loved. and kepe ghe in herte tho thingis that ghe have herd and take; and pees schal be to ghou. alle holi men greeten ghou. The grace of oure lord Jesu Crist be with ghoure spirit, and do ghe that pistil of Colosensis to be red to ghou.* Here eendith the pistil to *Laodisensis*, and bigynneth the prolog on the firste pistil to *Tessalonisensis.*

[a] Another copy. MS. Jesus Coll. Camb. This is plainly a different Version from the former, and perhaps from a different Latin copy. It seems to be the latest and the best, though both of them are certainly later than Dr. *Wiclif*'s time.

THessalonycensis ben macedonyes in iesu crist whanne thei hadden resseyued the word of treuthe thei stooden stidfastli in the feith & also in persecucioun of her owne citeseyns. ferthermore thei resseyueden not false apostlis, ne tho thingis that weren seid of false apostlis. these the apostle preisith writynge to hem fro athenys bi titicus & onesymus. *Jerom in his prolog on this epistle seith* [a] *this.*

CHAP. I.

PAUL and siluan and tymothe to the chirche of tessalonycensis in god the fadir and in the lord iesu crist grace and pees to ghou. we doen thankyngis to god euermore for alle ghou, and we maken mynde of ghou in oure preieris withouten ceessyng, hauynge mynde of the werk of ghoure feith and traueil and charite and [b] abidyng of the hope of oure lord iesu crist bifore
c god and oure fadir. ghe loued britheren of god we witinge ghoure cheesyng for oure gospel was not at ghou in word oonli but also in vertu and in the hooli goost & in mych plentee as ghe witen whiche we weren among ghou for ghou. and ghe ben maad foloweris of us and of the lord, resseyuynge the word in mych tribulacioun with ioie of the hooli goost, so that ghe ben maad ensaumple to alle men that bileuen in macedonye and in acaie. for of ghou the word of the lord is pnpplisschid, not oonli in macedonye and in acaiė. but ghoure feith that is to god in ech place is goon forth, so that it is not nede to us for to speke ony thing. for thei schewen of [c] ghou what maner entre we hadden to ghou, and hou ghe ben conuertid to god fro mawmetis to serue to the lyuynge god and verrei, and to [d] abide his sone fro heuenes whom he reiside fro deeth, the lord iesu that delyueride us fro wraththe to comynge.

CHAP. II.

FOR britheren ghe witen oure entree to ghou, for it was not veyn, but first we suffriden and weren punysschyd with wrongis as ghe witen in filippis, and hadden trist in oure lord to speke to ghou the gospel of god in mych bisynesse. and oure exortacioun is not of error neithir of unclennesse, neithir in gile, but as we ben preued of god, that the gospel of god schulde be taken to us, so we speken, not as plesynge to men but to god that preueth oure hertis. for neither we weren ony tyme in word of glosyng, as ghe witen, neither in occasioun of auarice god is witnesse, neither sekynge glorie of men, neithir of ghou neither of othere whanne we as cristis apostlis myghten haue ben in charge to ghou. but we weren maad [e] litle in the myddil of ghou, as if a nurse fostre hir sones, so we desyringe ghou with greet loue wolden haue bitake to ghou not oonli the gospel of god but also [f] oure lyues for ghe ben maad moost dereworthe to us. for, britheren, ghe ben myndeful of
b oure traueil and werynesse, we worchiden nyght and dai, that we schulden not greue ony of ghou, and prechiden to ghou the euangelie of god. and ghe ben witnessis hou hoolili and iustli and withouten playnt we weren to ghou that byleuyden, as ghe witen hou we preieden ghou and coumfortiden ech of ghou

[a] al this. [b] sustinentiæ. [c] nobis. [d] expectare. [e] parvuli. [f] animas nostras.

as the fadir hise sones, & we han witnessid, that ghe schulden go worthili to god that clèpide ghou into his kyngdom and glorie. therfore we doen thankyngis to god withoute [a] cessyng, for whanne ghe hadden take of us the word of the heeryng of god, ghe tooken it not as the word of men, but as it is verili the word of god that worchith in ghou that han bileued. for britheren, ghe ben maad folewris of the chirchis of god that ben in iudee in crist iesu; for ghe han suffrid the same thingis of [b] oure euene lynagis as thei of the iewis whiche slowen bothe the lord iesu and the profetis and pursueden us, and thei plesen not to god and thei ben aduersaries to alle men, forbedynge us to speke to hethen men that thei be maad saaf; that thei fille her synnes euermore: for the wraththe of god cam on hem into the ende. and britheren, we desolat fro ghou for a tyme bi mouth and in biholdyng but not in herte, han highed more plenteuousli to se ghoure face with greet desier: for we wolden come to ghou, ghe I poul oonys and eftsoone but sathanas lettide us. for whi what is oure hope or ioie or crowne of glorie? whethir ghe ben not bifore oure lord iesu crist in his comyng? for ghe ben oure glorie and ioie.

CHAP. III.

FOR which thing we suffriden no lengere, and it pleside to us to dwelle aloone at athenys, and we senten tymothe oure brothir and mynystre of god in the euangelie of crist to ghou to be confermed and to be taught for ghoure feith, that no man be moued in these tribulaciouns. for ghesilf witen, that [c] in this thing we ben sett. for whanne we weren at ghou we bifore seiden to ghou that we schulden suffre tribulaciouns as it is doon and ghe witen. therfore I *poul* no lengere abidynge sente to knowe ghoure feith, lest perauenture he that temptith tempte ghou and ghoure traueil be maad ueyn. but now whanne tymothe schal come to us fro ghou and telle to us ghoure feith and charite, and that ghe han good mynde of us euere desyrynge to se us as we also ghou, therfore britheren we ben coumfortid in ghou in al oure nede and tribulacioun bi ghoure feith: for now we lyuen if ghe stonden in the lord. for what doyng of thankyngis moun we ghelde to god for ghou in al ioie in which we ioien for ghou bifore oure lord? nyght and dai more plenteuousli preiynge that we se ghoure face and fulfille tho thingis that failen to ghoure feith. but god hymsilf and oure fadir and the lord iesu crist [d] dresse oure weie to ghou, and the lord multiplie ghou, and make ghoure charite to be plenteuous of ech to other and into alle men as also we in ghou that ghoure hertis be confermed withouten playnt in hoolynesse bifore god and oure fadir in the comyng of oure lord iesu crist with alle hise seyntis. amen.

CHAP. IIII.

THerfore britheren, fro henns forward we A preien ghou and bisechen in the lord iesu, that as ghe han resseyued of us hou it bihoueth ghou to go and [e] to plese god so walke ghe that ghe abounde the more. for ghe witen what comaundementis I haue ghouun to ghou bi the lord iesu. for this is the wille of god ghoure hoolynesse, that ghe absteyne ghou fro fornycacioun, that ech of ghou kunne welde his vessel in hoolynesse and honour, not in passioun of lust as hethen men that knowen not god. and that no man ouergo, neithir disseyue his brothir in [f] chaffaryng, for the lord is vengere of alle [g] thingis as we bifore seiden to ghou and han witnessid. for god clepide not us into unclennesse, but into hoolynesse. therfore he that dispisith these thingis dispisith not man but god [h] that also ghaf his hooli spiryt in us. but of the charite of britherhood we hadden no nede to write to ghou, ghesilf han lerned of god that ghe loue togidre, for ghe doen that into alle britheren in alle macedonye. and britheren, we preien ghou, that

[a] intermissione. [b] vestris contribulibus. [c] in hoc. [d] dirigat [e] plese to god. [f] negotio. [g] these thingis. [h] that ghaf.

ghe abounde more, and take kepe that ghe be quyete, and that ghe do ghoure nede, and ghe worche with ghoure hondis as we han comaundid to ghou, and that ghe wandre honestli to hem that ben withoutforth, and that of no F mannys ghe desire ony thing. for britheren, we wolen not, that ghe unknowe of men that dyen that ghe ben not sorouful as othere that han not hope. for if we bileuen, that iesus was deed and roos aghen, so god schal lede with him hem that ben deede bi iesu. and we seyn this thing to ghou in the word of the lord, that we that lyuen that ben left in the comyng of the lord schulen not come bifore hem that ben deede. for the lord hymsilf schal come doun fro heuene in the comaundement & in the vois of an arcaungel and in the trumpe of god, and the deede *men* that ben in crist schulen rise aghen first. aftirward we that lyuen that ben left schulen be rauysschid togidre with hem in cloudis meetynge crist in the eyr, and so euermore we schulen be with the lord. therfore be ghe coumfortid togidre in these wordis.

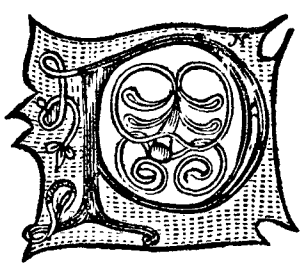
CHAP. V.

BUT, britheren, of tymes and momentis ghe neden not that I write to ghou for ghesilf witen diligentli, that the dai of the lord schal come as a theef in the nyght. for whanne thei schulen seie pees is and sikyrnesse, thanne sodeyn deeth schal come on hem as sorowe to a womman that is with childe, and thei schulen not scape. but, britheren, [a] ghe ben not in derknessis that thilk dai as a theef B catche ghou. for alle ghe ben the sones of light, and sones of dai we ben not of nyght neithir of derknessis. therfore slepen we not as othere but wake we & be we sobre. for thei that slepen, slepen in the nyght, and thei that ben drunkun, ben drunkun in the nyght. but we that ben of the dai ben sobre, clothid in the haburioun of feith & of charite. and in [b] the helm of hope of heelthe. for god puttide not us into wraththe, but into the purchasyng of heelthe bi oure lord iesu crist that was deed for us, that whether we waken, whether we slepen we lyue togidre with him. for which thing coumforte ghe togidre, and edifie ghe ech other as ghe doen. and britheren, we preien ghou, that ghe knowe hem that traueil- C en among ghou, and ben [c] souereyns to ghou in the lord & techen ghou that ghe haue hem aboundauntli in charite, and for the werk of hem, haue ghe pees with hem. and britheren, we preien ghou, repreue ghe unpesible men, coumforte ghe men of litil herte, resseyue ghe sike men, be ghe pacient to alle men. se ghe that no man ghelde yuel for yuel to ony man, but euermore sue ghe that that is good ech to othir and to alle *men*. euermore ioie ghe, withoute ceessyng preie ghe, in alle thingis do ghe thankyngis, for this is the wille of god in crist iesu in alle ghou. nyle ghe quenche the spyryt, nyle ghe dispise profecies, but preue ghe alle thingis and holde ghe that *thing* that is good; absteyne ghou fro [d] al yuel spice. and god hymsilf of pees make ghou hooli bi alle thingis, that ghoure [e] spirit be kept hool, and soule & bodi without playnt in the comyug of oure lord iesu crist. god is trewe that clepide ghou, which also schal do. britheren, preie ghe for us. greete ghe wel alle britheren in hooli coss. I comaunde ghou bi the lord, that this pistil be.rad to alle hooli britheren. the grace of oure lord iesu crist be with ghou. amen. *Here endith the firste epistle to tessalonycensis, and bigynneth a prolog on the secounde epistle.*

[a] ben ghe. [b] galeam spem salutis. [c] præsunt. [d] omni specie mala. [e] fruyt.

THE postle writith the secunde epistle to tessalonycensis, and makith knowun to hem of the laste tymes, and of the comyng of the aduersarie, and of the throwyng doun of hym. he writith this epistle fro athenys bi titicus the dekene and onesymus the accolyt. *Jerom in his prolog on this epistle seith al this.*

CHAP. I.



OUL and siluan and tymothe to the chirche of tessalonycensis in god oure fadir and in the lord iesu crist, grace to ghou and pees of god our fadir and of the lord iesu crist. we owen to do thankyngis euermore to god for ghou britheren, so as it is worthi, for ghoure feith ouerwexith, and the charite of ech of ghou to othir aboundith, so that [a] wesilf glorien in ghou in the chirchis of god for ghoure pacience and feith in alle ghoure persecuciouns and tribulaciouns which ghe susteynen into the ensaumple of the iust doom of god, that ghe be had worthi in the kyngdom of god for which ghe suffren, if netheles it is iust tofore god to quyte [b] tribulacioun to hem that troublen ghou and to ghou that ben troublid reste with us in the schewing of the lord iesu fro heuene with aungelis of his vertu in the flawme of fier that schal ghyue veniaunce to hem that knowen not god, and that obeien not to the euangelie of oure lord iesu crist: whiche schulen suffre euerelastynge peynes in perysschyng fro the face of the lord, and fro the glorie of his vertu whanne he schal come to be glorified in hise seyntis, and to be maad wondirful in alle men that bileuyden; for oure witnessyng is bileued on ghou in that dai. in which *thing* also we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodnesse, and the werk of feith in vertu, that the name of oure lord iesu crist be clarified in ghou and ghe in him, bi the grace of oure lord iesu crist.

CHAP. II.

BUT britheren, we preien ghou bi the A comyng of oure lord iesu crist and of oure congregacioun [c] into the same *comyng*, that ghe be not moued soone fro ghoure witt, neither be a feerd neither bi spirit, neither bi word, neither bi epistle as sent bi us as if the dai of the lord be nygh. no man disseyue ghou on ony maner, for but dissencioun come first and the man of synne be schewid, the sone of perdicioun that is aduersarie and is enhaunsid ouer al thing that is seid god, or that is worschipid, so that he sitte in the temple of god and schewe himsilff as if he were god. whether ghe holden not that ghit whanne I was at ghou I seide these thingis to ghou? and now what withholdith ghe witen that he be schewid in his tyme. for the priuytee of wickidnesse worchith now. oonli that he that holdith now holde til he be don awei. and thanne thilke wickid *man* schal be schewid whom the lord iesu schal sle with the spirit of his mouth and schal distrie with lightnyng of his comyng. hym whos comyng is bi the worching of sathanas in al vertue and signes and greete wondris false and in al disseit of wickidnesse to hem that perisschen, for that thei resseyuyden not the charite of treuthe that thei

[a] nos ipsi. [b] So some copies of the *Lat. Vulg.* others read *retribuere retributionem*. [c] in ipsum.

schulden be maad saaf. and therfore god schal sende to hem a worchyng of erroure that thei bileeue to leesyng: that all be demed whiche bileeuyden not to treuthe but consentiden to wickidnesse. but britheren loued of god we owen to do thankyngis euermore to god for ghou, that god cheses us the firste fruytis into heelthe in halewing of spirit and in feith of treuthe. in which also he clepyde
G ghou bi oure gospel into getyng of the glorie of oure lord iesu crist. therfore, britheren, stonde ghe and holde ghe the tradicioums that ghe han lerned eithir bi word eithir bi oure epistle. and oure lord iesu crist hymsilff and god oure fadir which louyde us and ghaf euerlastinge coumfort and good hope in grace, [a] stire ghoure hertis and conferme in al good werke and word.

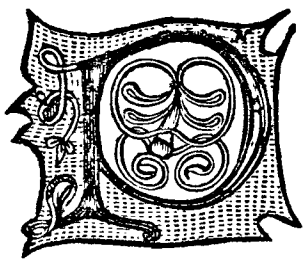
CHAP. III.

BRitheren, fro henns forthward preie ghe for us, that the word of god renne and be clarified as it is anentis ghou, & that we be delyuered fro noyouse and yuele men. for feith is not of alle men. but the lord is trewe that schal conferme ghou and schal kepe fro yuel. and britheren, we tristen of ghou in the lord, for what euere thingis we comaunden to ghou bothe ghe doen and schulen do. and the lord dresse ghoure hertis in the charite of god, and in the pacience of crist. but, britheren, we denouncen to ghou in the name of oure lord iesu crist, that ghe withdrawe ghou from ech brothir that wandrith out of ordre, and not aftir the teching that thei resseyuyden of us. for ghe silf witen hou it bihoueth to sue us. for we weren not unpesible among ghou, neithir [b] withouten oure owne traueil we eeten breed of ony man, but in traueil and werynesse wroughten nyght and dai that we greuyden noon of ghou. not as we hadden not power, but that we schulden ghyue ussilff ensaumple to ghou to sue us. for also whanne we weren among ghou we denounsiden this thing to ghou, that if ony man wole not worche neithir ete he. for we han herd, that summe among ghou goen [c] in reste and no thing worchen but doen curiousli, but we denouncen to hem that ben suche men, and bisechen in the lord iesu crist, that thei worche with silence, and eet her owne breed. but nyle britheren faile wel doynge, that if ony man obeieth not to oure word bi epistle, marke ghe hym and comyne ghe not with hym, that he be schamed. and nyle ghe gesse him as an enemye, but repreue ghe him as a brother. and god himsilff of pees ghyue to ghou euerlastinge pees in al place. the lord be with alle ghou. my salutacioun bi the hond of poul which signe in ech epistle I write thus: the grace of oure lord iesu crist be with alle ghou. amen. *here endith the* ii *epistle to tessalonicensis, and bigynneth a prolog on the firste epistle to tymothee.*

HE enformeth and techith timothe of the ordenaunce of bisschopis office and of dekenys office, and euerych disciplyne of hooli chirche, writynge to him fro macedonye bi titicus the dekene. *Jerom in his prolog on this epistle seith this.*

[a] exhortetur. [b] gratis. [c] inquiete.

CHAP. I.



OUL apostle of crist iesu bi the comaundement of god oure sauyour and of iesu crist oure hope to tymothe biloued sone in the feith, grace and merci and pees of god the fadir & of iesu crist oure lord. as I preiede thee that thou schuldist dwelle at ephesi whanne I wente in to macedonye that thou schuldist denounce to summen, that thei schulden not teche othirwite neithir ghyue tent to fablis: and genologies that ben uncerteyn, whiche ghyuen questiouns more than edificacioun of god that is in the feith. for the ende of comaundement is charite of cleen herte and good conscience and of feith not feyned. fro whiche thingis summen han errid and ben turned in to veyn speche and willen to be techeris of the lawe and undirstonden not what *thingis* thei speken, neithir of what *thingis* thei affirmen. and we witen that the lawe is good if ony man use it lawefulli: *and* witynge this thing, that the lawe is not sette to a iust man, but to uniuste men and not sugett, to wickide men and to synneris, to cursid men and defoulid, to sleeris of fadir and sleeris of modir, to mensleeris & lecchouris, to hem that doen leccherie with men, [a] lesingmongeris and forsworun, and if ony othir thing is contrarie to the hoolsum teching that is aftir the euangelie of the glorie of blessid god which is bitake to me. I do thankyngis to him that coumfortide me in crist iesu oure lord for he gesside me feithful and putte me in mynysterie. that first was a blasfeme and a pursuere and ful of wrongis, but I haue getun the merci of god for I unknowynge dide in unbileeue. but the grace of oure lord oueraboundide with feith and loue that is in crist iesu. a trewe word and worthi al resseyuyng for crist iesu cam in to this world to make synful men saaf of whiche I am the firste. but therfore I haue getun merci, that crist iesu schulde schewe in me first al pacience to the enformyng of hem that schulen bileeue to him into euerlastynge lyf. and to the king of worldis undeedli and unvisible god aloone be onour and glorie into worldis of worldis amen. I bitake this commaundement to thee thou sone tymothe aftir the profecies that han be heretofore in thee, that thou traueile in hem a good traueil hauynge feith and good conscience. which summe casten awei *and* [b] perisschiden aboute the feith, of whiche is Imeneus and alisaundre whiche I bitooke to sathanas, that thei lerne to not blasfeme.

CHAP. II.

THerfore I biseche firste of alle thingis, that bisechingis, preieris, axyngis, doyngis of thankyngis be maad for alle men, for kyngis and alle that ben sett in highenesse, that we leden a quyete and a pesible lyf in al [c] pitee and chastite. for this thing is good and acceptid bifore god oure sauyour that wole that alle men be maad saaf and that thei come to the knowyng of treuthe. for oo god and a mediatour is of god & of men a man crist iesu, that ghaf himsilff redempcioun for alle men, whos witnessyng is confermed in hise tymes, [d] in whiche I am sett a prechour and an apostle. for I seie treuthe and I lie not that am a techer of hethene men in feith and in treuthe. therfore I wole that men preie in alle place liftynge up cleene hondis withouten wraththe and stryf. also wymmen [e] in couenable abite with schamefastnesse & sobrenesse araiynge hemsilff, not in writhun heeris, eithir in gold, eithir in peerlis, eithir precious clooth but that that bicometh wymmen biheetynge pitee, bi goode werkis. a womman lerne in silence with al subieccioun. but I suffre not a woman to teche, neithir to haue lordschip on the husbonde, but to be in silence. for adam was firste fourmed aftirward eue: and adam

[a] plagiarys men. dacibus. to silleres of men. [b] naufragaverunt. [c] pietate. [d] in quo. [e] in habitu ornato.

was not disseyued, but the womman was disseyued in brekyng of the lawe, but sche schal be saued bi generacioun of children if sche dwellith parfytli in feith and loue & hoolynesse with sobrenesse.

CHAP. III.

A Feithful word. if ony man desireth a bisschopriche he desireth a good werk. therfore it bihoueth a bisschop to be withoute repreef, the husbond of oo wyf, sobre, prudent, chaast, virtuous, holdyng hospitalite, a techere, not ghouun mych to wyn, not a smyter but temperat, not ful of chiding, not coueitous, wel reulynge his hous and haue sones suget with al chastitee. for if ony *man* cannot gouerne his hous, hou schal he haue diligence of the chirche of god? not [a] newe conuertid to the feith; lest he be borun up in to pride & falle in to doom of the deuel, for it bihoueth him to haue [b] good witnessyng also of hem that ben withoutforth, that he falle not into repreef and into the snare of the deuel. Also *it bihoueth* dekenes to be chaast, not double tunged, not ghouun mych to wyn, not suynge foul wynnynge, that han the mysterie of feith in cleen conscience. but be thei preued first and mynystre so, hauynge no cryme. also *it bihoueth* wymmen to be chaast, not bacbitynge, sobre, feithful in alle thingis. dekenys be husbondis of oo wyf, whiche [c] gouerne wel her sones and her housis. for thei that mynystren wel schulen gete a good degree to hemsilff and mych trist in the feith that is in crist iesu. Sone tymothe, I write to thee these thingis, hopynge that I schal come soone to thee: but if I tarie, that thou wite hou it bihoueth thee to lyue in the house of god, that is in the chirche of lyuynge god, a piler and sadnesse of treuthe. and [d] openli it is a greet sacrament of pitee that *thing* that was schewid in fleische it is iustified in spirit, it apperide to aungelis, it is prechide to hethene men, it is bileeued in the world, it is takun up in glorie.

CHAP. IV.

BUT the spirit seith openli, that in the laste tymes summen schulen departe fro the feith ghyuynge tent to spiritis of errour and to techingis of deuelis that speken leesyng in ipocrisie, and haue her conscience [e] corrupt, forbedynge to be weddyd, to absteyne fro metis whiche god made to take with doyng of thankyngis to feithful men and hem that han knowe the treuthe. for ech creature of god is good, and no thing is to be cast awei which is takun with doyng of thankingis, for it is halewid bi the word of god and bi preier. *thou* puttynge forth these thingis to britheren schalt be a good mynystre of crist iesu norischid with wordis of feith and good doctryne which thou hast gete. but eschewe thou [f] uncouenable fablis, and elde wymmens fablis. haunte thisilff to pitee. for bodili exercitacioun is profitable to litle *thing* but pitee is profitable to alle thingis that hath a biheeste of lyf that now is and that is to come. A trewe word and worthi al accepcioun. and in this *thing* we trauelen and ben cursid, for we hopen in lyuynge god that is sauyour of alle men, moost of feithful men. comaunde thou this thing and teche. no man dispise thi ghongthe, but be thou ensaumple of feithful men in word, in lyuynge, in charite, in feith, in chastitee. til I come take tent to redyng, to exortacioun, and techyng. nyle thou litil charge the grace which is in thee, that is ghouun to thee bi prophecie with puttyng on of the hondis [g] of presthood. thenke thou these thingis, in these be thou, that thi profityng be schewid to alle men. take tent to thisilff and to doctryne, be bisy in hem. for *thou* doynge these thingis schalt make bothe thisilff saaf and hem that heeren thee. [h] blame

[a] neophytum. [b] also good. [c] bene præsint. [d] manifeste. [e] cauteriatum. [f] ineptas. [g] presbyterij. [h] Here the fifth chapter begins in the printed editions of the Latin Vulg: before mentioned. But the Latin MSS. vary. three out of four, which I (*Lewis*) have, begin the chapter as here.

thou not an eldre man, but biseche as a fadir, ghonge men as britheren, elde wymmen as modris, ghonge wymmen as sistris in al chastitee.

CHAP. V.

ONoure thou widewis that ben verrei widewis. but if ony widowe hath [a] sones or children of sones lerne *sche* first to gouerne hir hous and quyte to fadir and modir. for this thing is acceptid bifore god. and sche that is a widewe verili and desolat hope in to god and be bisi in bisechingis and preieris nyght and dai. for sche that is lyuynge in delices is deed. and comaunde thou this thing, that thei be withouten repreef. for if ony man hath not cure of his owne and moost of his houshold *men* he hath denyed the feith and is wors than an unfeithful *man*. A widewe be chosun not lesse than sixti gheer, that was wyf of oon housbond and hath witnessyng in goode werkis, if sche norisschide children, if sche resseyuyde pore men [b] to harborewe, if sche hath waischen the feet of hooli *men*, if sche mynystride to men that suffriden tribulacioun, if sche folewide al good werke. but [c] eschewe thou ghonger widewis. for whanne thei [d] han don leccherie thei wolen be weddid in crist: hauynge dampnacioun for thei han maad voide the firste feith. also thei idel lernen to go aboute housis, not oonli idil but ful of wordis and curiouse spekynge thingis that bihoueth not. therfore I wole, that ghongere *widewis* be weddid and brynge forth children and be hosewyues to ghyue noon occasioun to the aduersarie bi cause of cursid thing; for now summe ben turned abacke aftir sathanas. if ony feithful man hath widewis mynystre he to hem, that the chirche be not greued, that it suffice to hem that ben verrei widewis. the prestis that ben wel gouernouris be thei had worthi to double onour, moost thei that traueilen in word and teching. for scripture seith thou schalt not bridele the mouth of the oxe threischinge, and a werkman is worthi his hire. nyle thou resseyue accusyng aghens a prest but undir tweyne or three witnessis. but repreue thou men that synnen bifore alle men, that also othire haue dred. I preie bifore god and iesu crist and hise chosun aungelis, that thou kepe these thingis withoute preiudice, and do no thing in bowyng in to the othir side. [e] putte thou hondis to no man, neither anoon comyne thou with othire menns synnes. kepe thi silff chaast. nyle thou ghit drynke watir, but use a litil wyn for thi stomak and for thin ofte fallynge ynfirmytees. sum *menns* synnes ben open bifore goyng to doom, but of sum *men* thei comen aftir. and also goode dedis ben open, and tho that han hem in othir maner moun not be hid.

CHAP. VI.

WHAT euer seruauntis ben undir ghokedeme thei her lordis worthi al onour lest the name of the lord and the doctryne be blasfemed. and thei that han feithful lordis dispise hem not for thei ben britheren, but more serue thei for thei ben feithful & loued which ben parteneris of benefice. teche thou these thingis and moneste *thou these thingis*. if ony man techith othirwise and accordith not to the hoolsum wordis of oure lord iesu crist, and to that techyng that is bi pitee he is proud and [f] can no thing, but langwischith oboute questiouns and stryuyng of wordis of the whiche ben brought forth envies, stryues, blasfemyes, yuele suspiciouns, fightingis of men that ben corupt in soule, and that ben pryued fro treuthe that demen wynnyng to be pitee. but a greet wynnyng is pitee with pacience. for we broughten yn no thing in to this world, and no doute that we moun not bere awei ony thing. but we hauynge foodis & with what

[a] filios aut nepotes habet discat *alias* discant. *Sones, or children*, &c. MS. *Jes:* Recte. Et sic Altera Editio, in MSS. *Sidn:* et *Magd.* [b] hospitio. [c] deuita. [d] luxuriatæ fuerint in Christo. [e] manus cito nemini imposueris. *to no man anoon, neither.* ex conjectura emendaverim: transponuntur enim verba, *anoon* et *neither*. Sed Codices hic Consentiunt in prava Lectione. [f] nihil sciens.

thingis we schulen be hiled, be we paied with these thingis. for thei that wolen be maad riche fallen into temptacioun & in to snare of the deuel, and in to manye unprofitable desires and noyouse whiche drenchen men into deeth and perdicioun. for the roote of alle yuelis is couetise whiche summen coueitynge erriden fro the feith and [a] bisettiden hem with manye sorewis. but thou man of god, fle these thingis, but sue thou rightwisnesse, pitee, feith, charite, pacience, myldenesse. stryue thou a good stryf of feith, cacche euerlastinge lyf into whiche thou art clepid, and hast knowlechid a good knowleching bifore manye witnessis. I comaunde to thee bifore god that quickeneth alle thingis & *bifore* crist iesu that gheldide a witnessyng undir pilat of pounce a good confessioun that thou kepe the comaundement withoute wemme withoute repreef into the comyng of oure lord iesu crist whom the blessid and aloone myghti kyng of kyngis and lord of lordis schal schewe in hise tymes, which aloone hath undeedlynesse, & dwellith in light [b] to which no man mai come, whom no man saigh neithir mai se to whom glorie and onour and empire be withouten ende amen. Comaunde thou to the riche *men* of this world, that thei undirstonde not highli, neithir that thei hope in uncerteintee of richessis but in the lyuynge god that ghyueth to us alle thingis plenteuousli to us: to do wel: to be maad riche in good werkis, lightli to ghyue, to comyne, to tresoure to hemsilff a good fundament in to tyme to comynge that thei cacche [c] euerlastynge lyf [d] thou tymothe kepe the thing bitakun to thee eschewynge cursid noueltees of voices and oppynyouns of false name of kunnyng whiche sum men biheetynge about the feith fellen doun. the grace of god be with thee, amen. *here endith the firste epistle to tymothee and bigynneth the prolog on the secound epistle to tymothee.*

HE writith also to tymothe of exortacioun [e] to martirdom and of euery reule of treuthe, and what schal come in the laste tymes, and of his owne passioun, writynge to hym fro the citee of rome. *Jerom in his prolog on this epistle seith this.*

CHAP. I.

PAUL apostle of iesu crist bi the wille of god bi the biheeste of lyf that is in crist iesu to tymothe his moost dereworthe sone: grace merci and pees of god the fadir and of iesu crist our lord. I do thankyngis to my god to whom I serue fro my progenytouris in cleen conscience, that withouten ceessyng I haue mynde of thee in my preieris nyght and dai desirynge to se thee, hauynge mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which also dwellide firste in thin [f] aunte loide and in thir modir eunyce, and I am certeyn that also in thee. for which cause I moneste thee that thou reise aghen the grace of god that is in thee bi the settyng on of myn hondis, for whi god ghaf not to us the spirit of drede, but of uertue and of loue and of sobrenesse. therfore nyle thou schame the witnessyng of oure lord iesu crist neithir me his [g] prisoner, but traueile thou togidre in the gospel bi the vertue of god that delyueride us and clepide with his hooli clepyng, not aftir oure werkis, but bi his purpoos and grace that is ghouun in crist iesu bifore worldli tymes.

[a] inseruerunt. [b] inaccessibilem. [c] veram. [d] O. Editio.. [e] omnes habent *to*, excepto *MS. Jes.* qui legit *of*; sicut et Altera [f] auia. [g] vinctum.

but now it is open bi the lightnyng of oure sauyour iesu crist which distriede deeth and lightnyde lyf and uncorrupcioun bi the gospel in which I am sett a prechour and apostle, and maistir of hethene men. for which cause also I suffre these thingis but I am not confoundid. for I woot to whom I haue bileeued, and I am certeyn that he is myghti to kepe that is takun to my kepyng in to that dai. haue thou the fourme of hoolsum wordis whiche thou herdist of me in feith and loue in crist iesu. kepe thou the good takun to thi kepyng bi the hooli goost that dwellith in us. thou woost this, that alle that ben in asie ben turned awei fro me, of which is figelus and ermogenes. the lord ghyue merci to the hous of onesiforis, for ofte he refreischide me and schamyde not my chayne. but whanne he cam to rome he soughte me bisili and foond. the lord ghyue to him to fynde merci of god in that dai, and hou greete thingis he mynystride to me at effesi thou knowist bettre.

CHAP. II.

A THerfore thou, my sone, be coumfortid in grace that is in crist iesu, and what thingis thou hast herd of me bi manye witnessis bitake thou these to feithful men which schulen be also able to teche othere men. traueile
B thou as a good knyght of crist iesu. no man holdinge knyghthod to god wlappith himsilff with worldli nedis, that he plese to him to whom he hath preued himsilff. for he that fightith in a [a] battel schal not be crowned [b] but he fighte lawfulli. it bihoueth an erthetilier to resseyue firste of the fruytis. undirstonde thou what thingis I seie, for the lord schal
C ghyue to thee undirstonding in alle thingis. be thou myndeful, that the lord iesu crist of the seed of dauid hath risen aghen fro deeth aftir my gospel in which I traueile til to boondis as worchinge yuele, but the word of god is not boundun. therfore I suffre alle thingis for the chosun, that also thei gete the heelthe that is in crist iesu with heuenli glorie. a trewe word, that if we ben deede togidre, also we schulen lyue togidre. if we suffren we schulen regne togidre. if we denyen he schal denye us. if we bileeuen not he dwellith feithful he mai not denye hymsilff. teche thou these thingis witnessyng bifore god. nyle thou stryue in wordis, for to no thing it is profitable but to the subuertyng of men that heeren. bisili kepe to ghyue thi silff a preued preisable werkman to god withouten schame rightli tretynge the word of treuthe. but eschewe thou unhooli and veyne spechis, for whi tho profiten mych to unfeithfulnesse, and the word of hem crepith as a canker of which filete is and ymeneus whiche felden doun fro the treuthe seiynge that the risyng aghen is now don; and thei subuertiden the feith of sum men. but the sad foundament of god stondith hauynge this mark, the lord knowith whiche ben hise; and ech man that nameth the name of the lord departith fro wickidnesse. but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summe ben into onour and summe into dispyt. therfore if ony man clensith himsilff fro these he schal be a vessel halewid in to onour, and profitable to the lord redi to al good werk: and fle thou desires of ghougthe, but sue thou rightwysnesse, feith, charite, pees with hem that inwardeli clepen the lord of a clean herte. and eschewe thou foltische questiouns and withouten kunnynge, witynge that tho gendren chidyngis. but it bihoueth the seruaunt of the lord to chide not, but to be mylde to alle men, able to teche, pacient. with temperaunce repreuynge hem that aghenstonden the treuthe, that sumtyme god ghyue to hem forthenkynge, that thei knowe the treuthe, and that thei rise aghen fro snaris of the deuel of whom thei ben holdun prisoneris at his wille.

[a] agone.

[b] but if.

CHAP. III.

BUT wite thou this thing, that in the laste daies perilouse tymes schulen neighhe, and men schulen be louynge hemsilff, coueitouse, high of berynge, proude, blasfemeris; not obedient to [a] fadir and modir, unkynde, cursid, withouten affeccioun, withouten pees, false blameris, uncontynent, unmylde, withoute benygnyte, traitouris, [b] ouerthwert, bollun *with proude thoughtis* [c] blynde, loueris of lustis more than of god, hauynge the lickenesse of pitee, but denyynge the vertue of it; and eschewe thou these men. of these thei ben that peersen houses and leden wymmen caitifs, chargid with synnes, whiche ben led with dyuerse desires, euermore lernynge and neuer parfytli comynge to the science of treuthe. and as iamnes and mambres aghenstoden moises, so these aghenstonden the treuthe, men corrupt in undirstonding, repreued aboute the feith: but ferther thei schulen not profite, for the unwisdom of hem schal be knowun to alle men as hern was. but thou hast getun my techyng, ordynaunce, purposyng, feith, long abiding, loue, pacience, persecuciouns, passiouns whiche weren maad to me at antioche, at ycony, at listris. what maner persecuciouns I suffride, and the lord hath delyuerid me of alle. and alle men that wolen lyue feithfulli in crist iesu schulen suffre persecucioun. but yuele men & disseyueris schulen encreese into worse, errynge and sendynge in to errour. but dwelle thou in these thingis that thou hast lerned, & that ben bitakun to thee, witynge of whom thou hast lerned, for thou hast knowun hooli lettris fro thi ghougthe whiche moun lerne thee to heelthe bi feith that is in crist iesu. for al scripture ynspired of god is profitable to teche, to repreue, to chastise, to lerne in rightwisnesse, that the man of god be parfyt lernd to al good werk.

CHAP. IIII.

I Witnesse bifore god and crist iesu that A
schal deme the quicke and the deede, and
bi the comyng of him and the kyngdom of
hym, preche the word, be thou bisi couenabli
withouten reste, repreue thou, biseche thou,
blame thou in al pacience and doctryne. for
tyme schal be whanne *men* schulen not [d] suffre
hoolsum techyng, but at her desires thei schulen gadre togidre to hemsilff maistris [e] ghichynge to the eeris. and treuli thei schulen
turne awei the heeryng fro treuthe, but to fablis thei schulen turne. but wake thou, in
alle thingis traueile thou, do the werke of an
euangeliste. fulfille thi seruyce, be thou sobre. for I am sacrifised now, and the tyme
of my departyng is nygh. I haue stryuun a
good stryf, I haue endid the cours, I haue
kept the feith. in the tother tyme a crowne of
rightwisnesse is kept to me which the lord a
iust domesman schal ghelde to me in that dai,
and not oonli to me, but also to these that
louen his comyng. highe thou to come to me
soone. for demas louynge this world hath forsakun [f] men, and wente to tessalonyk, cressens
in to galathie, tite in to dalmacie, luyk aloone
is with me. take thou mark and brynge with
thee, for he is profitable to me in to seruyce.
Forsothe I sente titicus to effesi. [g] the cloothe
which I lefte at troade at carpe whanne thou
comest brynge with thee, and the bookis, but
moost parchemyn. alisaundre the treserer
schewide to me mych yuel, the lord schal
ghelde to hym aftir hise werkis, whom also
thou eschewe, for he aghenstood ful gretli our
wordis. in my firste defense no man helpide
me, but all forsooken me, be it not arettid to
hem. but the lord helpide me and counfort- F
ide me, that the prechyng be [h] fillid bi me, and
that alle folkis heere that I am delyuered fro
the mouth of the lyoun. and the lord delyveride me fro al yuel werk, and schal make
me saaf in to his heuenli kyngdom to whom be
glorie in to worldis of worldis, amen. greete

[a] parentibus. [b] proterui. [c] cæci et. [d] susteyne. [e] prurientes auribus. me. [g] penulam. [h] fulfillid.

wel prisca and aquila, and the house of onoseforus. erastus lefte at corynthie and I lefte trofymus syk at mylete. highe thou to come bifore wintir. eubolus and [a] prudent and lynus and claudia and alle britheren greeten thee wel. oure lord iesu crist be with thi spirit, the grace of god be with ghou, amen. *here endith the secounde epistle to tymothe and bigynneth a prolog on the epistle to tite.*

HE warneth tite and enformeth him of the ordynaunce of presthood, and of spiritual conuersacioun and of eretikis to ben eschewid that bileeuen in the iewis writyngis, writynge to him fro mycopolis. *Jerom in his prolog here seith this.*

CHAP. I.

POUL the seruaunt of god and apostle of iesu crist bi the feith of the chosun of god and bi the knowynge of the treuthe which is aftir pitee into the hope of euerlastynge lyf, which *lyf* god that lieth not bihighte bifore tymes of the world, but he hath schewid in his tymes his word in prechyng that is bitakun to me bi the comaundement of [b] god oure sauyour: to tite moost dereworth sone bi the comyn feith, grace and pees of god the fadir and of crist iesu oure sauyour. for cause of this thing I lefte thee at crete, that thou amende tho thingis that failen, & ordeyne prestis bi citees as also I disposide to thee, if ony man is withoute cryme, an husbonde of oo wyf, and hath feithful sones, not in accusacioun of leccherie, or not suget. for it bihoueth a bisschop to be withoute cryme, a dispender of god, not proude, not wrathful, not drunkelewe, not smyter, not couetouse of foul wynnyng, but holdynge hospitalite, benygne, prudent, sobre, iust hooli, contynent, takynge that trewe word that is aftir doctryne, that he be myghti to amoneste in hoolsum techyng, and to repreue hem that aghenseien. for ther ben manye unobedient and veyne spekeris and disseyueris, moost thei that ben of circumcisioun, whiche it bihoueth to be repreued: whiche subuerten alle housis techynge whiche thingis it bihoueth not for the loue of foul wynnyng. and oon of hem her propre prophete seide, men of crete ben euermore lieris, yuele beestis of slowe wombe. this witnessyng is trewe. for what cause blame hem sore, that thei be hoole in feith, not ghyuynge tent to fablis of iewis and to maundementis of men that turnen awei hem fro treuthe. and alle thingis ben cleene to cleene men, but to uncleene men and to unfeithful no thing is cleen, for the soule and conscience of hem ben maad uncleene. thei knowlochen that thei knowen god, but bi dedis thei denyen whanne thei ben abomynable and unbileefful and repreuable to al good werk.

CHAP. II.

BUT speke thou tho thingis that bisemen hoolsum techyng. that elde men be sobre, chaast, prudent, hool in feith, in loue and pacience. also olde wymmen in hooli abite, not sclaundreris, not seruynge much to wyn, wel techynge, that thei teche prudence. *moneste thou* ghonge wymmen, that thei loue her husbondis, that thei loue her children, and that thei be prudent, chaast, sobre, hauynge

[a] pudens.

[b] oure sauyour god.

cure of the hous, benygne, sugett to her husbondis, that the word of god be not blasfemed. Also moneste thou ghonge men, that thei be sobre. in alle thingis ghyue thisilff ensaumple of goode werkis, in techynge, in hoolnesse, in [a]sadnesse. an hoolsum word and unreprouable, that he that is of the contrari side be aschamed, hauynge noon yuel *thing* to seie of ghou. *moneste thou* seruauntis to be suget to her lordis, in alle thingis plesynge; not aghenseiynge, not defraudynge, but in alle thingis schewynge good feith, that thei onoure in alle thingis the doctryne of god oure sauyoure.
c for the grace of god oure sauyoure hath apperid to alle men, and taughte us, that we forsake wickidnesse and worldli desiris, lyue sobreli and iustli and [b]piteuousli in this world, abidynge the blessid hope and the comyng of the glorie of the greet god and of our sauyour iesu crist that ghaf hymsilff for us to aghenbie us fro al wickidnesse, and make cleen to himsilff a peple acceptable and seure of goode werkis. speke thou these thingis and moneste thou, and repreue thou with al commaundement, no man dispise thee.

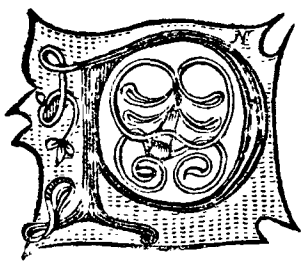
CHAP. III.

AMoneste hem to be sugetis to prynces and to poweris to obeische to that that is seid, and to be redi to al good werk, to blasfeme no man, to be not ful of chidyng, but temporat, schewyng al myldenesse to alle men. for we weren sumtyme unwise, unbileeueful, errynge and seruynge to desiris and to dyuerse lustis, doynge in malice and enuie worthi to be hatid, hatynge ech othire. but whanne the B benygnyte and the manheed of oure sauyour god apperide, not of werkis of rightwisnesse that we diden, but bi his merci he made us saaf bi waisschyng of [c]aghenbigetyng and aghen newyng of the hooli goost whom he schedde in to us plenteuousli bi iesu crist oure sauyoure, that we iustified bi his grace be eiris bi hope of euerlastinge lyf. A trewe word is: and of these thingis I wole that thou conferme *othire*, that thei that bileeuen to god be bisi to be aboue othire in goode werkis. these thingis ben goode and profitable to men: and eschewe thou foltische questiouns and genologies and stryues and fightingis of the lawe. for tho ben unprofitable and veyne. eschewe thou a man eretike aftir oon and the secounde correccioun, witynge that he that is such a maner *man* is subuertid and trespassith, and is dampned bi his owne doom. whanne I sende to thee arteman or titicus, highe thou to come to me to nycopolis, for I haue purposid to dwelle in wyntir there. bisili bifore sende [d]gheuan a wys man of lawe and apollo, that no thing faile to hem. thei that ben of ouris lerne to be gouernouris in goode werkis to necessarie usis, that thei be not withoute fruyt. alle *men* that ben with me greeten thee wel. greete thou wel hem that louen us in the feith. the grace of god be with ghou alle amen. *here endith the pistle to tite, and bigynneth a prolog to Filemon.*

HE makith famyliar *or homeli* lettris to filemon for onesymus his seruaunt writynge to him fro the citee of rome out of prisoun bi the foreseid onesymus. *Jerom in his prolog on this pistle seith this.*

[a] grauitate. [b] pie. [c] regenerationis. [d] Zenam.

CHAP. I.

 OUL the boundun of crist iesu and tymothee brothir to filemon biloued and oure helper, and to appia moost dere sistir, and to archip oure euene knyght and to the chirche that is in thin house. grace be to ghou and pees of god oure fadir and of the lord iesu crist. I do thankyngis to my god euermore, makynge mynde of thee in my preieris, heerynge thi charite and feith that thou hast in the lord iesu and [a] to alle hooly men, that the comyning of thi feith be maad open in knowynge of al good thing in crist iesu. and I hadde greet ioye and coumfort in thi charite for entrailis of hooli men restiden bi thee brothir. for which thing I hauynge myche trist in crist iesu to comaunde to thee that that perteyneth to profit, but I biseche more for charite, sithen [b] thou art such as the elde poul and now the boundun of iesu crist, I biseche thee for my sone onesyme whom I bigat in boondis. which sumtyme was unprofitable to thee, but now profitable bothe to thee and to me, whom I sente aghen to thee, and resseyue thou him as myne entrailis. whom I wolde witholde with me that he schulde serue for thee to me in boondis of the gospel, but withoute thi counceil I wolde not do ony thing, that thi good schulde not be as of nede but wilful. for perauenture therfore he departide fro thee for a tyme, that thou schuldist resceyue him withouten ende: now not as a seruaunt, but for a seruaunt a moost dere brothir moost to me. and hou myche more to thee bothe in fleisch and in the lord? therfore if thou hast me a felowe resceyue him as me. for if he hath ony thing anoyed thee either owith [c] arette thou this thing to me. I poul wroot with myn hond I schal ghelde, that I seye not to thee, that also thou owist to me thisilff. so brother I schal use thee in the lord, [d] fille thou myn entrailis in crist. I tristenynge of thi obedyence wroot to thee, witynge that thou schalt do ouer that that I seye. also make thou redy to me [e] an hous to dwelle yn: for I hope, that bi ghoure preieris I schal be ghouun to ghou. Epafras prisoner with me in crist iesu gretith thee wel, *and* mark, aristark, demas, lucas my helperis, the grace of oure lord iesu crist be with ghoure spirit, amen. *Here endith the pistle to filemon and bigynneth the prologe on the pistle to ebrews.*

FIRST it is to seye whi poul the apostle in this epistle in writynge kepith not his usage, [f] discryvynge his name or the dignyte of his ordre. this is the cause, that he writynge to hem that weren of circuncisioun [g] that bileeuyden, wroot as the apostle of hethene men and not of iewis, and he knowynge her pride, and schewynge his owne humelnesse, nolde [h] putte bifore the dissert of his office. and in liik maner also ioon the apostle for humelnesse in his epistle for the same skile sette not his name to fore. As it is seid, the apostle sente this epistle to the ebrewis writun in ebrew tunge, and aftir the deeth of poul the apostle luyk the euangeliste made it in greek speche holdynge the undirstondyng and the ordre of it. *Jerom in his prolog on this epistle seith this.*

[a] in omnes sanctos. [b] sis *for* sim. [c] imputa. [d] refice. [e] hospitium. [f] sic MSS. omnes. describeret. vulg. MS. [g] Sic Cod. Jes. [h] anteferre.

CHAP. I.

A OD that spak sumtyme bi prophetis in manye maneris to oure fadris, at the laste in these daies he hath spoke to us bi the sone whom he hath ordeynen eir of alle thingis and bi whom he made the worldis. which also whanne he is the brightnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertue, [a] he makith purgacioun of synnes and sittith on the righthalf of the maiestee in heuenes, and so mych is maad better than aungelis bi hou mych he hath enheretid [b] a more dyuers name bifore hem. for to whiche of the aungelis seide god ony tyme thou art my sone I haue gendrid thee to dai? and eftsoone, I schal be to hym in to a fadir, and he schal be to me in to a sone. and whanne eftsoone he bryngith yn the firste bigetun sone into the world, he seith, and alle the aungelis of god worschipe hym. but he seith to aungelis, he that makith hise aungelis spiritis and hise mynystris flawme of fier. but to the sone he seith, god thi trone is into the world of world, a gherd of equyte is the gherd of thi rewme: thou hast loued rightwisnesse & hatidist wickidnesse, therfore the god thi god anoyntide thee with oile of ioie more than thi felowis. and thou lord in the bigynnyng foundidist the erthe, and heuenes ben werkis of thin hondis. thei schulen perische but thou schalt parfytli dwelle, and alle schulen wexe olde as a clooth, and thou schalt chaunge hem as a clooth, and thei schulen be chaungid, but thou art the same thisilff, and thi gheeris schulen not faile. but to whiche of the aungelis seide god at ony tyme, sitte thou on my righthalf til I putte thin enemyes a [c] stool of thi feet? whether thei alle ben not seruynge spiritis sent to serue for hem that taken the eritage of heelthe.

CHAP. II.

THerfore more plenteuousli it bihoueth us to kepe tho thingis that we han herd lest perauenture we fleten awei. for if thilke word that was seid bi aungelis was maad sad, and ech brekyng of the lawe and unobedience took iust retribucioun of meede, hou schulen we ascape if we dispisen so greet an heelthe? which whanne it hadde takun bigynnyng to be teld out bi the lord of hem that herden is confermed in to us. for god witnesside togidre bi myraclis and woundris and greete merueilis and dyuerse vertues and departingis of the hooli goost bi his wille. but not to aungelis god sugettide the world that is to comynge of which we speken. but summan witnesside in a place and seide, what thing is man, that thou art myndeful of hym or manns sone for thou visitest him? thou hast maad him a litle lesse than aungelis, thou hast crowned him with glorie and onour and thou hast ordeyned hym on the werkis of thin hondis, thou hast maad alle thingis sugett undir hise feet. and in that that he sugettide alle thingis to him, he lefte no thing unsugett to him. but now we seen not ghitt alle thingis sugett to hym. but we seen hym that was maad a litil lesse than aungelis iesu for the passioun of deeth crowned with glorie and onour, that he thorough grace of god schulde taste deeth for alle *men.* for it bisemyde hym for whom alle thingis and bi whom alle thingis *weren maad* whiche hadde brought many sones in to glorie, and was auctour of the helthe of hem that [d] that he hadde an ende bi passioun. for he that halewith and thei that ben halewid ben alle of oon. for which cause he is not schamed to clepe hem britheren, seiynge, I schal telle thi name to my britheren, in the myddil of the chirche I schal herie thee. and eftsoone I schal be tristenynge in to him. and eftsoone, lo I and my children which god ghaf to me. therfore for children comynyden to fleische and blood

[a] purgationem peccatorum faciens. [b] differentius. [c] stood. [d] consummari.

and he also took part of the same, that bi deeth he schulde distrie hym that hadde lordschip of deeth, that is to seie the deuel: and that he schulde delyuere hem that bi drede of deeth bi al lyf weren boundun to seruage. and he took neuer aungelis, but he took the seed of abraham. wherfore he oughte to be lickened to britheren bi alle thingis, that he schulde be maad merciful and a feithful bisschop to god, that [a] he schulde be merciful to the trespassis of the peple. for in that thing in which he suffride and was temptid he is myghti to helpe also hem that ben temptid.

CHAP. III.

THerfore hooli britheren, and parteneris of heuenli clepyng, biholde ghe the apostle and the bischop of oure confessioun iesu which is trewe to him that made him as also moises in al the hous of hym. but this *bisschop* is had worthi of more glorie than moises, bi as mych as he hath more onour of the hous that [b] made the hous. for ech hous is maad of summan. he that made alle thingis of nought is god. and moises was trewe in al his hous as a seruaunt in to witnessyng of tho thingis that weren to be seid. but crist as a sone in his hous, which hous we ben if we holden sad trist and glorie of hope in to the ende. wherfore as the hooli goost seith, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis as in wraththyng lyk the dai of temptacioun in desert, where ghoure fadris temptiden me and preuyden and sighen myne werkis fourti gheeris. wherfore I was wrooth to this generacioun, and I seide euermore thei erren in herte. for thei knewen not my weies, to whiche I swoor in my wraththe thei schulen not entre in to my rest. britheren se ghe lest perauenture in ony of ghou be an yuel herte of unbileeue to departe fro the lyuynge god. but moneste ghousilff bi alle daies the while to dai is named, that noon of ghou be hardned bi fallace of synne. for we ben maad parcerneris of crist, if netheles we holden the bigynnyng of his substaunce sad in to the ende, while it is seid to dai if ghe han herd the vois of him nyle ghe hardne ghoure hertis as in that wraththing. for summen heeringe wraththiden, but not alle thei that wenten out of egipte bi moises. but to whiche was he wraththid fourti gheeris? whether not to hem that synnyden whos careyns weren cast doun in desert? and to whiche swoor he, that thei schulden not entre into the reste of him? no but to hem that weren unbileeueful? and we seen that thei myghten not entre in to the reste of him for unbileeue.

CHAP. IIII.

THerfore drede we lest perauenture while the biheeste of entryng in to his reste is lett that ony of us be gessid to be awei. for it is teld also to us as to hem, and the word that was herd profitide not to hem, not meynd to feith of tho thingis that thei herden. for we that han bileeued schulen entre in to reste as he seide, as I swoor in my wraththe thei schulen not entre in to my reste. and whanne the werkis weren maad parfyt at the ordynaunce of the world he seide thus in a place of the seuenthe dai, and god restide in the seuenthe dai from alle hise werkis. and in this *place* eftsoone [c] thei schulen not entre in to my reste. therfore it sueth that summen schulen entre into it, and thei to whiche it was teeld to bifore entriden not for her unbileeue. eftsoone he [d] termyneth sum dai and seith in dauid to dai aftir so mych tyme of tyme as it is bifore seid, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis. for if iesu hadde ghouun reste to hem he schulde neuer speke of othire aftir this dai. therfore the sabot is left to the peple of god. for he that is entrid into hise reste restide of his werkis as also god of hise. therfore haaste we to entre in to that reste, that no man falle in to the same ensaumple of unbileeue. for the word of god is quicke and spedi in worchyng and more able to perse than

[a] repropritiaret. [b] fabricavit. [c] si introibunt in. [d] terminat.

ony tweyne eggid swerd, and stretchith forth to the departyng of the soule and of the spirit, and of the ioynturis and merewis and demere of thoughtis and of ententis and hertis. and no creature is unvisible in the sight of god, for alle thingis ben nakid and open to hise ighen to whom a word to us. therfore we that han a greet [a] bisschop that perside heuenes, iesu the sone of god, holde we the [b] knowlechyng of oure hope. for we han not a bisschop that mai not haue compassioun on oure ynfirmytees but was temptid bi alle thingis bi liknesse withouten synne. therfore go we with trist to the trone of his grace, that we gete merci and fynde grace in couenable help.

CHAP. V.

FOR ech bisschop takun of men is ordeyned for men in these things that ben to god, that he offre ghiftis and sacrifices for synnes. whiche mai togidre sorewe with hem that ben unkunnynge and erren. for also he is enuirowned with infirmyte, and therfore he owith as for the peple so also for hymsilff to offre for synnes. neithir ony man takith to him onour but he that is clepid of god as aaron *was*. [c] so crist clarifiede not himsilff that he were bisschop, but he that spak to hym, thou art my sone to dai I gendride thee. as in another place he seith, thou art a preest withouten ende aftir the ordre of melchisedech. which in the daies of his fleische offride with greet cry & teeris preieris and bisechingis to hym that myghte make him saaf fro deeth, and was herde for his reuerence. and whanne he was goddis sone he lernyde obedience of these thingis that he suffride, and he broughte to the ende is maad cause of euerlastinge heelthe to alle that obeischen to hym, *and is* clepid of god a bischop bi the ordre of melchisedech. of whom ther is to us a greet word for to seie and [d] able to be expowned, for ghe ben maad feble to heere. for whanne ghe oughten to be maistris for tyme eftsoone ghe neden, that ghe be taught whiche ben the [e] lettris of the bigynnyng of goddis wordis, and ghe ben maad thilke to whiche is nede of mylk and not sad mete. for ech that is parterner of mylk is withoute part of the word of rightwisnesse, for he is a litil child. but of parfite men is sad mete of hem that for custom han wittis exercisid to discrecioun of good and of yuel.

CHAP. VI.

WHerfore we [f] bringinge yn a word of the bigynnyng of crist be we borun to the perfeccioun of *hym*, not eftsoone [g] legginge the foundament of penaunce fro deede werkis and of the feith to god, and of techyng, of baptyms, and of leiynge on of hondis, and of risyng aghen of deede men, and of the euerlastynge doom. and this thing we schulen do if god schal suffre. but it is ympossible that thei that ben oonys lightned & han taastid also an heuenli ghifte, and ben maad parteneris of the hooli goost, and netheles han taastid the good word of god, and the vertues of the world to comynge, and ben slidun fer awei, that thei ben renewid eftsoone to penaunce, whiche eftsoones crucifien to hemsilff the sone of god & han to scorne. for the erthe that drynkith reyne ofte comynge on it & bryngith forth couenable erbe to hem of whiche it is tilid takith blessyng of god, but that that is brynginge forth thornes and breris is repreuable and next to curs, whos endyng schal be into brennyng; but ghe moost dereworthe we tristen of ghou bettre thingis and neer to heelthe though we speken so. for god is not uniust that he forghete ghoure werke and loue whiche ghe han schewid in his name, for ghe han mynstrid to seintis and mynystren. and we coueiten that ech of ghou schewe the same bisynesse to the fillynge of hope in to the ende, that ghe be not maad slowe, but also sueris of hem whiche bi feith and pacience schulen enerite the biheestis. for god bihetynge to abraham for he hadde noon gretter bi whom he schulde swere

[a] pontificem. [b] confessionem. [c] sic et christu. [d] ininterpretabilis, Sed MSS. quinque quos inspexi, habent *interpretabilis*, corrupte quidem. [e] elementa. [f] intermittentes in MSS. intromittentes; ut proclive esset legere *intro*, pro *inter* [g] iacientes.

swoor bi hymsilff and seide, I blessynge schal blesse thee, and I multipliynge schal multiplie thee, & so he longe abidynge hadde the biheeste. for men sweren bi a gretter than hemsilff, and the ende of al her [a] ple is an ooth to confirmacyoun. in which thing god willynge to schewe plenteuouslier to the eiris of his biheeste the sadnesse of his counseil [b] puttide bitwixe an ooth, that bi twei thingis unmeuable bi whiche it is ympossible that god lie, [c] we haue strengist solace, we that fleen togidre to holde the hope that is putt forth to us, which *hope* as an ankir we han sikir to the soule & sad and goynge yn to the [d] ynner thingis of hidyng where the bifore goer iesu, that is maad bisschop withouten ende bi the ordre of melchisedech, entride for us.

CHAP. VII.

AND this melchisedech kyng of salem and preest of the higheste god whiche mette with abraham as he turnyde aghen fro the sleyng of kyngis and blesside hym: to whom also abraham departide tithis of alle thingis, firste he is seid kyng of rightwisnesse, and aftirward kyng of salem, that is to seie kyng of pees, withoute fadir, withoute modir, withoute genologie, neithir hauynge bigynnyng of daies, neithir ende of lyf, and he is lickned to the sone of god, and dwellith preest withouten ende. but biholde ghe hou greet is this to whom abraham the patriark ghaf tithis of the [e] beste thingis. for men of the sones of leuy takynge preesthood han maundement to take tithis of the peple bi the lawe that is *to seie* of her britheren though also thei wenten out of the leendis of abraham. but *he* whos generacioun is not noumbrid in hem took tithis of abraham, and he blesside this *abraham* which hadde repromyssiouns. withouten ony aghenseiyng that that is lesse is blessid of the bettre. and here deedli men taken tithis but there he bereth witnessyng that he lyueth. and, that it be seid so, bi abraham also leuy that took tithis was tithid: [f] and ghit he was in hise fadris leendis whanne melchisedech mette with him. therfore if perfeccioun was bi the preesthood of leuy, for undir hym the peple took the lawe, what ghit was it nedeful anothir preest to rise bi the ordre of melchisedech, and not to be seid bi the ordre of aaron? for whi whanne the preesthood is translated it is nede that also translacioun of lawe be maad. but he in whom these thingis ben seid is of anothir lynage of which no man was preest to the auter. for it is open, that oure lord is borun of iuda in which lynage moises spak no thing of preestis. and more ghit it is knowun if bi the order of melchisedech anothir preest is risun up which is not maad bi the lawe of fleischli commaundement but bi vertue of lyf that mai not be undon. for he witnessith, that thou art a preeste withouten ende bi the ordre of melchisedech: that repreuyng of the maundement bifore goynge is maad for the [g] unsadnesse and unprofyt of it. for whi the lawe broughte no thing to perfeccioun, but ther is a bryngyng yn of a bettre hope bi which we neighen to god. and hou greet it is? not withouten sweryng. but the othire ben maad preestis withouten an ooth, but this preest with an ooth bi him that seide to him, the lord swoor and it schal not rewe hym, thou art a preest withouten ende bi the ordre of melchisedech. in so myche iesu is maad biheeter of the better testament. and the othere weren F maad manye [h] preestis therfore for thei weren forbedun bi deeth to dwelle stille, but this for he dwellith withouten ende hath an euerlastynge preesthood. wherfore also he mai saue withouten ende comynge nygh bi himsilff to god and euermore lyueth to preie for us. for it bisemyde, that such a man were a bischop to us, hooli, ynnocent, undefouled, cleen, departid fro synful men, & maad higher than heuenes. which hath not nede ech dai as preestis firste for hise owne giltis to offre sacrifices, and aftirward for the peple. for he dide this thing in offrynge hymsilff oonys. and the lawe ordeynyde men preestis hauynge syk-

[a] controuersiæ. [b] interposuit. [c] we that fleen togidre. [d] interiora velaminis. [e] præcipuis. [f] enim. [g] infirmitatem. [h] sacerdotes secundum legem.

nesse, but the word of sweryng, whiche is aftir the lawe, *ordeynyde* the sone parfyt withouten ende.

CHAP. VIII.

BUT a capitle on tho thingis that ben seid: we han such a bisschop that sat in the righthalf of the seete of greetnesse in heuenes, the mynystre of seyntis and of the verrei tabernacle that god made and not man. for ech bisschop is ordeyned to offre ghiftis and sacrifices. wherfore it is nede that also this *bischop* haue sum thing that he schal offre. therfore if he were on erthe he were no preest whanne ther weren that schulden offre ghiftis bi the lawe whiche seruen to the saumpler and schadewe of heuenli thingis as it was answerid to moises whanne he schulde ende the tabernacle, se, he seide, make thou alle thingis bi the saumpler that is schewid to thee in the mount. but now he hath geten a better mynysterie bi so mych as he is a mediatour of a better testament, which is confermed with bettre biheestis. for if thilke firste hadde lackid blame, the place of the secounde schulde not haue be sought. for he repreuynge hem seith, lo daies comen, seith the lord, & I schal make parfyt a newe testament on the hous of israel, and on the hous of iuda, not lyk the testament that I made to her fadris in the dai in which I caughte her hond, that I schulde lede hem out of the lond of egipte, for thei dwelliden not parfytli in my testament, and I haue [a] dispisid hem, seith the lord. but this is the testament which I schal dispose to the hous of israel, aftir tho daies, seith the lord, [b] in ghyuynge my lawis in to the soulis of hem and in to the hertis of hem I schal aboue write hem, and I schal be to hem a god, and thei schulen be to me in a peple. and ech man schal not teche his neighbore, and ech man his brothir, seiynge, knowe thou the lord, for alle men schulen knowe me fro the lesse to the more of hem, for I schal be merciful to the wickidnesse of hem, and now I schal not bithenke on the synnes of hem. but in seiynge a newe the formere wexide elde; and that that is of many dayes and wexith eeld is nygh the deeth.

CHAP. IX.

AND the formere *testament* hadde iustifiyngis of worschip and [c] hooli thing durynge for a tyme. for the tabernacle A
was maad firste in whiche weren candelstickis and boord and setting forth of looues which is seid hooli: and aftir the veil the secounde tabernacle that is seid sancta sanctorum *that is hooli of hooli thingis* hauynge a goldun censer and the arke of the testament keuered aboute on ech side with gold, in which *was* a pott of gold hauynge manna, and the gherde of aaron that florischide and the tablis of the testament, on which *thingis* weren cherubyns of glorie ouerschadewynge the propiciatorie, of whiche thingis it is not now to seie bi [d] alle. but whanne these weren maad thus togidre preestis entriden euermore in the formere tabernacle doynge the officis of sacrificis, but in the secounde *tabernacle* the bisschop *entride* oonys in the gheer not withoute blood whiche he offride for his ignoraunce and the peplis, for the hooli goost signyfiede this thing, that not ghit the weie of seyntis was opened while the formere tabernacle hadde staat. which parable is of this present tyme: [e] bi which also ghiftis & sacrifices ben offrede whiche moun not make [f] a man seruynge parfyt bi conscience, oonli in metis and drinkis and dyuerse waischyngis and rightwisnessis of fleisch that weren sett to the tyme of correccioun. but crist being a bisschop of goodis to comynge C
entride bi a largere and parfitere tabernacle not maad bi hond, that is *to seie* not of this makyng, neither bi blood of goot buckis or of caluys but bi hise owne blood entride oonys in to hooli thingis that were foundun bi an euerlastinge redempcioun. for if the blood of goot

[a] neglexi. [b] dabo. [c] sanctum seculare. [d] singula. [e] iuxta quam. [f] seruientem.

buckis and of bolis and the ausche of a cow calff spreynd halewith uncleene *men* to the clensyng of fleische, hou mych more the blood of crist which bi the hooli goost offride himsilff uwemmed to god schal clense oure conscience fro deede werkis to serue god that lyueth? and therfore he is a mediatour of the newe testament, that bi deeth fallynge bitwixe in to redempcioun of tho trespassyngis that weren undir the former testament, thei that ben clepid take the biheeste of euerlastinge eritage. for where a testament is, it is nede that the deeth of the testament-maker come bitwixe, for a testament is confermed in deede *men*. ellis it is not worth while he lyueth that made the testament. wherfore neithir the firste testament was halewid withouten blood. for whanne ech maundement of the lawe was rad of moises to al the peple he took the blood of caluys and of buckis of geet with watir and reede wolle and isope and bispreynde bothe thilke book and al the peple & seide this is the blood of the testament that god commaundide to ghou. also he spreynde with blood the tabernacle and alle the vessels of the seruyse in lyk maner. and almost alle thingis ben clensid in blood bi the lawe, and withouten schedding of blood remyssioun *of synnes* is not maad. therfore it is nede that the saumpleris of heuenli thingis be clensid with these thingis but thilke heuenli thingis with bettre sacrifices than these. for iesu entride not in to hooli thingis maad bi hondis that ben saumpleris of verrei thingis, but in to heuene it silff that he appere now to the chere of god for us. neithir that he offre hymsilff ofte as the bisschop entride in to hooli thingis bi alle gheeris in alien blood, ellis it bihofte hym to suffre ofte fro the bigyn- of the world. but now oonys in the ending of worldis to destruccioun of synne by his sacrifice he apperide. and as it is ordeyned to men oonys to die, and aftir this is the doom: so crist was offrid oonys to avoide the synnes of manye *men*, the secounde *tyme* he schal appere withoute synne to men that abiden him into heelthe.

CHAP. X.

FOR the lawe hauynge a schadewe of goode thingis that ben to come not thilk ymage of thingis mai neuer make men neighynge partfite bi thilke same sacrifices whiche thei offren bi alle gheeris: ellis thei schulden haue ceessid to be offrid, for as mych as the worschiperis clensid oonys hadden not ferthermore conscience of synne but in hem mynde of synnes is maad bi alle gheeris. for it is ympossible, that synnes be don awei bi blood of bolis and of buckis of geet. therfore he entrynge in to the world seith, thou woldist not sacrifice and offryng, but thou hast schapun a bodi to me. brent sacrifices also for synne plesiden not to thee. thanne I seide, lo I come, in the bigynnyng of the book it is writun of me, that I do thi wille god. he seiynge bifore, that thou woldist not sacrifices and offringis and brent sacrifices for synne, ne tho thingis ben plesaunt to thee whiche ben offrid bi the lawe, thanne I seide, lo I come, that I do thi wille god, he doith awei the firste that he make stidefast the secounde. in which wille we ben halewid bi the offryng of the bodi of crist iesu oonys. and ech preest is redi mynystrynge ech dai and oftetymes offrynge the same sacrifices whiche moun neuer do awei synnes. but this *man* offrynge oo sacrifice for synnes for euermore sittith in the righthalf of god the fadir, fro thenns forth abidinge til hise enemyes be putt a stool of hise feet. for bi oon offryng he made parfyt for euer halewide men. and the hooli goost witnessith to us for aftir that he seide, this is the testament which I schal witnesse to hem aftir tho daies the lord seith, in ghyuyng my lawis in the hertis of hem and in the soulis of hem I schal aboue write hem, & now I schal no more thenke on the synnes and the wickidnessis of hem. and where remyssioun of these is, now is ther noon offryng for synne. therfore britheren, hauynge trist in to the entryng of hooli thingis in the blood of crist which halewide to us a newe weie and lyuynge bi the hilyng that is *to seie* his fleisch, & *we hauynge* the greet

preest on the hous of god, neithe we with werci herte in *the plentee of feith, and be cure herte spreynd fro an yuel conscience, and oure bodie weisshen with cleen watir, and holde we the confessioun of oure hope vnbowynge to an ende; for he is trewe that hath maad the biheste, and biholde we togidre in the stiryng of charite and of goode werkis, not forsakynge oure gadering togidre, as it *is of custom to manye, but counfortynge and hi so myche the more bi hou myche ghe seen the dai neizinge. for wil now a sacrifice for synnes is not left to vs that synnen wilfulli after that that we han take the knowyng of treuthe, for a bi sum abidyng of doom is dredeful and the stryng of fier which schal waaste aduersaries. who that breikith moises lawe dieth withouten any merci bi tweyne or three witnessis, hou myche gessen ghe that he deserueth worse turmentis which defouleth the sone of god, and holdith the blood of the testament polut in which he is halewid, and doth dispit to the spirit of grace? for we knowen hym that seide, to me veniaunce and I schal ghelde. and eft for the lord schal deme his people, it is ferdful to falle into the hondis of god lyuynge. and haue ghe myndе on the formere dawes in whiche ghe weren lightned and suffriden greet stryf of passiouns, and in the tothir ghe weren maad a spectacle bi schenschipis and tribulaciouns, in anothir ghe weren maad felowis of men lyuynge so. for also to boundmen men ghe hadden compassioun, and ghe resseyuyden with ioie the robbyng of youre goodis, knowynge that ghe han a better and a dwellinge substaunce. therfore wyle ghe leese youre trist which hath greet reward-yng. for pacience is nedeful to ghou, that ghe doon the wille of god, and bryngen aghen the biheste. for yit a litil and he that is to comynge schal come & he schal not tarie. for my iust man lyueth of feith. that if he withdrawith himsilf he schal not plese to my soule. but we ben not sones of withdrawing ayen in to perdicioun, but of feith in to getyng of soule.

CHAP. XI.

BUT feith is the substaunce of thingis that ben to be hopid, and an argument of thingis not apperynge. and in this *3erde elde men han geten witnessyng. bi feith we vndirstonden that the worldis weren ordeyned bi goddis word, that visible thingis weren maad of no visible thingis. bi feith abel offride a myche more sacrifice than cayn to god, bi whiche he gat witnessyng to be iust, for god bare witnessing to hise giftis, and bi that feith he deed speekith yit. bi feith enoch was translatid that he schulde not se deeth, and he was not foundun for the lord translatide hym. for bifore translacioun he hadde witnessyng that he pleside god. and it is vnpossible to plese god withoute feith. for it bihoueth that a man comynge to god bileue that he is, and that he is rewardere to men that seken hym. bi feith noe dredde thorough answer taken of these thingis that yit weren not seen, and schapide a schip into the heelthe of his hous bi which he condempnyde the world and is ordeyned eir of rightwisnesse which is bi feith. bi feith he that is clepid abraham obeiede to go out into a place whiche he schulde take in to eritage, and he wente out not wityngе whidir he schulde go. bi feith he dwelte in the lond of biheeste as in an alien *lond, dwelling in tilis hoosis with isaac and iacob eiris of the same biheeste, for he abood a citee hauynge foundamentis whos crafti man and maker is god. bi feith also thilke sara took vertue in conceyuyng of seed, ghe aghen the tyme of age, for sche bileeuyde hym trewe that hadde bihight. for which thing of oon and yit nyghdeed ther ben borun as sterris of heuene in multitude, and as grauel that is at the see side out of noumbre. bi feith alle these ben deede whanne the biheestis weren not takun, but thei biheelden hem afer and *greetynge ben wel, and knowlechiden that thei weren pilgrymes and herbourd men on the erthe. and

[1] similitudine. [2] indeclinabilem. [3] a custom. [4] salutasse.

CHAT XII

CHAP. XIII.

for which thing iesu, that he schulde halewe the peple in his blood, suffrede withoute the gate; therfore go we out to him withoute the camels, beryng his repreef. for we han not here a citee dwellynge, but we seken a citee to comynge. therfore bi him offre we a sacrifice of herynge euermore to god, that is *to seie* the fruit of lippis knowlechynge to his name. and nyle the forgiate wel doynge and comynynge, for bi such sacrifices god is desersist, obeyse me to ghoure sonereyns, and be ghe suget to hem, for thei partyth waken as to ghaldinge resoun for ghoure soulis, that thei do this thing with ioie and not sorewynge; for this thing speditt not to ghou. preie ghe for us and we resten that we han good conscience in ale thiogis willynge to lyue wel. more ouer I bisecho ghou to do, that I be restored the sunner to ghou. and god of pees that ladde out fro deeth the greet scheppard of scheep in the blood of eueriastinge testament oure lord iesu crist, schape ghou in al good thing, that ghe do the wille of hym. and he do in ghou that thing that schal plese bifore hym bi iesu crist, to whom be glori in to worldis of worldis amen. and britheren I preie ghou, that ghe suffre a word of 'solace. for bi ful fewe thingis I haue writun to ghou. knowe ghe oure brother tymothe that is sent forth with whom, if he schal come more haastili I schal se ghou. greete ghe wel alle ghoure sonereyns, and alle hooly men. the britheren of ianie greeten ghou wel. the grace of god be with ghou alle amen. *here endith the pistil to ebremis, and bigynneth a prolog on the dedis of apostlis.*

The Prologe.

UYK of antioche of the nacioun of sirye whos preising is teeld in the gospel, at antioche he was a worthi man of leche craft, and afthward a disciple of cristis apostlis and suede poul the apostle. he seruyde god in maidenhode withoute baune, and whanne he was fourescore gheer old and foure he shede in bethanye ful of the hooli goost. and he thorough stiryng of the hooli goost in the coostis of acaye wroot the gospel to feithful greekis, and schewide the incarnacioun of the lord in a trewe tellyng, and schewide also that he was come of the kynrede of dauid. to him not without desert was ghouun power to write the doyngis of apostlis in her mynysterie, that god be ygo ful in god. whanne the sone of perdicioun was deed and the apostlis hadden maid her priser thorough lott of the lordis eleccioun, the nouambre of the apostlis were fulfillid, and also that poul schulde enden the doyngis of the apostlis whom the lord hadde chosun that long tyme, wynside aghen the prickes and to hem that reden and seeben god he wolde schewe it be scoure tellyng rather than schewe forth ony thing more lenger to hem that 'wlaten longe thingis, knowynge that it bihoueth the tiber that worchith to eten of his owne fruytis. and he thoud so myeli grace of god, that not oonli his tiedie ne profitide to bodies but also the 'soulis. *Jerom in his prolog on the dedis of apostlis seith this.*

[a] [illegible] MS. [illegible] [b] [illegible] [c] [illegible] [d] [illegible] [e] [illegible] [f] [illegible] MS. [illegible]

CHAP. I.

Bofile first. I made tho mone of alle things that thesus bigon to do and to teche fro the dai of his assumpcioun to whiche he comaundide bi the hooli goost to hise apostlis whiche he hadde chosun to whiche he schewide himsilf alyue after his passioun bi manye argumentis apperyng to hem fourti daies and spekynge of the reume of god. and he eet with hem and comaundide that thei schulden not departe fro ierusalem but abiden the biheste of the fadir which yee herden, he seide, bi my mouth. for iohn baptisede in watir, but yee schulen be baptisid in the hooli goost after these fewe daies. therfore thei that weren comen togidre axiden hym & seiden, lord, whether in this tyme thou schalt restore the kyngdom of israel? and he seide to hem, it is not youre to knowe the tymes either momentis whiche the fadir hath put in his power, but yee schulen take the vertue of the hooli goost comynge on you and ye schulen be my witnessis in ierusalem, and in al iudee and samarie and to the vttemoste of the erthe. and whanne he hadde seid these thingis in her sight he was lift up and a cloude resseyuede hym fro her iyen. and whanne thei bihelden tiln goynge into heuene lo two men stoden nyes hem in white clothing and seiden, men of galilee, what stonden ye biholdynge into heuene? this iesus which is taken up fro you into heuene schal come as ye seyen hym goynge into heuene. thanne thei turneden ayen to ierusalem fro the hil that is clepid olyuete, which is nyes ierusalem as

halidaies iourney. and whanne thei weren comyd into the hous where thei dwelliden thei weren up into the soler, petir and iohn, iames and andrew, philip & thomas, bartholmew and matheu, iames of alphei and symount zelotes, and iudas of iames. alle these weren lastynge in contemplynge with o wille in preyer, with wymmen and marie the modir of iesu, and with hise britheren. In tho dawes petir roos up in the myddil of the britheren and seide, and ther was a cumpanye of men togidre almest an hundride and twenti, britheren it bihoueth that the scripture be fulfild which the hooli goost bifore seide bi the mouth of dauid of iudas that was leder of hem that took iesu, and was noumbrid among vs, and gat a part of this seruyce. and this man hadde a feeld of the hire of wickidnesse, and he was hongid comfortynge the myddil, and alle hise entrailis weren sched abrood. and it was maad knowen to alle men that dwellen in ierusalem, so that thilke feeld was clepid aceldemak in the langage of hem, that is the feeld of blood. and it is writen in the book of salmys, the habitacioun of hem be maad desert and be there noon that dwelle in it, and another take his bishopriche. therfore it bihoueth of these men that ben gaderid togidre with vs in al the tyme in which the lord iesus entride and wente out among vs and bigan fro the bapteme of iohn til into the dai in which he was takun up fro vs, that oon of these be maad a witnesse of his resurrecciouu with vs. and thei ordeyneden tweine, ioseph that was clepid barsabas that was named iust, and matie & thei preyeden and seiden, thou lord that knowist the hertis of alle men, schewe whom thou hast chosen of these tweine that oon take the place of this seruyce and apostlehed of the which iudas trespasside that he schulde go into his place. and thei gaueden lottis to hem, and the lott felde on matie, & he was noumbrid with elleuene apostlis.

CHAP. II.

israel, that god made him both lord and christ this jesu whom ye crucified. whanne tho herden these things thei were compunct in herte, and thei seiden to petir and to othere apostlis, britheren, what schulen we doon? and petir seide to hem, do ye penaunce and eche of you be baptised in the name of jesu crist into remyssioun of youre synnes, and ye schulen take the gifte of the hooli goost. for the biheste is to you and to youre sones and to alle that ben fer, whiche euere the lord god with clepith. also with many other wordis he moeuede he weraside to hem, and seide, be ye saued fro this schrewid generacioun. thanne thei that receyueden his word weren baptised, and in that dai weren encreesid about thre thousynde. and weren lastinge stabli in the techinge of the apostlis, and in comyunyng of the breeyng of breed and in preyeris. and drede was maad to eche soule. and many wondris and signes weren don bi the apostlis in jerusalem, and grete drede was of alle. and alle that bileeuyden weren togidere, and hadden alle thingis comyne. thei seelden possessiouns and catel, and departiden tho thingis to alle men as ech nede to eche. and ech dai thei dwelliden stabli with o wille in the temple, & breeken bred aboute houses, and tooken mete with ful out ioie and symplenesse of herte, and heriden god togidere, and hadden grace to al the folk. and the lord cam eche dai hem that weren saaf sent eche to into the cumpanye.

CHAP. III.

AND petir and ioon wenten up into the temple at the nynthe our of preyng, and a man that was lame fro the wombe of his modir was borun, and thei hadden eche dai the vse of the temple that is seid yate to the comeris of men that entriden into the temple, that thei schulden bidde elmesse of men that entriden into the temple. this whanne he sigh petir and ioon hee meuyng to entre into the temple preiede that he schulde take elmes. and petir with ioon biheeld on him and seide, biholde thou into us, and he bihield into hem and hopide that he schulde take sumwhat of hem. petir seide, I haue neithir siluer ne gold, but wat that I haue I yiue to thee. in the name of jesu crist of nazareth, rise thou up and go. and he took hem bi the right hond and heeriede up, and anoon his leggis and his feet weren ioyned togidere, and he lepide and stood and wente, and he entride with hem into the temple, and wente and lepide and preiside god. and al the peple sigh him walkynge and heryinge god, and thei knewen him that he it was that sat of almes at the fair yate of the temple, and thei weren fulfild with wondryng and merynge in the thing that bifelde to him. but whanne he hadde petir and ioon in the peple ran to hem at the porche that is clepid of salomon & wondrideli greetli. and petir seynge and answerde to the peple, men of israel, what wondren ye in this thing, either what biholden ye us as bi oure vertue either power we maden this man for to walke? god of abraham, and god of isaac, and god of iacob, god of oure fadris hath glorified his sone jesu whom ye bitraieden and denyeden bifore the face of pilat whanne he demyde him to be delyuered. but ye denyeden the hooli and the rightful, and hadden a mansleer to be youun to you, and ye slowen the duykere of lyf whom god reisede fro deeth of whom we ben witnesses. and in the feith of his name he hath confermed this man whom ye seen and knowen; the name of him and the feith that is bi him yaf to this man ful heelthe in the sighte of alle you. and now britheren I woot that bi vnwityng ye diden as also youre princes but god that bifore tolde bi the mouth of alle prophetis that his crist schulde suffre hath fulfild so. therfore be ye repentynge and be ye conuertid, that youre synnes be doon awei that whanne the tymes of refreschyng schulden come fro the sight of the lord, and he sende iesu crist to you that is now preechid to you, whom it bihoueth heuene to conteyne into the tymes of restitucioun of alle thingis

which the lord spak bi the mouth of his hooli profetis fro the world, for naness sedis for the hool goostis gat kunde reise to gostis pey hise of ghoure fadereo, as he gaf sobtelis, more than bi alle thingis whatereu he schal speek to ghou. and it schal be, thid every man that schal not heere thilke prophete schal be distroiid fro the puple. and alle prophetis fro samuel and aftirward that spaken tealden thees dayes. but ghe ben the sones of prophetis and of the testament that god ordeynyde to oure fadris, and seide to abraham, in thi seed alle the kynrees of erthe schulden be blessid. god reisinde his sone first to ghou, and sente hym blessynge ghou, that eech man conuerte hym fro his wickidnesse.

CHAP. IV

AND while thei spaken to the puple, the prestis and maiestratis of the temple and the sadducees camen upon hem and "sorewridden that thei teechiden the puple, and teechiden in jhesu the ayenrysyng fro deeth. and thei setten hondis on hem, and puttiden hem into warde into the morewe, for it was thanne euentide. but many of hem that hadden herd the word bileeueden, and the noumbre of men was maad fyue thousynthis. and amorewe it was don that the princes of hem and the eldere men and scribis weren gaderid in jerusalem & anne prince of prestis and caiphas and ioon and alisandre, and how many ben of the kynde of prestis. and thei setten hem in the myddis, and axeden in what vertue either in what name han ghe don this thing? thanne peter was filid with the hooli goost and seide to hem, ghe princes of the puple and the eldere men, weren ghe. if we to day be demed in the good dede of a sijk man in whom this thing is maad sad, be it knowen to ghou alle and to al the puple of israel, that in the name of ihesu crist of nazareth whom ghe crucifiedeu whom god reisede fro deeth, in this is man stondith hool bifore ghou. this is the stoon which was repreued of ghou bildynge which is maad into the heed of the corner, and heelthe is not in ony othir, for neither othir name vndir heuene is ghouun to men in which it bihoueth us to be maad sad. and thei sighen the sadnesse of petir and of ioon, for it was foundun that thei weren men vnlettrid and lewide men. and thei wondriden and knewen hem that thei weren with ihesu. and thei sighen the man that was heelid stondynge with hem, and thei myghten nothing aghenseye, but thei comaundiden hem to go forth withoute the counsel, and thei spaken togidre and seiden, what schulen we do to these men? for the signe is maad knowun bi hem to alle men that dwellen at ierusalem, it is open and we moon not denye. but that it be no more puplischid into the puple, manasse we to hem that thei speke no more in this name to ony men. and thei clepiden hem and manaseden to hem that on no maner thei schulden speke neither teche in the name of ihesu. but petir and ioon answeriden and seiden to hem, if it be rightful in the sight of god to heere ghou rather than god, deme ghe. for we moten nedis speke the thingis that we han seyn and herd. and thei manassiden and lefte hem, and foundun not how thei schulden punyche hem for the puple. for alle men glorifieden that thing that was don in that that was bifallen, for the man was more than of fourty ghere in which this signe of heelthe was maad. and whanne thei weren delyuered thei camen to her felowis and seiden to hem hou grete thingis the princis of prestis and the eldre men hadden seid to hem. and whanne thei herden with oon herte thei residen eyen to the lord and seiden, lord thou that madist heuene and erthe see and alle thingis that ben in hem, which seidist in the hooli goost bi the mouth of oure fadir dauid thi child, wi hethen men gnasteden with teeth togidre, and the puple thoughten veyn thingis? kyngis of the erthe stoden vpgh and princes camen togidre into oon ayens the lord and aghens his crist. for verili erode and poonce pilat with hethene men

and peplis of israel camen togidre in this citee agens thin hooli child ihesu whom thou anoyntidist to do the thingis that thin hond and thi counseil demyden to be don. and now lord biholde into the thretenyngis of hem, and graunte to thi seruauntis to speke thi word with al [a]trist in [b]thing that thou holde forth thin hond that heelthis and signes and wondris be maad bi the name of thin hooli sone ihesu. and whanne thei hadden preiede, the place was moued in which thei weren gadered, and alle weren fillid with the hooli goost and spaken the word of god with trist. and of the multitude of men bileeuynge was oon herte and oon wille, neither ony man seide ony thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyne to hem. and with greet vertue the apostlis gheldiden witnessyng of the aghenrisyng of ihesu crist oure lord, and greet grace was in alle hem. for neither ony nedi man was among hem, for hou manye euer weren possessioneris of feeldis either of housis thei seelden and broughten the prisis of tho thingis that thei seelden and leiden bifore the feet of apostlis, and it was departid to ech as it was nede to ech. forsothe ioseph that was named barsabas of apostlis, that is to seie the sone of counfort of the lynage of leuy a man of cipre whanne he hadde a feelde solde it and broughte the prys and leid it bifore the feet of apostlis.

CHAP. V.

BUT a man anany bi name with safira his wyf solde a feeld and defraudide of the prys of the feeld and his wyf was witynge. and he broughte a part and leide bifore the feet of the apostlis. and petir seide to him, anany, whi hath sathanas temptid thin herte that thou lie to the hooli goost and to defraude of the prys of the feeld? whether it unseeld was not thin, and whanne it was seeld it was in thi power? whi hast thou putt this thing in thin herte? thou hast not lied to men but to god. anany herde these wordis and felde doun and was deed, and greet drede was maad on alle that herden. and ghonge men risen & mouyden him awei and baren hym out and birieden. and ther was maad as a space of three ouris, and his wyf knew not that thing that was don and entride. and petir answeride to hir womman seie to me whether ghe seelden the feeld for so mych? & sche seide, ghe for so mych. and petir seide to hir, what bifel to ghou to tempte the spirit of the lord? lo the feet of hem that han biried thin husbond ben at the dore, and thei schulen bere thee out. anoon sche felde doun at hise feet and diede. and the ghonge men entriden and founden hir deed, and thei baren hir out and birieden to hir husbonde. and greet drede was maad in al the chirche, and into alle that herden these thingis. and bi the hondis of the apostlis signes and manye woundris weren maad in the peple. & alle weren of oon accord in the porche of salamon, but no man of othire durste ioyne hymsilf with hem, but the peple magnyfieden hem. and the multitude of men and of wymmen bileeuynge in the lord was more encreesid, so that thei broughten out syke men into stretis, and leiden in litil beddis and couchis that whanne petir cam nameli the schadewe of him schulde schadewe ech of hem, and thei schulden be delyuered fro their sikenessis. and the multitude of citees nygh to ierusalim ran brynginge sike men, and that weren traueiled of unclcene spiritis whiche alle weren heelid. but the prince of prestis roos up and alle that weren with him that is the eresye of sadducees and weren fillid with envie and leiden hondis on the apostlis and puttiden hem in the comyn warde. but the aungel of the lord openyde bi nyght the ghatis of the prisoun, and ledde hem out and seide, go ghe and stonde ghe and speke in the temple to the peple alle the wordis of this lyf. whom whanne thei hadden herd thei entriden eerli into the temple and taughten. and the prince of prestis cam and thei

[a] fiducia. [b] that thing.

that weren with him, and clepide togidre the counseil and alle the eldre men of the children of israel, and senten to the prisoun that thei schulden be brought forth. and whanne the mynystris camen and founden hem not, and for the prisoun was opened, thei turnyden aghen and teelden and seiden, we founden the prisoun schitt with al [a] diligence and the keper stondynge at the ghatis, but we openyden and foundun no man therynne. and as the maiestratis of the temple and the princes of prestis herden these wordis thei doutiden of hem what was don. but a man came and telde to hem, for lo [b] the men whiche ghe han putt into prisoun ben in the temple and stonden and techen the peple. thanne the magistrat wente with the mynystris and broughte hem without [c] violence for thei dredden the peple lest thei schulden be stooned. and whanne thei hadden brought hem thei settiden hem in the counseil. and the princes of prestis axiden hem and seiden, in commaundement we commaundiden ghou, that ghe schulden not teche in this name ihesus, and lo ghe han fillid ierusalem with ghour techyng, and ghe wolen brynge on us the blood of this man. and petir answeride and the apostlis [d] seiden, it bihoueth to obeye to god more than to men. god of oure fadris reiside ihesu, whom ghe slowen hangynge in a tree, god enhaunside with his righthond this prince and sauyour that penaunce were ghoun to israel and remyssioun of synnes, and we ben witnessis of these wordis and the hooli goost whom god ghaf to alle obeischynge to hym. whanne thei herden these thingis thei weren turmentid and thoughten to sle hem. but a man roos in the counseil a farisee gamaliel bi name a doctour of the lawe, a worschipful man to alle the peple, and commaundide the men to be putt withoutforth for a while. and he seide to hem, ghe men of israel take tent to ghousilff on these men what ghe schulen do. for bifore these daies teodas that seide him to be sum man to whom a noumbre of men consentide aboute foure hundride which was slayn, and alle that bileeuyden to him weren disparplid and brought to nought. aftir this iudas of galilee was in the daies of professioun, & turnyde awei the peple aftir hym, and alle hou many euer consentiden to hym weren scaterid and he perischide. and now therfore I seie to ghou, departe ghe fro these men and suffre ghe hem. for if this counseil either werk is of men it schal be undon, but if it is of god ghe moun not undo hem lest perauenture ghe be foundun to repugne god. and thei consentiden to hym, and thei clepeden togidre the apostlis & denounciden to hem that weren betun that thei schulden no more speke in the name of ihesu. and thei leeten hem go. and thei wenten ioynge fro the sight of the counseil that thei weren had worthi to suffre dispisyng for the name of ihesu. but ech dai thei cessiden not in the temple and aboute housis to teche and to preche ihesu crist.

CHAP. VI.

BUT in tho daies whanne the noumbre of disciplis encreesside the greekis grucchiden aghen the ebrewis for that her widewis weren dispised in euery daies mynystring. and the twelue clepiden togidre the multitude of disciplis and seiden, it is not rightful that we leeue the word of god and mynystren to boordis. therfore britheren [e] chese ghe men of ghou of good fame ful of the hooli goost and of wisdom whiche we schulen ordeyne on this werk, for we schulen be bisy to preier & preche the word of god. and the word plesside bifore al the multitude, and thei chesiden steuene a man ful of feith and of the hooli goost, and philip, and procore, and nycanor and tymon and permanam and nycol a comeling a man of antioche. thei ordeynyden these bifore the sight of apostlis, and thei preieden and leiden hondis on hem. and the word of the lord wexiden & the noumbre of the disciplis in ierusalem was myche multiplied: also D mych cumpany of prestis obeiede to the feith.

[a] his wardis. [b] tho. [c] distresse. [d] and seiden. [e] biholde ghe. MS. 8, item versio altera, MS. 2.

and steuene ful of grace and of the strengthe made woundris and grete signes in the peple. but summe risen of the synagoge that was [a] clepid of libertyns and cirenensis and of men of alisaundre, and of hem that weren of cilice and of asie, and disputiden with steuene, and thei myghten not withstonde the wisdom and the spirit that spak. thanne thei pryuyli senten men that schulden seie, that thei herden hym seiynge wordis of blasfemye aghens moises and god. and so thei mouyden togidre the peple and the eldre men and the scribis, & thei runnen togidre and tooken hym, and broughten into the counseil. and thei ordeynyden false witnessis that seiden this man ceessith not to speke wordis aghens the hooli place and the lawe. for we herden hym seynge that this ihesus of nazareth schal distrie this place and schal chaunge the tradiciouns whiche moises bitook to us. and alle men that saaten in the counseil biheelden him and saighen his face as the face of an aungel.

CHAP. VII.

A AND the prince of prestis seide to steuene, whether these thingis han hem so? which seide, britheren & fadris heere ghe, god of glorie apperide to oure fadir abraham whanne he was in mesopotanye bifore that he dwelte in carram and seyde to hym, go out of thi lond and of thi kynrede, and come into the lond which I schal schewe to thee: thanne he wente out of the lond of caldeies and dwelte in carram. and fro thenns aftir that his fadir was deed, he translatide him into this lond in which ghe dwellen now. and he ghaf not to hym eritage in it neithir a [b] paace of a foot, but he bihighte to ghyue hym it into possessioun and to his seed aftir hym whanne he hadde not a sone. and god spak to hym that his seed schal be comelyng in an alien lond, and thei schulen make hem sugett to seruage, and schulen yuel trete hem foure hundride gheeris and thritti, and I schal iuge the folk to which thei schulen serue seith the lord. and aftir these thingis thei schulen gon out, and thei schulen serue to me in this place. and he ghaf to hym the testament of circumcisioun, and so he gendride isaac and circumcidide him the eighteth dai. and isaac gendride iacob, and iacob gendride the twelue patriarkis. and the patriarkis hadden enuie to ioseph and seelden hym into egipte. and god was with hym, and delyuerede hym of alle hise tribulaciouns, and ghaf to hym grace and wisdom in the sight of farao kyng of egipte. and he ordeynyde him souereyn on egipte and on al his hous. & hungur cam into al egipte and chanaan, and greet tribulacioun & oure fadris founden not mete. but whanne iacob hadde herd that wheete was in egipte, he sente oure fadris first. and in the secounde tyme ioseph was knowen of hise britheren, and his kyn was maad knowun to farao. and ioseph sente and clepide iacob his fadir and al his kynrede seuenti and fyue men. and iacob cam doun into egipte and was deed, he and our fadris. and thei were translatid into sichen and weren leid in the sepulchre that abraham boughte bi prys of siluer of the sones of emor the sone of sichen. and whanne the tyme of biheeste cam nygh which god hadde knowlechid to abraham, the peple wexide and multiplied in egipte til another kyng roos in egipte whiche knewe not ioseph. this bigilide our kyn, and turmentide oure fadris that thei schulden putte awei her ghonge children for thei schulden not lyue. in the same tyme moises was borun, and he was loued of god. and he was norischid three monethis in the hous of his fadir. and whanne he was putt out in the flood the doughtir of pharao took him up, and norischide him into hir a sone. and moises was lernd in al the wisdom of egipcians, and he was myghti in hise wordis and werkis. but whanne the tyme of fourti gheer was fillid to hym, it roos up into his herte that he schulde visite his britheren the sones of

[a] clepid libertyns.

[b] passum.

israel. and whanne he sigh a man suffrynge wrong he uengide hym, and dide veniaunce for hym that suffride [a]wrong, and he killide the egipcian. for he gesside that hise britheren schulden undirstonde that god schulde ghyue to hem heelthe bi the hond of hym, but thei undirstoden not. for in the dai suynge he apperide to hem chidynge, and he accordide hem in pees and seide, men ghe ben britheren, whi noyen ghe ech othire? but he that dide the wrong to his neighbore puttide him awei and seide, who ordeynyde thee prynce and domesman on us? wher thou wilt sle me, as ghistirdai thou killidist the egipcian? and in this word moises fleigh and was maad a comelyng in the lond of madian where he bigat twei sones. and whanne he hadde fillid fourti gheer an aungel apperide to hym in fier of flawme of a buysche in desert of the mount of synay. and moises sigh and wondride on the sight. and whanne he neighide to biholde, the vois of the lord was maad to him and seide, I am god of ghoure fadris, god of abraham, god of isaac, god of iacob. moises was maad tremblynge and durste not biholde. but god seide to hym, do of the schoon of thi feet, for the place in which thou stondist is hooli erthe. I seynge sigh the turmenting of my peple that is in egipte, and I herde the morenyng of hem and I cam doun to delyuere hem, and now come thou and I schal sende thee into egipte. this moises whom thei denyeden seyinge, who ordeynyde thee prince and domesman on us, god sente this prynce and aghenbier with the hond of the aungel that apperide to hym in the buysche. this moises ledde hem out and dide woundris and signes in the lond of egipte, and in the reed see and in desert fourti gheeris. this is moises that seide to the sones of israel, god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen heere him. this it is that was in the chirche [b]in wildirnesse with the aungel that spak to him in the mount syna and with oure fadris, which took wordis of lyf to ghyue to us. to whom oure fadris wolden not obeie, but puttiden him awei, and weren turned awei in hertis into egipte, seiynge to aaron, make thou to us goddis that schulen go bifore us, for to this moises that ledde us out of the lond of egipte we wite not what is don to hym. and thei maden a calf in tho daies, and offriden a sacrifice to the mawmet and thei weren glad in the werkis of her hondis. and god turnyde and bitook hem to serue to the [c]knyghthood of heuene as it is writen in the book of prophetis, whether ghe hous of israel offriden to me slayn sacrifices either sacrifices of oostis fourti gheer in desert? and ghe han take the tabernacle of moloch and the sterre of ghoure god renfam figuris that ghe han maad to worschipe hem. and I schal translate ghou into babiloyne. the tabernacle of witnessyng was with oure fadris in desert as god disposide to hem and spak to moises, that he schulde make it aftir the fourme that he saigh. which also oure fadris tooken with ihesu and broughten into the possessioun of hethene men, which god puttide awei fro the face of oure fadris til into the daies of dauid that foond grace anentis god & axide that he schulde fynde a tabernacle to god of iacob: but salamon bildide the hous to him. but the high god dwellith not in thingis maad bi hond, as he seith bi the prophete, heuene is a seete to me, and the erthe is the stool of my feet, what hous schulen ghe bilde to me seith the lord? either what place is of my restyng? whethir myn hond made not alle these thingis? with hard noll and uncircumcidid hertis and eeris ghe withstoden euermore the hooli goost, and as ghoure fadris so ghe. whom of the prophetis han not ghoure fadris pursued? and han slayn hem that bifore teelden of the comyng of the rightful man, whos traitouris & mansleeris ghe weren now, whiche tooken the lawe in ordinaunce of aungelis, and han not kept it. and thei herden these thingis and weren dyuerseli turmentid in he hertis, and grennyden with teeth on hym. but whanne steuene was ful of the hooli goost, he bihelde into heuene, and sigh the glorie of god, and ihesu stondinge on the righthalf of the uertue

[a] the wrong. [b] of. [c] militia.

of god. and he seide, lo I se heuenes opened and mannus sone stondinge on the righthalf of the uertue of god. and thei crieden with a greet vois, & stoppiden her eeris, and maden with oo wille an asaught into hym, and thei broughten him out of the citee and stoonyden. and the witnessis diden of her clothis bisidis the feet of a ghong man that was clepid saul. and thei stoonyde steuene that clepide god to help seiynge, lord ihesu resseyue my spirit. and he knelide and criede with a greet vois and seide, lord sette not to hem this synne. and whanne he hadde seid this thing he diede.

CHAP. VIII.

BUT saul was consentynge to his deeth, and greet persecucioun was maad that dai in the chirche that was in ierusalem. and alle men weren scaterid by the cuntrees ofiudee and samarie, outakun the apostlis. but goode men birieden stcuene and maden greet morenyng on him. but saul gretli distriede the chirche and entride bi housis, and drowgh men and wymmen, and bitook hem into prisoun. and thei that weren scaterid passiden forth prechinge the word of god. and philip cam doun into a citee of samarie and prechide [a] hem crist. and the peple ghaf tent to these thingis that weren seid of philip with oo wille heerynge and seynge the signes that he dide. for manye of hem that hadden uncleene spiritis crieden with greet vois and wenten out, and manye sike in the palesie and crokid weren heelid, therfore greet ioie was maad in that citee. but there was a man in that citee whos name was symound a wicche that hadde disseyued the folk of samarie, seiynge that himsilff was sum greet man whom alle herkneden fro the leeste to the meeste and seiden, this is the vertue of god which is clepid greet, and thei [b] leeuyden him, for long tyme he hadde maddid hem with hise wicche craftis. but whanne thei hadden bileeued to philip that prechide of the kyngdom of god, men and wymmen weren baptised in the name of ihesu crist, and thanne also symound himsilff bileeuyde, and whanne he was baptised he [c] drowgh to philip. and he saigh also that signes and greete vertues weren don, he was astonyed and wondride. but whanne the apostlis that weren at ierusalem hadden herd that samarie hadde resseyued the word of god, thei senten to hem petir and ioon. and whanne thei came thei preieden for hem that thei schulden resseyue the hooli goost, for he cam not ghit into ony of hem, but thei weren baptisid oonli in the name of the lord ihesu. thanne thei leiden hondis on hem and thei resseiuyden the hooli goost. and whanne symount hadde seen that the hooli goost was ghouun bi leiyng on of hondis of the apostlis, and he profride to hem money and seide, ghyue ghe to me also this power that whom euer I schal leie on myn hondis that he resseiue the hooli goost. but petir seide to him thi money be with thee into perdicioun, for thou gessidist the ghifte of god schulde be had for money. there is no part ne sort to thee in this word, for thin herte is not rightful before god. therfore do thou penauncc for this wickidnesse of thee and preie god if perauenture this thought of thin herte be forghouun to thee: for I se that thou art in the galle of bittirnesse and in the boond of wickidnesse. and symound answeride and seide, preie ghe for me to the lord, that no thing of these thingis that ghe han seid come on me. and thei witnessiden and spaken the word of the lord, and gheden aghen to ierusalem, and prechiden to manye cuntreys of samaritanes. and an aungel of the lord spak to filip and seide, rise thou and go aghēns the south to the weie that goith doun fro ierusalem into gaza, this is desert, and he roos and wente forth. and lo a myghti man seruaunt a gelding of candace the queene of ethiopiens which was on alle hir richessis cam to worschipe in ierusalem. and he turnyde aghen sittinge [d] in his chare & redynge isaie the proph ete. and the spirit seide to philip, neighe thou and

[a] to hem. [b] attendebant. [c] adhærebat. [d] supra currum suum.

ioyne thee to this chare. and philip ran to and herde hym redynge isaie the prophete. and he seide, gessist thou wher thou undirstondist what thingis thou redist? and he seide, hou mai I if no man schewe to me? and he preiede philip that he schulde come up and sitte with hym. and the place of the scripture that he redde was this: as a scheep he was led to sleyng, and as a lombe bifore a man that [a] scherith him is doumbe withoute voice, so he openyde not his mouth. in mekenesse his doom was taken up, who schal telle out the generacioun of him? for his lyf schal be takun awei fro the eerthe. and the gelding answeride to philip and seide, I biseche thee [b] of what prophete seith he this thing? of hymsilff, either of ony othir? & philip openyde his mouth and bigan at this scripture and prechide to him ihesu. and the while thei wenten bi the weie thei camen to a watir. and the gelding seide, lo watir, who forbedith me to be baptised? and philip seide, if thou bileeuest of al the herte it is lefful. and he answeride and seide, I bileeue that ihesu crist is the sone of god. and he commaundide the chare to stonde stille, and thei wenten doun bothe into the watir, philip and the geldyng, and philip baptiside hym. and whanne thei weren come up of the watir, the spirit of the lord [c] rauyschide philip, and the gelding sigh him no more, and he went in his weie ioiynge. and filip was foundun in azotus, and he passide forth and prechide to alle citees til he cam to cesarie.

CHAP. IX.

A BUT saul, ghit a blower of manasis and of betingis aghens the disciplis of the lord, cam to the prince of prestis and axide of hym lettris into damask to the synagogis, that if he foond ony men and wymmen of [d] this lyf he schulde lede hem boundun to ierusalem. and whanne he made his iournei it bifelde that he cam nygh to damask, and sodeynli a light fro heuene schoon aboute him, and he fallide to the erthe and herde a noyce seiynge to hym, saul, saul what pursuest thou me? and he seide, who art thou lord? and he seide, I am ihesu of nazareth whom thou pursuest, it is hard to thee to kike aghens the pricke. and he tremblide and wondride and seide, lord what wolt thou that I do? and the lord seide to hym, rise up, & entre into the citee and it schal be seid to thee what it bihoueth thee to do. and [e] the men that wenten with hym stoden astonyed, for thei herden a voice but thei sighen no man. and saul roos fro the erthe, and whanne hise ighen weren opened he saigh no thing. and thei drowen hym by the hondis and ledden hym into damask. and he was three daies not seynge, and he eet not neither drank. and a disciple, ananye bi name, was at damask: and the lord seide to hym in [f] a visioun, ananye, & he seide, lo I lord. and the lord seide to hym, rise thou and go into a strete that is clepid rectus, and seke in the hous of iudas saul bi name of tharse, for lo he preieth, and he sigh a man ananye bi name entrynge and leiynge on hym hondis that he resseyve sight. and ananye answeride, lord I haue herd of manye of this man hou greete yuelis he dide to thi seyntis in ierusalem, and this hath power of the princes of prestis to bynde alle men that clepen thi name to help. and the lord seide to hym, go thou, for this is to me a vessel of chesyng that he bere my name bifore hethene men and kyngis, and tofore the sones of israel, for I schal schewe to hym hou greete thingis it bihoueth hym to suffre for my name. and ananye wente and entride into the hous. and leide on hym hise hondis and seide, saul brothir, the lord ihesu sente me that apperide to thee in the weie in which thou camest, that thou se and be fulfillid with the hooli goost. and anoon as the scalis felden fro hise ighen he resseyuyde sight, and he roos and was baptised, and whanne he hadde take mete he was coumfortid, and he was bi summe daies with the disciplis that weren at damask. and anoon he entride into the synagogis and prechide the lord ihesu for

[a] clippith. (*Lewis.*) [b] de quo propheta dicit hoc? [c] rapuit. [d] hujus viæ. *vitæ*, in MSS. Vulgat corruptis; quorum unus penes me [e] tho. [f] sleep.

this is the sone of god. and alle men that herden hym woundriden, and seiden, wher this is not he that ynpugnyde in ierusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde lede hem boundun to the prynces of preestis. but saul mych the more wexide strong and counfoundide the iewis that dwelliden at damask, and affermyde, that this is crist. and whanne manye daies weren fillid jewis maden a counsel that thei schulden sle hym, and the [a]aspies of hem weren maad knowun to saul, and thei kepten the ghatis dai and nyght that thei schulden sle hym. but hise disciplis tooken him bi nyght and delyueride him and leeten hym doun in a leep bi the wal. and whanne he cam into ierusalem he assaiede to ioyne him to the disciplis; and alle dredden him and leeuyden not that he was a disciple. but barnabas took and ledde him to the apostlis, and teelde to hem hou in the weie he hadde seyn the lord, and that he spak to hym, and hou in damask he dide tristili in the name of ihesu. and he was with hem and entride and ghede out in ierusalem, and he dide tristili in the name of ihesu. and he spake with hethene men, and disputide with grekis and thei soughten to sle him. which thing whanne the britheren hadde knowe. thei ledden hym bi night to cesarie, and leeten him go to tarsis. and the chirche bi al iudee and galilee and samarie hadde pees, and was edified and walkide in the drede of the lord, and was fillid with coumfort of the hooli goost. and it bifelde, that petir the while he passide aboute alle cam to the hooli men that dwelliden at lidde. and he found a man eneas by name that fro eighte gheer he hadde leye in bedde, and he was syk in palesie. and petir seide to hym, eneas, the lord iesus crist heele thee, rise thou and [b]araie thee. and anoon he roos, and alle men that dwelliden at lidde and at sarone sighen hym whiche weren conuertid to the lord. and in ioppe was a disciplesse whos name was tabita, that is to seie dorcas, this was ful of goode werkis and almesdedis that sche dide. and it bifel in tho daies, that sche was syk and diede, & whanne thei hadden waischen hir thei leiden hir in a soler. and for lidda was nygh ioppe the disciplis herden that petir was therynne, and senten twei men to hym, and preieden that thou tarie not to come to us; and petir roos up and cam with them. and whanne he was comen thei ledden hym into the soler. and alle widewis stooden about hym wepynge and schewynge cootis and clothis whiche dorcas made to hem. and whanne alle men weren putt withoutforth, petir knelide and preiede, & he turnyde to the bodi and seide, tabita rise thou, and sche openyde hir ighen, and whanne sche sigh petir sche sat up aghen, and he took hir bi the hond, and reiside hir. & whanne he hadde clepid the hooly men and widewis he assignyde hir alyue. and it was maad knowen bi al ioppe, and manye bileeuyden in the lord. and it was maad that many daies he dwellide in ioppe at oon symount a coriour.

CHAP. X.

A MAN was in cesarie cornelie bi name, a centurien of the cumpanye of knyghtis that is seid of italie. a religious man and dredynge the lord with al his meynee, doynge manye almessis to the peple, and preiynge the lord euermore. this saigh in a visioun openli as in the nynthe our of the dai an aungel of god entrynge into him and seiynge to hym, cornelie. and he biheelde him and was adred and seide, who art thou lord? and he seide to hym, thi preieris and thin almesdedis han stighed up into mynde in the sight of the lord. and now sende thou men into ioppe, and clepe oon symount that is named petir, this is herborid at a man symount coriour whos hous is bisidis the see, this schal seie to thee what it bihoueth thee to do. and whanne the aungel that spak to hym was gon aweie he clepide twei men of his hous and a knyght that dredde the lord which weren at his bidding. and whanne he hadde told hem alle these thingis he sente hem into ioppe. and on the dai suynge while thei ma-

[a] insidiæ. [b] sterne tibi.

den iurnei and neighiden to the citee, petir wente up into the higheste place of the hous to preie aboute the sixte our, and whanne he was hungrid he wolde haue ete. but while thei maden redi a [a] rauyschyng of spirit felde on hym, and he sigh heuene opened and a vessel comynge doun as a greet schete with foure corneris to be lete doun fro heuene into erthe in which weren all foure footid beestis and crepynge of the erthe, and volatilis of heuene, and a voice was maad to hym, rise thou petir and sle and ete. and petir seide, lorde forbede, for I neuer eet ony comyn thing and uncleen. and eft the secounde tyme the voice was maad to hym, that thing that god hath clensid seie thou not uncleen. and this thing was don bi thries, and anoon the vessel was resseyued aghen into heuene. and while that petir doutide withynne hymsilff what the visioun was that he sigh, lo the men that weren sent fro corneli soughten the hous of symount and stooden at the ghate. and whanne thei hadden clepid, thei axiden if simount that is named petir hadde there herbore. and while petir thoughte on the visoun, the spirit seide to hym, lo three men seken thee; therfore rise thou and go doun, and go with hem, and doute thou no thing for I sente hem. and petir cam doun to the men and seide, lo I am whom ye seken, what is the cause for which ghe ben come? and thei seiden, cornelie the centurien, a iuste man and dredinge god and hath good witnessyng of alle the folk of iewis, took answere of an hooli aungel to clepe thee into his hous and to heere wordis of thee, therfore he ledde them ynne and resseyuyde in herbore, and that nyght thei dwelliden with him. and in the dai suynge he roos and wente forth with hem, and summe of the britheren folewiden him fro ioppe that thei be witnessis to petir. and the othir dai he entride into cesarie, and cornelie abood hem with hise cosyns and necessarie frendis that weren clepid togidre. and it was don whanne petir was comen yn cornelie cam metynge hym, and fel doun at hise feet and worschipide him. but petir reiside him and seide arise thou, also I my silff am a man as thou. and he spak with hym and wente yn and foond manye that weren comen togidre, and he seide to hem, ghe witen hou abomynable it is to a iew to be ioyned ethir to come to an alien, but god schewide to me that no man seie a man comyne [b] ether uncleen, for whiche thing I cam whanne I was clepid withoute doutyng, therfore I axe ghou for what cause han ghe clepid me? and cornelie seide, to dai foure daies into this our I was preiynge and fastynge in the nynthe our in myn hous: and lo a man stood bifore me in awhyt clooth and seide, cornelie thi preier is herd, and thin almesdedis ben in mynde in the sight of god. therfore sende thou in to ioppe, and clepe symount that is named petir, this is herbored in the hous of symount coriour bisidis the see, this whanne he schal come schal speke to thee; therfore anoon I sente to thee, and thou didist wel in comynge to us, therfore now we alle ben present in thi sight to heere the wordis whateuer ben commaundid to thee of the lord. and petir openyde his mouth and seide, G in treuthe I haue foundun that god is not acceptour of persones, but in ech folk he that dredith god and worchith rightwisnesse is accept to hym. god sente a word to the children of israel schewynge pees bi ihesu-crist, this is lord of alle thingis. ghe witen the word H that is maad thorough al iudee and bigan at galilee aftir the baptym that ioon prechide ihesu of nazareth, hou god anoyntide hym with the hooli goost and vertue. which passide forth in doynge wel and heelynge alle men oppressid of the deuel, for god was with hym. and we ben witnessis of alle thingis whiche he dide in the cuntree of iewis and of ierusalem whom thei slowen honginge in a tree. and god reiside this in the thridde dai, and ghaf to him to be maad knowun, not to al peple, but to witnessis bifore ordeyned of god, to us that eeten and drunken with him aftir that he roos aghen fro deeth. and he commaundide to us to preche to the peple and to witnesse, that he it is that is ordeyned of god domesman of the

[a] mentis excessus. [b] neithir.

quycke and of deede. to this alle prophetis beren witnessyng that alle men that bileuen in hym schulen resseyue remyssyoun of synnes bi his name. and ghit while that petir spak these wordis the hooli goost fel on alle that herden the word, and the feithful men of circumcisioun that camen with petir woundriden that also in to naciouns the grace of the hooli goost is sched out, for thei herden hem spekynge in langagis and magnyfiynge god. thanne petir answeride, whethir ony man mai forbede watir that these be not baptised, that also han resseyued the hooli goost as we: and he commaundide hem to be baptised in the name of the lord ihesu crist. thanne thei preieden him that he schulde dwelle with hem summe daies.

CHAP. XI.

AND the apostlis and the britheren that weren in iudee herden that also hethene men resseyuyden the word of god, & thei glorifieden god. but whanne petir cam to ierusalem thei that weren of circumcisioun disputiden aghens hym and seiden, whi entridist thou to men that han prepucie, and hast ete with hem? and petir bigan and expownyde to hem [a]in ordre and seide, I was in the citee of ioppe and preiede. and I sigh [b]in rauysching of my mynde a visioun, that a uessel cam doun as a greet schete with foure coordis and was sent doun fro heuene and it came to me. into which I lookynge biheelde and sigh foure footid beestis of the erthe and beestis and crepinge beestis and volatilis of heuene. and I herde also a voice that seide to me, petir rise thou and sle and ete. but I seide, nai lord, for comyn thing ether uncleen entride neuer into my mouth. and the voice answeride the secounde tyme fro heuene, that thing that god hath clensid seie thou not uncleen. and this was don bi thries, and alle thingis weren resseyued aghen into heuene. and lo three men anoon stooden in the hous in which I was, and thei weren sent fro cesarie to me, and the spirit seide to me that I schulde go with hem and doute no thing. ghe and these sixe britheren camen with me, and we entriden in to the hous of the man. and he teelde to us hou he saigh an aungel in his hous stondynge and seiying to him, sende thou in to ioppe, and clepe simount that is named petir which schal speke to thee wordis in whiche thou schalt be saaf and al thin hous. and whanne I hadde bigunne to speke the hooli goost fel on hem as in to us in the bigynnyng, and I bithoughte on the word of the lord as he seide, for ioon baptiside in watir, but ghe schulen be baptised in the hooli goost. therfore if God ghaf the same grace to hem as to us that bileeuyden in the lord ihesu crist, who was I that myghte forbede the lord that he ghyue not the hooli goost to hem that bileeuyden in the name of ihesu crist. whanne these thingis weren herd thei heelden pees and glorifieden god and seiden, therfore also to hethene men god hath ghouun penaunce to lyf. and thei that weren scaterid of the tribulacioun that was maad undir steuene walkiden forth to fenyce and to cipre and to antioche, and spaken the word to no man but to iewis aloone. but summe of them weren men of cipre and cirene, whiche whanne thei hadden entrid into antioche thei spaken to the grekis and prechide the lord ihesu. and the hond of the lord was with hem, and mych noumbre of men bileeuynge was conuertid to the lord. and the word cam to the eeris of the chirche that was at ierusalem on these thingis, and thei senten barnabas to antioche. and whanne he was come and sigh the grace of the lord, he ioiede and monestide alle men to dwelle in the lord in purpoos of herte: for he was a good man, and ful of the hooli goost, and of feith, and mych peple was encreesid to the lord; and he wente forth to tharsis to seke saul. and whanne he hadde founden hym he ledde to antioche. and al a gheer thei lyuyden there in the chirche and taughten mych peple, so that the disciplis weren named firste at antioche cristen men. and in these daies prophetis camen ouer fro

[a] by.

[b] in excessu mentis.

ierusalem to antioche, and oon of hem roos up, agabus bi name and signyfiede bi the spirit a greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the disciplis purposiden; aftir that ech hadde, for to sende in to mynysterie to britheren that dwelliden in iudee. which thing also thei diden and senten it to the eldre men bi the hondis of barnabas and saul.

CHAP. XII.

A AND in the same tyme eroude the king sente power to turmente summen of the chirche, and he slough bi swerd iames the brothir of ioon. and he saigh that it pleside to [a] iewis, and caste to take also petir: and the [b] daies of therflooues weren. and whanne he [c] hadde caught petir, he sente him into prisoun, and bitook to foure quaternyouns of knyghtis to kepe him, and wolde aftir pask bringe him forth to the peple. and petir was kept in prisoun, but preier was maad of the chirche withouten ceessyng to god for hym. but whanne eroude schulde bringe hym forth in that nyght petir was slepynge bitwixe twei knyghtis, and was boundun with twei cheynes, and the kepers bifore the dore kepten the prisoun. and lo an aungel of the lord stood nygh, and light schoon in the prisoun hous. and whanne he hadde smyte the side of petir, he reiside him and seide, rise thou swiftli, and anoon the cheynes felden doun fro hise hondis. and the aungel seide to him girde thee & do on thin [d] hosis, and he dide so. and he seide to hym, do about thee thi cloothis and [e] sue me. and he ghede out and suede hym, and he wiste not that it was sooth that was don bi the aungel, for he gesside hymsilff to haue seyn a visioun. and thei passiden the firste and the secounde warde and camen to the yrun ghate that ledith to the citee which anoon was opened to hem. and thei gheden out and camen into oo strete, and anoon the aungel passide awei fro hym. and petir turnyde aghen to hymsilff and seide, now I woot verili, that the lord sente his aungel and delyueride me fro the hond of eroude, and fro al the abidyng of the peple of iewis and he bihoelde and cam to the hous of marie modir of ioon that is named marcus where manye weren gaderid togidre and preiynge. and whanne he knockide at the dore of the ghate a damysel, rode bi name, cam forth to se. and whanne sche knewe the voice of petir for ioie sche openyde not the ghate but ran yn and teelde that petir stood at the ghate. and thei seiden to hir, thou maddist. but sche affermyde that it was so, and thei seiden it is his aungel, but petir abood stille and knockide. and whanne thei hadden opened the dore thei saighen him and wondriden. and he bekenyde to hem with his hond to be stille, and telde hou the lord hadde led him out of the prisoun. and he seide, telle ghe to iames and to the britheren these thingis, and he ghede out and wente in to another place. and whanne the dai was come ther was not litle troubling among the knyghtis what was don of petir. and whanne eroude hadde sought him & foond not, aftir that he hadde maad enquerynge of the keperis, he commaundide hem to be brought to hym. and he cam doun fro iudee in to cesarie and dwellide there. and he was wrooth to men of tire and of sidon, and thei of oon accord camen to hym whanne thei hadden counseiled with [f] bastus that was the kingis chaumburlein thei axiden pees, for as mych that her cuntreis weren vituled of hym. and in a dai that was ordeyned eroude was clothid with kyngis clothing, and sat for domesman and spak to hem. and the peple criede the voicis of god and not of man. and anoon an aungel of the lord smoot him, for he hadde not ghoue onour to god. and he was waastid of wormes and diede, and the word of the lord wexide, and was multiplied. and barnabas and saul turnyden aghen fro ierusalem whanne thee mynysterie was fillid and tooken ioon that was named marcus.

[a] the iewis. [b] dies azymorum. [c] caught [d] caligas. [e] sue thou me. [f] blastus.

CHAP. XIII.

AND prophetis and doctouris weren in the chirche that was at antioche, in which barnabas and symount that was clepid blac, and lucius [a] sironence, and manaen that was the [b] soukyng seere of eroude tetrarke, *that is prince of the fourthe parte*, and saul weren. and whanne thei mynystriden to the lord and fastiden, the hooli goost seide to hem, departe ghe to me saul and barnabas in to the werk to which I haue takun hem. thanne thei fastiden and preieden and leiden hondis on hem and leeten hem go. but thei weren sent of the hooli goost, and wenten forth to seleucia, and fro thens thei wenten bi boot to cipre. and whanne thei camen to salamine thei prechiden the word of god in the synagogis of iewis. and thei hadden also ioon in mynysterie.[c] and whanne thei hadden walkid bi al the ile to pafum thei founden a man a wicche a fals prophete a iew to whom the name was bariesu that was with the proconsul sergius paul a prudent man. this clepide barnabas and poul, and desiride to heere the word of god. but elymas wicche withstood hem, for his name is expowned so, and he soughte to turne awei the proconsul fro bileeue. but saul, which is seid also poul, was fillid with the hooli goost and biheelde in to hym and seide, a thou ful of al gile and al falsnesse, thou sone of the deuel, thou enemye of al rightwisnesse, thou leeuyst not to turne upsodoun the righful weies of the lord. and lo now the hond of the lord is on thee, and thou schalt be blinde, and not seynge the sunne in to a tyme. and anoon myist and derknesse felden doun on him, and he ghede about and soughte hym that schulde ghyue hond to hym. thanne the proconsul whanne he hadde seyn the dede bileeuyde wondrynge on the techyng of the lord. and whanne fro pafum poul hadde go bi a boot and thei that waren with hym thei camen to pergen of pamfilie, but ioon departide fro hem, and turnyde aghen to ierusalem. and thei gheden [d] to pergen and camen to antioche of persidie, and thei entriden into the synagoge in the dai of sabotis and saten. & aftir the redyng of the lawe and of the profetis the prynces of the synagoge senten to hem and seiden, britheren, if ony word of exortacioun to the peple is in ghou, seie ghe. & poul roos and with hond baad silence and seide, men of israel & ghe that dreden god, heere ghe. god of the peple of israel chees oure fadris and enhaunside the peple whanne thei weren comelyngis in the lond of egipte, and in an high arm he ledde hem out of it. and bi the tyme of fourti gheeris he suffride her maners in desert, and he destriede seuene folkis in the lond of chanaan and bi sort departide to hem her lond as aftir foure hundride and fifti gheeris. and aftir these thingis he ghaf domesmen to samuel the prophete, and fro that tyme thei axiden a kyng, and god ghaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanue he was done awei he reiside to hem dauid kyng, to whom he bar witnessynge and seide, I haue founde dauid the sone of iesse a man aftir myn herte which schal do alle my willis. of whos seed bi the biheeste god hath led out to israel a sauyour ihesu whanne ioon prechide bifore the face of his comyng the baptym of penaunce to al the peple of israel. but whanne ioon fillide his cours he seide, I am not he whom ghe demen me to be, but lo he cometh aftir me and I am not worthi to do of the schoon of hise feet. britheren and sones of the kynde of F abraham and whiche that in ghou dreden god, to ghou the word of heelthe is sent. for thei that dwelliden at ierusalem & prynces of it that knewen not this ihesu and the voices of prophetis that bi euery sabot ben red demyden and filliden. and thei founden in hym no cause of deeth and axiden of pilat that thei schulden sle hym. and whanne thei hadden endid alle thingis that weren writun of hym thei tooken him doun of the tree & leiden him

[a] cyrenensis. [b] collactaneus. [c] *or service.* Sic *MS. Trin.* 8vo. cæteri non habent, irrepsit ex altera editione, quæ sic legit in *MS. Sidney.* [d] fro.

in a graue. and god reiside him fro deeth in the thridde dai, which was seyn bi many daies to hem that wenten up togidre with hym fro galilee into ierusalem, whiche ben til now hise witnessis to the peple, and we schewen to ghou the biheeste that was maad to oure fadris, for god hath fulfillid this to her sones and aghenreiside ihesu as in the secound salm it is writun, thou art my sone to dai I bigat thee. and he aghenreiside him fro deeth that he schulde not turne aghen into corrupcioun seide thus, for I schal ghyue to ghou the hooli trewe thingis of dauid. and therfore and on [a] another stide he seith, thou schalt not ghyue thin hooli to se corrupcioun. but dauid in his generacioun whanne he hadde mynystrid to the wille of god diede, and was leid with hise fadris and sigh corrupcioun; but he whom god reiside fro deeth saigh not corrupcioun. therfore britheren, be it knowun to ghou, that bi hym remyssioun of synnes is teeld to ghou fro alle synnes of whiche ghe myghten not be iustified in the lawe of moises, in this ech man that bileeueth is iustified. therfore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe dispiseris, se ghe and woundre ghe, and be ghe scaterid abrood, for I worche a werk in ghoure daies, a werk that ghe schulen not bileeue if ony man schal telle it ghou. and whanne thei gheden out thei preieden, that in the sabot suynge thei schulden speke to hem these wordis. and whanne the synagoge was left manye of iewis and comelingis worschipinge god sueden poul and barnabas, that spaken and counseiliden hem that thei schulden
1 dwelle in the grace of god. and in the sabot suynge almest al the citee cam togidre to heere the word of god. and iewis sighen the peple and weren fillid with envie, and aghenseiden these thingis that weren seid of poul and blasfemyden. thanne poul & barnabas stidefastli seiden, to ghou it bihofte first to speke the word of god, but for ghe putten it awei and han demed ghou unworthi to euerlastynge lyf, lo we turnen to hethene men. for so the lorde commaundide us, I haue [b] sett thee in light to hethene men, that thou be into heelthe to the utmoste of erthe. and hethene men herden, and ioieden and glorifieden the word of the lord, and bileeuyden as manye as weren bifore ordeyned to euerlastynge lyf. and the word of the lord was sowun bi al the cuntree. but the iewis stiriden religiouse wymmen and onest, and the worthiest men of the citee, and stiriden persecucioun aghens poul and barnabas, and dryuen hem out of her cuntreyes. and thei schooken awei into hem the dust of her feet, and camen to iconye. and the disciplis weren fillid with ioie and the hooli goost.

CHAP. XIIII.

BUT it bifel at iconye, that thei entriden togidre into the synagoge of iewis and spaken, so that ful greet multitude of iewis and greekis bileeuyden. but the iewis that weren unbileeueful reisiden persecucioun and stiriden to wraththe the soulis of hethene men aghens the britheren. but the lord ghaf soone pees. therfore thei dwelliden mych tyme and diden tristili in the lord, berynge witnessynge to the word of his grace, ghyuynge signes & woundris to be maad bi the hondis of hem. but the multitude of the citee was departid, and summe weren with the iewis, and summe with the apostlis. but whanne there was maad an [c] asaught of the hethene men and the iewis with their prynces to turmente and to stoone hem, thei undirstoden and fledden togidre to the citees of licaonye and listris and derben, and into al the cuntre aboute. and thei prechiden there the gospel, and al the multitude was moued togidre in the teching of hem. poule and barnabas dwelten at listris. and [d] a man at listris was syk in the feet, and hadde set crokid fro his modris wombe which neuer hadde gon, this herde poul spekinge. and poul biheelde him and sigh that he hadde feith that he schulde be maad saaf, & seide with a greet voice, rise thou upright on thi feet: and he lippide and walkide. and the

[a] alias. [b] sent. [c] impetus [d] quidam vir Lystris infirmus pedibus sedebat, claudus ex utero matris suæ.

peple whanne thei hadden seyn that that poul dide, reriden her voice in licoan tunge and seiden, goddis maad lyk to men ben comen doun to us. & thei clepiden barnabas iubiter and poul mercurie, for he was [a] leder of the word. and the preest of iubiter that was bifore the citee broughte bolis and crownes bifore the ghatis with peplis, and wolde haue maad sacrifice. and whanne the apostlis, barnabas and poul, herden this, thei torenten her cootis, and thei [b] skipten out among the peple, and crieden and seiden, men, what doen ghe this thing? and we ben deedli men lyk ghou, and schewen to ghou, that ghe ben counvertid fro these veyne thingis to the lyuynge god that made heuene and erthe and the see and alle thingis that ben in hem. which in generacioums passid suffride alle folkis to go into her owne weies, and ghit he lefte not himsilff without witnessyng in wel doyng, for he ghaf reynes fro heuene and tymes berynge fruyt, and fulfillide ghoure hertis with mete and gladnesse. and thei seinge these thingis unnethis [c] swagiden the peple that thei offriden not to hem. but summe iewis camen ouer fro antioche and iconye & counseiliden the peple and stoonyden poul, and drowen out of the citee, and gessiden that he was deed. but whanne disciplis weren comen aboute hym he roos and wente into the citee. and in the dai suynge he wente forth with barnabas in to derben. and whanne thei hadden prechid to thilke citee and taught manye thei turnyden aghen to listris and iconye and to antioche, confermynge the soulis of disciplis and monestynge that thei schulden dwelle in the feith, and seiden, that bi manye tribulacioums it bihoueth us to entre into the kingdom of heuenes. and whanne thei hadden ordeyned [d] prestis to hem bi alle citees, and hadden preied with fastingis, thei bitooken hem to the lord in whom thei bileeuyden. and thei passiden persidie & camen to pamfilie, and thei spaken the word of the lord in pergen & camen doun to italie. and fro thenns thei wenten bi boot to antioche, fro whens thei weren takun to the grace of god into the werk that thei filliden. and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greete thingis god dide with hem, and that he hadde opened to hethene men the dore of feith. and thei dwelliden not a litil tyme with the disciplis.

CHAP. XV.

AND summe camen doun fro iudee and taughten britheren, that but ghe be circumcidid aftir the lawe of moises, ghe moun not be maad saaf. therfore whanne there was maad not a litil dissencioun to poul and barnabas aghens hem thei ordeyniden that poul and barnabas and summe othire of hem schulden go up to the apostlis and preestis in ierusalem on this questioun. and so thei weren led forth of the chirche, and passiden bi fenyce and samarie. and thei teelden the [e] conuersacioun of hethene men, and thei maden greet ioie to alle the britheren. and whanne thei camen to ierusalem thei weren resseyued of the chirche and of the apostlis and of the eldre men, and teelden hou grete thingis god dide with hem. but summe of the heresye of pharisees that bileueden risen up and seiden, that it bihoueth hem to be circumcidid, and to comaunde to kepe also the lawe of moises. and the apostlis and eldre men camen togidre to se of this word. and whanne ther was maad a greet sekyng heroff, petir roos and seide to hem; britheren ghe witen that of eelde daies in ghou god chees bi my mouth [f] hethene to heere the word of the gospel, and to bileeve. and god that knewe hertis baar witnessyng and ghaf to hem the hooli goost as also to us, & nothing diuersyde bitwixe us and hem, and clenside the hertis of hem bi feith. now thanne what tempten ghe god to putte a ghok on the necke of the disciplis whiche neithir we neithir oure fadris myghten bere, but bi the grace of oure lord ihesu crist we bileeuen to be saued as also thei. and al the multitude heelde pees and herden barnabas and poul tellynge hou

[a] dux verbi [b] exilierunt. [c] sedaverunt. [d] presbyteros. [e] conuersionem. [f] hethene men.

greete signes and woundris god dide bi hem in hethene men. and aftir that thei heelden pees iames answeride and seide, britheren heere ghe me, symount teelde hou god visitide first to take of hethene men a peple to his name, and the wordis of prophetis accorden to hym as it is writen, after this I schal turne aghen and bilde the tabernacle of dauid that felde doun, and I schal bilde aghen the cast doun thingis of it. and I schal reise it, that othire men seke the lord, and alle folkis on whiche my name is clepid to help, the lord doynge this thing seith fro the world [a] the werk of the lord is knowen to the lord. for which thing I deme hem that of hethene men ben convertid to god to be not [b] diseesid, but to write to hem, that thei absteyne hem fro defoulyngis of mawmetis, and fro fornycacioun, and stranglid thingis and blood. for moises of eelde tymes hath in alle citees hem that prechen him in synagogis wherebi ech sabot he is red. thanne it pleside to the apostlis and to the eldre men with al the chirche to chese men of hem and sende to antioche with poul and barnabas, iudas that was named barsabas, and silas, the firste men among britheren, and wroten bi the hondis of hem; Apostlis and eldre britheren to hem that ben at antioche and cirie and cilice britheren of hethene men gretyng. for we herden, that summe wenten out fro us, and troubliden ghou with wordis and turnyden upsodoun ghoure soulis to whiche men we commaundiden not, it pleside to us gadride in to oon to chese men and sende to ghou with oure moost dereworthe barnabas and poul, men that ghaue her lyves for the name of oure lord ihesu crist. therfore we senten iudas and silas, and thei schulen telle the same thingis to ghou bi wordis. For it is seyn to the hooli goost and to us to putte to ghou no thing more of charge than these nedeful thingis, that ghe absteyne ghou fro the offrid thingis of mawmetis and blood and stranglid & fornycacioun, fro whiche ghe kepinge ghou schulen do wel. Fare ghe wel. therfore thei weren lete go and camen doun to antioche. and whanne the multitude was gaderid thei tooken the epistle. which whanne thei hadden red thei ioieden on the coumfort. and iudas and silas and thei for thei weren prophetis coumfortiden britheren and confermyden with ful manye wordis. but aftir that thei hadden be there a litle while thei weren lete go of britheren with pees to hem that hadden sent hem. but it was seyn to silas to dwelle there, and iudas wente aloone to ierusalem. and poul and barnabas dwelten at antioche techynge and prechynge the word of the lord with othire manye. but aftir summe daies poul seide to barnabas, turne we aghen and visite britheren bi all citees in which we han prechid the word of the lord hou thei han hem. and barnabas wolde take with hym ioon that was named marcus. but poul preiede him, that he that departide fro hem fro pamfilie and wente not with hem into the werk schulde not be resseyued: and dissencioun was maad, so that thei departiden [c] atwynny. and barnabas took mark and cam bi boot to cipre, and poul chees silas and wente forth fro the britheren and was bitakun to the grace of god. and he wente bi cirie and cilice and confermyde the chirche commaundinge to kepe the heestis of apostlis and eldre men.

CHAP. XVI.

AND he cam in to derben and listram. [d] and lo a disciple was there by name tymothe the sone of a iewesse cristen and of the fadir hethen. and britheren that weren in listris and iconye gheldiden good witnessyng to him. and poul wolde that this man schulde go forth with hym, and he took and circuncidide hym for iewis that weren in the places, for alle wisten that his fadir was hethen. whanne thei passiden bi citees thei bitooken to hem to kepe the techingis that weren demed of apostlis and eldre men that weren at ierusalem. and the chirchis weren confermed in feith and encreesiden in noumbre ech dai. and thei passiden frigie and the cuntre of galathie, and

[a] opus suum. [b] inquietari. [c] ab invicem. [d] here ends the xv. chap. according to the editi. of the latin Vul. 1549. Sic etiam tres MSS. vulg. ex quinque sed edit. Bened. aliter.

weren forbedun of the hooli goost to speke the word of god in asie. and whanne thei camen into mysie thei assaieden to go into bithynye, and the spirit ihesu suffride not hem. but whanne thei hadden passid bi mysie thei camen doun to troade, and a visioun bi nyght was schewid to poul. but a man of macedonye that stood preiede him and seide, go thou into macedonye and helpe us. and as he hadde seyn the visioun anoon we soughten to go forth into macedonye, and weren maad certeyn that god hadde clepid us to preche to hem. and we gheden bi schip fro troade and camen to samathrachia with streight cours, and the day suynge to neapolis, and fro thenns to filippis that is the firste part of macedonye the citee colonye. and we weren in this citee summe dayes and spaken togidere. and in the day of sabotis we wenten forth withoute the ghate bisidis the flood where preier semede to be, and we saten and spaken to wymmen that camen togidre. and a womman, lidda bi name, a purpuresse of the citee of tiatirens worschipinge god herde, whos herte the lord openyde to ghyue tent to these thingis that weren seid of poul. and whanne sche was baptisid and hir hous sche preiede and seide, if ghe han demed that I am feithful to the lord, entre ghe into myn hous and dwelle, and sche constreynyde us. and it was don whanne we gheden to preier, that a damysel that hadde a spirit of dyuynacioun mette us which ghaf greet wynnyng to hir lordis in dyuynyng. this suede poul and us and criede and seide, these men ben seruauntis of the high god that tellen to ghou the weie of heelthe. and this sche dide in manye daies. and poul sorewide and turnyde & seide to the spirit, I commaunde thee in the name of ihesu crist that thou go out of hir; and he wente out in the same our. and the lordis of hir sighen that the hope of her wynnynge wente awei, and thei tooken poul and silas and ledden in to the doom place to the princes. and thei broughten hem to the maiestratis and seiden, these men disturblen oure citee for thei ben iewis and schewen a custom which is not leeful to us to resseyue neither do, sithen we ben romayns. and the peple and the magestratis runnen aghens hem & whanne thei hadden torent the cootis of hem thei commaundiden hem to be betun with gherdis. and whanne thei hadden ghouun to hem manye woundis thei senten hem into prisoun, and commaundiden to the keper that he schulde kepe hem diligentli. and whanne he hadde takun such a precept he putte hem in to the ynner prisoun and streynyde the feet of hem in a tree. and at mydnyght poul and silas worschipiden and herieden god, and thei that weren in kepyng herden hem. and sodeynli a greet erthe mouyng was maad so that the foundamentis of the prisoun weren moued. and anoon alle the doris weren opened, and the boondis of alle weren loosed. and the keper of the prisoun was awaked and sigh the ghatis of the prisoun opened, and with a swerd drawen out he wolde have slaw hymsilff, and gesside that the men that weren boundun hadden fled. but poul criede with a greet voice and seide, do thou noon harme to thi silff for alle we ben here. and he axide light and entride and tremblide and fel doun to poul and to silas at her feet. and he broughte hem withoute forth and seide, lordis, what bihoueth me to do, that I be maad saaf? and thei seiden, bileeue thou in the lord ihesu, and thou schalt be saaf and thin hous. and thei spaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke our of the nyght, and waischid her woundis, and he was baptisid and al his hous anoon. and whanne he hadde led hem into his hous, he settide to hem a boord, and he was glad with al his hous and bileeuyde to god. and whanne dai was come the magestratis senten [a] cacchepollis and seiden, delyuere thou tho men. and the keper of the prisoun teelde these wordis to poul, that the magestratis han sent that ghe be delyuered. now therfore go ghe out, and go ghe in pees. and poul seide to hem, thei senten us men of rome into prisoun that weren betun openli and undampned,

[a] lictores.

and now priueili thei bryngen us out: not so, but come thei themsilff and delyuere us out. and the cacchepollis teelden these wordis to the magestratis. and thei dredden for thei herden that thei weren romayns. and thei came and bisechiden hem, and thei broughten hem out and preieden that thei schulden go out of the citee. and thei goynge out of prisoun entriden to lidie & whanne thei sighen britheren thei coumfortiden him & gheden forth.

CHAP. XVII.

AND whanne thei hadden passid by amfipolis & appollonye thei camen to thesolonyk where was a synagoge of iewis, & bi custom poul entride to hem, and bi three sabotis he declaride to hem of scripturis, and openyde and schewide, that it bihofte crist to suffre, and rise aghen fro deeth, and that this is ihesu crist whom I telle to ghou. and summe of hem bileeuyden and eren ioyned to poul and to silas. and a greet multitude of hethene men worschipide god, and noble wymmen not a fewe. but the iewis hadden envie and tooken of the comyn peple summen yuele men. and whanne thei hadden made a cumpenye thei mouyden the citee. and thei camen to iasons hous & soughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drowen iason and summe britheren to the princes of the citee and crieden, that these it ben that mouen the world and hidir thei camen whiche iason resseyuyde. and these alle doe aghens the maundementis of the emperour, and thei seien that ihesu is anothir kyng. and thei mouyden the peple and the prynces of the citee heerynge these thingis. and whanne satisfaccioun was takun of iason and of othere thei leeten poul and silas go. and anoon bi nyght britheren leten silas go into beroan. and whanne thei camen thidir thei entriden into the synagoge of the iewis. but these weren the worthier of hem that ben at thesolonyk, whiche resseyuyde the word with al desire ech dai sekynge scripturis if these thingis hadden hem so. & manye of hem bileeuyden, and of hethen wimmen onest & men not a fewe. but whanne the iewis in tessalonyk hadden knowe that also at bero the word of god was prechid of poul thei camen thidir mouynge and disturblynge the multitude. and tho anoon britheren delyueriden poul, that he schulde go to the see, but silas and tymothe dwelten there. and thei that ledden forth poul ledden hym to athenys. and whanne thei hadden take a maundement of hym to silas and to tymothe that [a] ful hyghyngli thei schulden come to hym thei wenten forth. and D while poul abood hem at athenys his spirit was moued in him for he saigh the citee ghouun to idolatrie. therfore he disputide in the synagoge with the iewis, and with men that worschipiden god and in the doom place bi alle daies to hem that herden. and summe epicureis and stoisens and philosofris disputiden with hym. and summe seiden what wole this sower of wordis seie? and othere seiden, he semeth to be a teller of newe feendis, for he teelde to hem ihesu and the aghenrisyng. and thei tooken and ledden hym in to areopage and seiden, moun we wite what is this newe doctryne that is seid of thee? for thou bryngist yn summe newe thingis to our eeris, therfore we wolden wite what these thingis wolen be. for alle men of athenys and comelyngis herborid ghauen tent to noon other thing but either to seie either to heere sum newe thing. and poul stood in the myddil of areopage and seide, men of athenys bi alle thingis I se ghou as veyne worschiperis. for I passide and sigh ghoure mawmetis, and foond an auter in which was writen to the unknowun god. therfore which thing ghe unknowinge worschipen this thing I schewe to ghou. god that made the world and alle thingis that ben in it, this for he is lord of heuene and erthe dwellith not in templis maad with hond, neither is worschipid bi manns hondis, neither hath nede of ony thing, for he ghyueth lyf to alle men, and

[a] quam celeriter.

brethinge and alle thingis, and made of oon al the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned & teermys of the dwellyng of hem, to seke god, if perauenture [a]thei feelen hym either fynden, though he be not fer fro ech of ghou for in him we lyuen and mouen and ben, as also summe of ghoure poetis seiden, and also we ben the kynde of hym. therfore sithen we ben the kynde of god we schulen not deme that godly thing is lyk gold and siluer either stoon, either to grauyng of crafte and thought of man. for god dispisith the tymes of this unkunnyng, and now schewith to men that alle every where doen penaunce, for that he hath ordeyned a dai in which he schal deme the world in equyte, and a man in which he ordeynyde and ghaf feith to alle men and reiside hym fro deeth. and whanne thei hadden herd the aghenrisyng of deede men, summe scornyden, and summe seiden, we schulen heere the [b]eft of this thing. so poul wente out of the myddil of hem. but summe drowen to hym, and bileeuyden, among whiche denyis areopagite was, and a womman bi name damaris, and othire men with hem.

CHAP. XVIII.

AFtir these thingis poul ghede out of athenys and cam to corynthie. and he foond a man a iew aquyla bi name of ponte bi kynde, that late cam fro italie and prissille his wyf for that claudius commaundide alle iewis to departe fro rome. and he cam to hem and for he was of the same craft he dwellide with hem and wroughte, and thei weren of [c]roopmakeris crafte. and he disputide in the synagoge bi ech sabot puttynge among the name of the lord ihesu, and he counseilide iewis and greekis. and whanne silas and tymothe camen fro macedonye, poul ghaf bisynesse to the word, & witnesside to the iewis that ihesu is crist. but whanne thei aghenseiden and blasphemyden he schook awei hise cloothis and seide to hem, ghoure blood be on ghoure heed, I schal be cleen fro henns forth and schal go to hethene men. and he passide fro thenns and entride in to the hous of a iust man tite bi name that worschipide god whos hous was ioyned to the synagoge. and crispe prince of the synagoge bileeuyde to the lord with al his hous, and manye of the corynthies herden and bileeuyden and weren cristened. and the lord seide bi nyght to poul bi a visioun, nyle thou drede, but speke and be not stille. for I am with thee and no man schal be putt to thee to noye thee, for mych peple is to me in this citee. and he dwellide there a gheer and sixe monethis techynge among hem the word of god. but whanne gallion was proconsul of achaie, iewis risen up with oo wille aghens poul and ledden hym to the doom and seiden: aghens the lawe this counseilith men to worschipe god. and whanne poul bigan to opene his mouth gallion seide to the iewis, if there were ony wickid thing eithir yuel trespasse, ghe iewis, rightli I schulde suffre ghou. but if questiouns ben of the word, & of names of ghoure lawe bise ghousilff, I wile not be domesman of these thingis, and he droof hem fro the doom place. and alle tooken sostenes prynce of the synagoge and smoten him bifore the doom place, and no thing of these was to charge to gallion. and whanne poul hadde abidun manye daies, he seide farewel to britheren, and bi boot cam to cirie. and prissille and aquyla camen with hym, whiche hadden clippid his heed in [d]tencris, for he hadde a vow. and he cam to effesie, and there he left hem, and he ghede in to the synagoge and disputide with iewis, and whanne thei preieden that he schuld dwelle more tyme, he consentide not. but he made fare wel to britheren and seide, eft I schal turne aghen to ghou if god wil, and he wente forth fro effesie, and he cam doun to cesarie, and he ghede up & grette the chirche and cam doun to antioche. and whanne he hadde dwellide there sumwhat

[a] ghe. [b] iterum. [c] scenofactoriæ: in Wiclif's copy it was scoinofactoriæ. [d] cenchreis.

of tyme he wente forth walkynge [a]bi rewe thorough the cuntrei of galathei and frigie and confermyde alle the disciplis. but a iew apollo bi name a man of alisaundre of kynde, a man eloquent cam to effesie, and he was myghti in scripture. this man was taught the weie of the lord and was feruent in spirit and spak and taughte diligentli tho thingis that weren of ihesu, and knew oonli the baptym of ioon. & this man bigan to do tristili in the synagoge, whom whanne prissille and aquyla herden thei tooken hym and more diligentli expounyden to hym the weie of the lord. and whanne he wolde go to achaie britheren excitiden and wroten to the disciplis that thei schulden resseyue hym. which whanne he cam ghaf mych to hem that bileeuyden, for he gretli ouercam iewis and schewide openli bi scripturis, that ihesu is crist.

CHAP. XIX.

AND it bifel whanne apollo was at corynthe, that poul whanne he hadde go the higher coostis he cam to effesie and foond of summe disciplis. and he seide to hem, whether ghe that bileeuen han resseyued the hooli goost? and thei seiden to him but neither we han herd if the hooli goost is. and he seide, therfore in what thing ben ghe baptised? and thei seiden, in the baptym of ioon. and poule seide, ioon baptiside the peple in baptim of penaunce, and taughte, that thei schulden bileeue in hym that was to comynge aftir hym, that is in ihesu. whanne thei herden these thingis thei weren baptised in the name of the lord ihesu. and whanne poul hadde leid on hem hise hondis the hooli goost cam in hem, and thei spaken with langagis and prophecieden, and alle weren almest twelue men. and he ghede into the synagoge and spak with trist three monethis, disputynge and tretynge of the kingdom of god. but whanne summe weren hardid and bileeuyden not and cursiden the weie of the lord bifore the multitude, he ghede awei fro hem and departide the disciplis, and disputed in the scole of a [b]myghti man ech dai. this was don bi twei gheeris, so that alle that dwelliden in asie herden the word of the lord, iewis and hethene men. and god dide vertues not smale bi the hond of poul, so that on syke men the [c] sudaries weren borun fro his bodi, and syknessis departiden fro hem, and wickide spiritis wenten out. but also summe of the iewis exorcistis gheden aboute & assaieden to clepe the name of the lord ihesu crist on hem that hadden yuele spiritis and seiden, I conioure ghou bi ihesu whom poul prechith. and there weren seuene sones of a iewe named [d] sceve a prince of prestis that diden this thing. but the yuel spirit answeride and seide to hem, I knowe ihesu, and I knowe poul, but who ben ghe? and the man in which was the worst deuel lippide on hem, and hadde victorie of both, and was strong aghens hem, that thei nakid & woundid fledden awei fro that hous. and this thing was maad knowun to alle iewis and to hethene men that dwelliden at effesie. and drede fel doun on hem alle, and thei magnyfieden the name of the lord ihesu. and manye men bileeuyden, and camen knowlechinge and tellynge her dedis. and manye of hem that sueden curiouse thingis broughten togidre bookis and brennyden hem bifore alle men. and whanne the prisis of tho weren acountid thei foundun money of fifti thousynde pens, so strongli the word of god wexide and was confermyd. and whanne these thingis weren fillid poul purposide in spirit, aftir that macedonye was passid and acaye to go to ierusalem, and seide, for aftir that I schal be there it bihoueth me also to se rome. and he sente in to macedonye tweie men that mynystriden to hym, tymothe and eraste, and he dwellide for a tyme in asie. and a greet troublyng was maad in that dai of the weie of the lord. for a man demetrie bi name, a worcher in siluer makide siluerne housis to diane, and ghaf to crafti men mych wynnyng. which he clepide togidre hem that weren suche maner werkmen and seide, men ghe witen, that

[a] ex ordine. [b] tyranni cujusdam. [c] sudaria et semicinctia. *Sudaria, vel semicinthia.* Sic MSS. 5. vulgatæ. Sudaries, or girdelles *Edit: altera.* [d] sceuæ.

of this craft wynnyng is to us. and ghe seen and heeren, that this poul counselith and turneth awei mych peple not oonli of effesie, but almest of al asie and seith, that thei ben not goddis that ben maad with hondis. and not oonli this part schal be in perel to us to come in to repreef, but also the temple of the greet dyan schal be accountid into nought. ghe and the maiestee of hir schal gynne to be distried whom al asie and the world worschipith. whanne these thingis weren herd, thei weren fillid with ire, and crieden and seiden, greet is the dian of effesians. and the citee was fillid with confusioun. & thei maden an asaught with oo wille in to the teatre, & tooken gayus and aristark, men of macedonye felowis of poul. and whanne poul wolde haue entrid in to the peple the disciplis suffriden not. and also summe of the princes of asie that weren hise frendis senten to hym and preieden that he schulde not ghyue himsilff in to the teatre. and othire men crieden othir thing, for the chirche was confusid, and manye wisten not for what cause thei weren come to gidre. but of the peple thei drowen awei oon alisaundre while iewis puttiden hym forth. and alisaundre axide with his hond silence, & wold ghelde a resoun to the peple. and as thei knewen that he was a iew oo voice of alle men was maad criynge as bi tweyne ouris, greet dyan of effesians. and whanne the [a]scribe hadden ceessid the peple, he seide, men of effesie, what man is he that knowith not, that the citee of effesians is the worschiper of greet dian, and [b] of the child of iubiter? therfore whanne it mai not be aghenseid to these thingis, it bihoueth ghou to be ceessid, and to do no thing folili. For ghe han brought these men neither sacrilegeris, neither blasfemynge ghoure goddesse. that if demetrie and the werkmen that ben with hym han cause aghen ony man, ther ben courtis [c] and domes and iugis, accuse thei ech othire. if ghe seken ought of ony othir thing it mai be assoiled in the laweful chirche. for whi we ben in perel to be repreued of this daies dissencioun, sithen no man is gilti of whom we moun ghelde resoun of this rennyng togidre. and whanne he hadde seid this thing, he leet the peple go.

CHAP. XX.

AND aftir the noise ceeside, poul clepide the disciplis and monestide hem, and seide, fare wel; and he wente forth to go into macedonye. and whanne he hadde walkid bi tho coostis and hadde monestid hem bi manye wordis he cam to greece. where whanne he hadde be three monethis, the iewis leiden aspies for hym that was to seile into cirie. and he hadde counseil to turne aghen bi macedonye. and socipater of [d] pirry beroence folewide him. of thessalonycensis [e] astirak and secundus, and gayus, derbens and tymothe, and asians titicus and trofimus. these for thei wenten bifore abooden us at troade, for we schippiden aftir the daies of therflooues fro filippis and camen to hem at troade in fyue daies where we dwelten seuene daies. and in the firste dai of the woke whanne we camen to breke breed, poul disputide with hem and schulde go forth in the morewe, and drowgh along the sermoun til into mydnyght. and many laumpis weren in the soler where we weren gaderid togidre, and a ghoung man euticus bi name sat on the wyndowe. whanne he was fallun into an heuy sleep while poul disputide longe, al slepynge he fel doun fro the thridde stage. and he was takun up and was brought deed. to whom whanne poul cam doun he lai on him and [f] biclippide and seide, nyle ghe be troublid, for his soule is in hym. and he wente up and brak breed and eet, and spak ynow unto the dai, and so he wente forth. and thei broughten the child alyue, and thei weren coumfortid greetli. and we wenten up into a schip, and schippiden into asson to take poul fro thenns, for so he hadde disposid to make iurnei bi lond. and

[a] scriba, scribe. *MSS.* 7. [b] Jovisque prolis. [c] of. [d] pirri berœensis. [e] aristarchus. [f] complexus.

whanne he foond us in asson we tooken hym and camen to mutilene, and fro thenns we schippiden in the dai suynge, and we camen aghens chyum. and another dai we [a] hauyden at samum, and in the dai suynge we camen to mylete. & poul purposide to schipe ouer to effesie lest ony tariynge were maad to hym in asie. for he highide, if it were possible to hym, that he schulde be in the dai of pentecost at ierusalem. fro mylete he sente to effesie, and clepide [b] the grettist men of birthe of the chirche. and whanne thei camen to hym and weren togidre he seide to hem: ghe witen fro the firste dai in which I cam into asie hou with ghou bi ech tyme I was seruynge to the lord with al mekenesse and myldenesse and teeris and temptaciouns that felden to me of aspiyngis of iewis. hou I withdrough not of profitable thingis to ghou that I teelde not to ghou, and taughte ghou openli & bi housis. and I witnesside to iewis and to hethene men penaunce in to god, and feith into oure lord ihesu crist. and now lo I am boundun in spirit and go into ierusalem. and I knowe not what thingis schulen come to me in it, but that the hooli goost bi alle citees witnessith to me, and seith, that boondis and tribulaciouns at ierusalem abiden me. but I drede no thing of these, neither I make my lyf preciouser than my silff so that I ende my cours and the mynysterie of the word which I resseyuyde of the lord ihesu to witnesse the gospel of the grace of god. and now lo I woot, that ghe schulen no more se my face alle ghe bi whiche I passide prechynge the kyngdom of god. wherfore I witnesse to ghou this dai, that I am cleen of the blood of alle men, for I [c] fleigh not awei, that I teelde not to ghou al the counseil of god. take ghe tent to ghou and to al the flok in which the hooli goost hath sett ghou bisschopis to reule the chirche of god which he purchasside with his blood. I woot, that aftir my departyng rauyschynge wolues schulen entre into ghou and spare not the flok, and men spekynge schrewde thingis schulen rise of ghousilff that thei leden awei disciplis aftir hem. for which thing wake ghe holdynge in mynde, that bi three gheer nyght and dai I ceesside not with teeris monestynge ech of ghou. and now I bitake ghou to god, and to the word of his grace that is myghti to edifie and ghyue eritage in alle that ben maad hooli, and of no man I coueitide siluer and gold either clooth as ghousilff witen, for to tho thingis that weren nedeful to me and to these that ben with me these hondis mynystriden. alle these thingis I schewide to ghou, for so it bihoueth men traueilynge to resseyue syke men, and to haue mynde of the word of the lord ihesu, for he seide, it is more blisful to ghyue than to resseyue. and whanne he hadde seid these thingis he knelide and he preiede with alle hem. and greet wepyng of alle men was maad, and they felden on the necke of poul and kissiden hym, and sorewiden moost in the word that he seide, for thei schulen no more se his face; and thei ledden him to the schip.

CHAP. XXI.

AND whanne it was don that we schulden saile and weren passid awei fro hem with streight cours we camen to choum & in the dai suynge to rodis and fro thenns to patiram, and fro thenns to myram. and whanne we founden a schipp passynge ouer to fenyce we wenten up into it and sailiden forth. and whanne we apperiden to cipre we lefften it at the lefthalff and sailiden into cirie and camen to tire, for there the schip schulde be unchargid. and whanne we founden disciplis we dwelliden there seuene daies, whiche seiden bi spirit to poul, that he schulde not go up to ierusalem. & whanne the daies weren fillid, we gheden forth, and alle men with wyues and children ledden forth us withouten the citee. and we kneliden in the see brinke and we preieden. and whanne we hadden maad farewel togidre we wenten up into the schip, and thei turnyden aghen into her owne places. & whanne the schip sailynge was fillid fro tire,

[a] hauenyden. [b] majores natu. [c] subterfugi.

we camen doun to tolomaida. and whanne we hadden grette wel the britheren we dwelliden oo dai at hem. and another dai we gheden forth and camen to cesarie. and we entriden in to the hous of philip euangeliste that was oon of the seuene & dwelliden at him. and to him weren foure doughtris virgyns that profecieden. and whanne we dwelliden there bi summe daies a prophete, agabus bi name, cam ouer fro judee. this whanne he cam to us took the girdil of poul and boond togidre hise feet and hondis and seiden, the hooli goost seith these thingis, thus iewis schulen bynde in ierusalem the man whos is this girdil, and thei schulen bitake into hethene menns hondis. which thing whanne we herden we preieden and thei that weren of that place, that he schulde not go up to ierusalem. thanne poul answeride and seide, what doen ghe wepynge and turmentynge myn herte? for I am redi not oonli to be boundun but also to die in ierusalem for the name of the lord ihesu. and whanne we myghten not counseile hym we weren stille and seiden, the wille of the lord be don. and aftir these daies we weren maad redi and wenten up to ierusalem. and summe of the disciplis camen with us fro cesarie and ledden with hem a man iason of cipre an eld disciple at whom we schulden be herbored. and whanne we camen to ierusalem britheren resseyuyden us [a] wilfulli. and in the dai suynge poul entride with us to iames, and alle the eldere men weren gaderid. whiche whanne he hadde grette he teelde bi alle thingis what god hadde don in hethene men bi the mynysterie of hym. and whanne thei herden thei magnyfieden god and seiden to hym, brother, thou seest hou manye thousyndis ben in iewis that han bileeued to god, and alle ben louers of the lawe, and thei herden of thee that thou techist departyng fro moises of thilke iewis that ben bi hethene men that seien, that thei owen not to circumcide her sones, neither *owen* to entre bi custom. therfore what is? it bihoueth that the multitude come togidre, for thei schulen heere that thou art come. therfore do thou this thing that we seien to thee. ther ben to us foure men that han a vow on hem, take thou these men and halewe thee with hem, [b] honge on hem that thei schaue her heedis, and that alle men wite, that the thingis that thei herden of thee ben false, but that thou walkist and thi silff kepist the lawe. but of these that beleeuyden of hethene men we writen demynge, that thei absteyne hem fro thing offrid to idolis and fro blood & also fro stranglid thing and fro fornycacioun. thanne poul took the men, and in the dai suynge he was purified with hem and entride into the temple, and schewide the fillyng of daies of purifiyng til the offryng was offrid for ech of hem. and whanne seuene daies weren endid the iewis that weren of asie whanne thei sighen hym in the temple stiriden al the peple and leiden hondis on hym and crieden, men of israel helpe ghe us: this is the man that aghens the peple and the lawe and this place techith euery where alle men: moreouer and hath led hethene men into the temple and hath defouled this hooli place. for thei sighen trofymus of effesy in the citee with hym whom thei gessiden that poul hadde brought into the temple. and al the citee was moued and a rennyng togidre of the peple was maad. and thei tooken poul and drowen him out of the temple, and anoon the ghatis weren closid. and whanne thei soughten to sle hym it was teeld [c] to the tribune of the cumpanye *of knyghtis* that al ierusalem is confoundid, which anoon took knyghtis and centuriens and ran to hem. and whanne thei hadden seen the tribune and the knyghtis thei ceesiden to smyte poul. thanne the tribune cam and caughte him and commaundide that he were boundun with two chaynes, and axide who he was and what he hadde don, but othire crieden othir thing among the peple. and whanne he myghte knowe no certeyn thing for the noise, he commaundide hym to be led into the [d] castels. and whanne poul cam to the grees it bifel that he was borun of knyghtis for strengthe of the peple, for the multitude of peple suyde hym and criede, take

[a] libenter. [b] impende. [c] tribuno cohortis. [d] castra.

hym awei. and whanne poul bigan to be led in to the castels, he seide to the tribune, wher it is leeful to me to speke ony thing to thee? and he seide, [a] canst thou greek? wher thou art not the egipcian which bifore these daies movidist a noise, and leddist out in to desert foure thousynde of men mensleeris? and poul seide to him, for I am a iew of tharse of cilice a citeseyn which citee is not unknowun, and I preie thee suffre me to speke to the peple. and whanne he suffride poul stood in the grees and bekenyde with the hond to the peple. and whanne a greet silence was maad he spak in ebreu tunge and seide,

CHAP. XXII.

BRitheren and fadris, heere ghe what resoun I ghelde now to ghou. and whanne summe herden, that in ebrew tunge he spak to hem thei ghauen the more silence, and he seide, I am a man a iew borun at tharse of cilice norischid and in this citee bisidis the feet of gamaliel taught bi the treuthe of fadris lawe, a [b] louyer of the lawe as also alle ghe ben to dai. and I pursuyde this weie til to the deeth, byndynge and bitakyng in to holdis men and wymmen, as the prince of prestis gheldith witnessyng to me, and alle the grettist [c] in birthe. of whom also I took pistilis to britheren, and wente to damask to brynge fro thenns men boundun into ierusalem that thei schulden be peyned. and it was don the while I ghede and neighide to damask, at myddai sodeynli fro heuene a greet plentee of light schoon aboute me; and I felde doun to the erthe, and herde a vois fro heuene seiynge to me, saul, saul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I answeride, who art thou lord? and he seide to me, I am ihesu of nazareth whom thou pursuest. and thei that weren with me [d] sighen but the light, but thei herden not the voice of him that spak with me. and I seide, lord what schal I do? and the lord seide to me, rise thou and go to damask, and there it schal be seide to thee of alle thingis whiche it bihoueth thee to do. and whanne I sigh not for the cleerte of that light, I was led bi the hond of felowis, and I cam to damask. and a man ananye that bi the lawe hadde witnessyn of alle iewis dwellynge in damask cam to me and stood nygh and [e] seide, saul brothir biholde. and I in the same our biheelde into hym. and he seide, god of oure fadris hath bifore ordeyned thee that thou schuldist knowe the wille of hym, and schuldist se the rightful man, and heere the voice of his mouth, for thou schalt be his witnesse to alle men of tho thingis that thou hast seen and herd. and now what dwellist thou? rise up and be baptised, and waische awei thi synnes [f] bi the name of him clepid to help. and it was don to me as I turnyde aghen into ierusalem and preiede in the temple that I was maad in [g] rauysching of soule, and I sigh him seiynge to me, highe thou and go oute faste of ierusalem, for thei schulen not resseyue thi witnessyng of me. and I seide, lord thei witen that I was closynge togidre into prisoun, and betynge bi synagogis hem that bileeuyden into thee. and whanne the blood of steuene thi witnesse was sched out I stood nygh and consentide and kepte the clothis of men that slowen him. and he seide to me, go thou, for I schal sende thee fer to naciouns. and thei herden him til this word, and thei reisiden her voice and seiden, take awei fro the erthe suche a maner man, for it is not leeful that he lyue. and whanne thei crieden and kesten awei her clothis and threwen dust into the eir, the tribune commaundide him to be led into the castels and to be betun with scourgis, and to be turmentid that he wiste for what cause thei crieden so to him. and whanne thei hadden boundun him with coordis, poul seide to a centurien stondinge nygh to hym, whether it is leeful to ghou to scourge a romayn and undampned. & whanne this thing was herd the centurien wente to the tribune and teelde to him and seide, what art thou to doynge? for this man is a citeseyn of rome. And the

[a] græce nosti? [b] æmulator. [c] of. [d] lumen quidem viderunt. [e] seide to me. [f] invocato nomine ipsius. [g] stupore mentis.

Tribune cam nygh and seide to him, seie thou to me wher thou art a romayn? and he seide ghe. and the tribune answeride, I with mych summe gat this fredom. and poul seide, and I was borun a citeseyn of rome. therfore anoon thei that schulden haue turmentid him departiden awei fro hym, and the tribune dredde aftir that he wiste that he was a citeseyn of rome, and for he hadde boundun hym. but in the dai suynge he wolde wite more diligentli for what cause he were accused of the iewis and unboond hym, and commaundide prestis and al the counsel to come togidre, and he broughte forth poul and sette him among hem.

CHAP. XXIII.

AND poul biheelde into the counseil and seide, britheren I with al good conscience haue lyued bifore god til into this dai. and ananye prynce of prestis commaundide to men that stooden nygh him, that thei schulden smyte his mouth. thanne poul seide to him, thou whitid wal, god smyte thee, thou sittist and demest me bi the lawe, and aghens the lawe thou commaundist me to be smytun. and thei that stooden nygh seiden, cursist thou the highest preest of god? and poul seide, britheren I wiste not that he is prynce of preestis, for it is writen, thou schalt not curse the prince of thi peple. but poul wiste that oo part was of saducees and the tothir of farisees, and he criede in the counseil, britheren, I am a pharisee, the sone of farisees, I am demed of the hope and of aghenrisyng of deede men. and whanne he hadde seid this thing dissencioun was maad bitwixe the pharisees and the sadducees, and the multitude was departid. for saducees seien, that no risyng aghen of deede men is, neithir aungel, neithir spirit, but farisees knowlechen [a] euereither. and a greet cry was maad, and summe of the farisees risen up and foughten seiynge, we fynden no thing of yuel in this man, what if a spirit either an aungel spak to hym? and whanne greet dissencioun was maad, the tribune dredde lest poul schulde be to drawe of hem. and he commaundide knyghtis to go doun, and to take him fro the myddil of hem, and to lede hym into castels. and in the nyght suynge the lord stood nygh to him and seide, be thou stidefast. for as thou hast witnessid of me in ierusalem, so it bihoueth thee to witnesse also at rome. and whanne the dai was come summe of the iewis gaderiden hem and maden a vow, and sciden, that thei schulden neither ete ne drynke til thei slowen poul. and ther weren mo than fourti men that maden this sweryng togidre. and thei wenten to the prynces of prestis and eldre men and seiden, with deuocioun we han avowid, that we schulen not taaste ony thing til we sleen poul. now therfore make ghe knowun to the tribune with the counseil, that he bringen him forth to ghou as if ghe schulden knowe sum thing more certeynli of him, and we ben redi to sle him bifore that he come. and whanne the sone of poulis sistir hadde herd the aspies, he cam and entride into the castels and teelde to poul. and poul clepide to him oon of the centuriens and seide, lede this ghong man to the tribune, for he hath sum thing to schewe to him. and he took him and ledde to the tribune and seide, poul that is boundun preiede me to lede to thee this ghong man that hath sum thing to speke to thee. and the tribune took his hond, and wente with him [b] asidishalf, and axide hym what thing is it that thou hast to schewe to me? & he seide, the iewis ben accordid to preie thee that to morowe thou brynge forth poul into the counseil, as if thei schulden enquiere sum thing more certeynli of hym, but bileeue thou not to hem. for mo than fourti men of hem aspien him whiche han avowid, that thei schulen not ete neither drynke til thei sleen him, and now thei ben redi abidinge thin biheeste. therfore the tribune lefte the ghonge man & commaundide, that he schulde speke to no man that he hadde maad these thingis knowun to him. and he clepide togidre twei centuriens and he seide

[a] utraque.

[b] seorsum.

to hem, make ghe redi twei hundride knyghtis that thei go to cesarie, and horse men seuenti, and spere men twei hundride fro the thridde our of the nyght. and make ghe redi an hors for poul to ride on to lede him saaf to felix the president: for the tribune dredde lest the iewis wolde take him bi the weie and sle him, and aftirward he myghte be [a] chalengid as he hadde take money. and wroot him a pistle conteynynge these thingis. Claudius lisias to the best felix president heelthe: this man that was takun of the iewis and bigan to be slayn, I cam upon hem with myn oost and delyueride him fro hem whanne I knew that he was a romayn. and I wolde wite the cause which thei puttiden aghens him, and I ledde hym to the counseil of hem, and I foond that he was accused of questiouns of her lawe, but he hadde no cryme worthi the deeth either boondis. and whanne it was telde to me of the aspies that thei araieden for him, I sente him to thee, and I warnyde also the accuseris that thei seie at thee, farewel. and so the knyghtis as thei weren commaundid tooken poul and ledden him bi nyght into antipatriden. and in the dai suynge whanne the horsmen weren left that schulden go with hym thei turnyden aghen to the castels. & whanne thei camen to cesarie thei tooken the pistle to the president, and setten also poul bifore him. and whanne he hadde red and axide of what province he was and knew, that he was cilice, I schal heere thee, he seide, whanne thin accuseris comen, and he commaundide him to be kept in the moothalle of eroude.

CHAP. XXIV.

AND aftir fyve daies ananye prince of prestis cam doun with summe eldre men, and tertulle a faire speker which wenten to the president aghens poul. and whanne poul was somened tertulle bigan to accuse hym and seide, whanne in mych pees we doen bi thee and manye thingis ben amendid bi thi wisdom euermore and euery where thou best felix, we han resseyued with al doing of thankingis. but lest I tarie thee lenger I preie thee schortli heere us for thi mekenesse. we han foundun this wickid man stirynge dissencioun to alle iewis in alle the world and auctour of dissencioun of the secte of Nazarens. and he also enforside to defoule the temple, whom also we tooken and wolden deme aftir oure lawe. but lisias the tribune cam with greet strengthe aboue and delyueride him fro oure hondis and commaundide hise accuseris to come to thee, of whom thou demynge maist knowe of alle these thingis of whiche we accusen hym; and [b] iewis putten to and seiden, that these thingis hadden hem so. and poul answeride, whanne the president graunt-ide him to seie, of manye gheeris I knowe thee that thou art domesman [c] to this folk, and [d] I schal do ynowgh for me with good resoun. for thou maist knowe for to me ben not more than twelue daies sithen I cam up to worschipe in ierusalem. and neither in the temple thei founden me disputynge with ony man neither makyng concours of peple, neither in synagogis neither in citee, neither thei moun preue to thee of the whiche thingis thei now accusen me. but I knowleche to thee this thing, that aftir the secte which thei seien eresie so I serue to god the fadir. and I bileeue to alle thingis that ben writun in the lawe and prophetis. and I haue hope in god which also thei hemsilff abiden the aghenrisyng to comynge of iuste men and wickide. In this thing I studie without hirting to have conscience to god and to men evermore. but aftir manye gheeris I cam to do almesdedis to my folk, and offringis and avowis, in whiche thei founden me purified in the temple, not with cumpanye neither with noise. and thei caughten me and thei crieden and seiden, take awei oure enemye. & summe iewis of asie whiche it bihofte to be now present at thee and accuse if thei hadden ony thing aghens me. either these hemsilff seie if thei founden in me ony thing of wickidnesse sithen I stonde in the counseil, but oonli of this voice, bi which I criede stondinge among hem, for of

[a] calumniam sustineret. [b] the iewis. [c] of. [d] bono animo pro me satisfaciam.

the aghenrisyng of deede men I am demed this dai of ghou. sotheli felix dilaiede hem, [a]and knew moost certeynli of the weie, & seide, whanne lisias the tribune schal come doun I schal heere ghou. and he commaundide to a centurien to kepe hym, and that he hadde rest, and neither to forbede ony man to mynystre of hise owne thingis to hym. and aftir summe daies felix cam doun with drussille his wyf that was a iewesse, and clepide poul and herde of him the feith that is in crist ihesu. and while he disputide of rightwisnesse & chastite and of doom to comynge felix was maad tremblynge and answeride, [b]whidir perteyneth now go, but in tyme couenable I schal clepe thee. also he hopide that money schulde be ghovun to him of poul, for which thing efte he clepide him & spak with him. and whanne twei gheeris weren fillid felix took a successour porcius festus, and felix wolde give grace to iewis, and left poul boundun.

CHAP. XXV.

THerfore whanne festus cam into the provynce, aftir the thridde dai he wente up to ierusalem fro cesarie and the princes of prestis and the worthieste of the iewis wenten to him aghens poul, and preieden him and axiden grace aghens him, that he schulde commaunde him to be led to ierusalem, and thei settiden aspies to sle him in the weie. but festus answeride, that poul schulde be kepte in cesarie sotheli that he himsilff schulde procede more avisili. therfore he seide, [c]thei in ghou ben myghti come doun togidre, and if ony cryme is in the man accuse thei hym. and he dwellide among hem no more than eighte ether ten daies, & cam doun to cesarie. and the tother dai he sat for domesman, and commaundide poul to be brought. and whanne he was brought forth iewis stooden aboute hym which camen doun fro ierusalem, puttinge aghens him manye and greuouse causis whiche thei myghten not preue. for poul gheldide resoun in alle thingis, that neither aghens the lawe of iewis, neither aghens the temple, neither aghens the emperour I synnyde ony thing. but festus wolde do grace to the iewis and answeride to poul and seide, wolt thou go up to ierusalem and there be demed of these thingis before me? and poul seide, at the doom place of [d]the emperour I stonde wher it bihoueth me to be demed. I haue not noyed the iewis as thou knowist wel, for if I haue noyed either don ony thing worthi deeth I forsake not to die. but if nothing of tho is that thei accusen me, no man mai ghyue me to hem, I appele to the emperour. thanne festus spak with the counseil and answeride, to the emperour thou hast appelid, to the emperour thou schalt go. and whanne summe daies weren passid, agrippa kyng and beronyce camen doun to cesarie to welcome festus. and whanne thei dwelliden there manye daies festus schewide to the kyng of poul and seide, a man is left boundun of felix of which whanne I was at ierusalem prynces of preestis and the eldre men of iewis camen to me and axiden dampnacioun aghens him. to which I answeride, that it is not custom to romayns to dampne ony man bifore that he that is accused haue his accuseris present, and [e]take place of defending to putte awei the crymes that ben putt aghens him. therfore whanne thei camen togidre hidir, withouten ony delai in the dai suynge I sat for domesman and commaundide the man to be brought. and whanne hise accuseris stooden thei seiden no cause of whiche thingis I hadde suspecioun of yuel, but thei hadden aghens him summe questiouns [f]of her veyn worschiping, and of oon ihesu deed whom poul affermyde to lyue. and I doutide of such maner questioun and seide, whether he wolde go to ierusalem, and there be demed of these thingis. but for poul appelide that he schulde be kept to the knowyng of the emperour, I commaundide him to be kept til I sende him to the emperour. and agrippa seide to festus, I my silff wolde heere

[a] certissime sciens de Via hac. [b] that. [c] thei that. [d] Cæsaris. [e] locumque defendendi accipiat. [f] de sua superstitione.

the man. and he seide, to morowe thou schalt heere him. and on the tother dai whanne agrippa and beronyce camen [a] with greet desire, and entride into the auditorie with tribunes and the principal men of the citee, whanne festus baad poul was brought. and festus seide, kyng agrippa and alle men that ben with us; ghe seen this man of which al the multitude of iewis preiede me at ierusalem, and axide and criede, that he schulde lyue no lenger. but I foond that he hadde don no thing worthi of deeth, and I deem to sende him [b] to the emperour, for he appelide this thing. of which man I haue not certeyn what thing I schal write to the lord, for which thing I broughte him to ghou, and moost to thee, thou kyng agrippa, that whanne axyng is maad I have what I schal write. for it is seyn to me withouten resoun to sende a boundun man, and not to signyfie [c] the cause of him.

CHAP. XXVI.

AND agrippa seide to poul, it is suffrid to thee to speke for thi silff. thanne poul heelde forth the hand and bigan to ghelde resoun. of alle thingis in whiche I am accused of the iewis, thou kyng agrippa, I gesse me blessid, at thee whanne I schal defende me this dai, moost for thou knowist alle thingis that ben among iewis customs and questiouns, for which thing I biseche heere me pacientli. for alle iewis that bifore knewen me fro the biginnyng knewen my lyf fro ghongthe that fro the bigynnyng was in my folk in ierusalem if thei wolen bere witnessyng that bi the [d] moost certeyn secte of oure religioun I lyuyde a farisee. and now for the hope of repromyssioun that is maad to oure fadris of god I stoond suget in doom, in which hope oure twelue lynagis seruynge nyght and dai hopen to come, of which hope, sir kyng I am accused of the iewis. what unbileeful thing is demed at ghou if god reisith deede men? and sotheli I gesse, that I oughte do many contrarie thingis aghens the name of ihesu nazarene. which thing also I dide in ierusalem, and I encloside manye of seintis in prisoun whanne I hadde take power of the prynces of preestis and whanne thei weren slayn I broughte the sentence, and bi alle synagogis otte I ponyschide hem, and constreynyde to blasfeme, and more I wex wood aghens hem and pursuede in to aliene citees. in whiche the while I wenten to damask with power and suffiryng of princes of preestis, at myddai in the weie I sigh, sir kyng, that fro heuene light schynyde aboute me passynge the schynyng of [e] sunne, and aboute hem that weren togidre with me. and whanne we alle hadden falle doun into the erthe, I herde a vois seiynge to me in ebrew tunge, saul, saul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I seide, who art thou lord? and the lord seide, I am ihesu whom thou pursuest, but rise up, and stonde on thi feet. for whi to this thing I apperide to thee, that I ordeyne thee mynystre and witnesse of tho thingis that thou hast seyn, and of tho in whiche I schal schewe to thee. and I schal delyuere thee fro peplis and folkis to whiche now I sende thee to opene the ighen of hem, that thei be conuertid fro derknesse to light, and fro power of sathanas to god, that thei take remyssioun of synnes and part among seintis bi feith that is in me. wherfor, sir kyng agrippa, I was not unbileeful to the heuenli visioun, but I told to hem that ben at damask firste, and at ierusalem and bi al the cuntree of iudee and to hethene men, that thei schulden do penaunce & be conuertid to god and do worthi werkis of penaunce. for this cause iewis tooken me whanne I was in the temple to sle me. but I was holpun bi the help of god into this dai and stonde witnessyng to lesse and to more. and I seie no thing ellis than whiche thingis the profetis and moises spaken that schulen come, if crist is to suffre, if he is the firste of aghenrisyng of deede men that schal schewe light to the peple and to hethene men. whanne he spak these thingis and gheldide resoun festus seide with greet voice, poul

[a] cum multa ambitione. [b] ad Augustum [c] causas ejus. [d] certissimam. [e] the sunne.

thou maddist, manye lettris turnen thee to woodnesse. and poul seide, I madde not, thou best festus, but I speke out the wordis of treuthe and of sobrenesse. for also the kyng to whom I speke stidefastli, woot of these thingis. for I deme that no thing of these is hid fro hym, for neither in a corner was ought of these thingis don. bileeuest thou, kyng agrippa, to prophetis? I woot that thou bileeuest. and agrippa seide to poul, in litil thing thou counselist me to be maad a cristen man. and poul seide, I desire anentis god bothe in litil and in greet not oonli thee but alle these that heeren to dai to be maad such as I am, outakun these boondis. and the kyng roos up & the president and beronyce, and thei that saaten nygh to hem. and whanne thei wenten awei thei spaken togidre and seiden, that this man hath not don ony thing worthi deeth, neither boondis. and agrippa seide to festus, this man myghte be delyuered if he hadde not appelid to the emperour.

CHAP. XXVII.

BUT as it was demed him to schippe into italie thei bitooken poul with othere keperis to a centurien bi name iulius of the cumpanye of knyghtis of the emperour. and we wenten up into the schip of adrymetis and bigunnen to saile, and weren borun aboute the places of asie, while aristark of macedonye tessalonycensis dwellide stille with us. and in the dai suynge we camen to sidon, and Julius tretide curteisli poul & suffride to go to frendis, and do hise nedis. and whanne we remoueden fro thenns we undirsailiden to cipre for that windis weren contrarie. and we sailiden in the see of silicie and pamfilie and camen to listris that is licie. and there the centurien foond a schip of alisaundre seilynge into italie and puttide us ouere in to it. and whanne in many daies we seiliden slowli and unnethe camen aghens [a] gwidun, for the wynd lettide us, we seiliden to crete bisidis salomona. and unnethe we seiliden bisidis and camen into a place that is clepid [b] of good hauene to whom the citee [c] tessala was nygh. and whanne mych tyme was passid, and whanne seylyng thanne was not sikir for that fasting was passid, poul coumfortide hem, and seide to hem, men, I se that seilyng bigynneth to be with wrong and mych harme not oonli of charge and of the schip, but also of oure lyues. but the centurien bileeuyde more to the gouernour, and to the [d] lord of the schip than to these thingis that weren seid of poul. and whanne the hauene was not able to dwelle in wyntir ful manye ordeynyden counseil to seile fro thenns if on ony maner thei myghten come to fenyce, to dwelle in wyntir at the hauene of crete which biholdith to affrik and to chorum. and whanne the south blew [e] thei gessiden hem to holde purpoos. and whanne thei hadden remoued fro asson thei seiliden to crete, and not aftir mych the wind tifonyk that is clepid northeest was aghens it. and whanne the schip was rauyschid and myghte not enforse aghens the wynd, whanne the schip was ghouun to the blowyngis of the wynd we weren borun with cours into an yle that is clepid cauda, and unnethe we myghten gete a litil boot. and whanne this was takun up thei usiden helpis, girdinge togidre the schip and dredden lest thei schulden falle into sondi places. and whanne the vessel was undirsett so thei weren borun. and for we weren throwun with stronge tempest in the dai suynge thei maden casting out, and the thridde dai with her hondis thei castiden awei instrumentis of the schip. and whanne the sunne neither the sterris weren seyn bi manye daies and tempest not a litle neighide, now al the hope of oure heelthe was don awei. and whanne mych fasting hadde be, thanne poul stood in the myddil of hem and seide, a men it bihofte whanne ghe herden me not to haue takun awei the schip fro crete and gete this wrong and castyng out. and now I counseile ghou to be

[a] gnidum. [b] Boniportus. [c] Thalassa. [d] nauclero. [e] æstimantes propositum se tenere.

of good confort, for loss of no persoone of ghou schal be, outakun of the schip. for an aungel of god, whos I am and to whom I serue, stood nygh to me in this nyght and seide, poul drede thou not, it bihoueth thee to stonde bifore the emperour, and lo god hath ghouun to thee alle that ben in the schip with thee. for which thing ghe men be ghe of good coumfort, for I bileeue to my god that so it schal be as it is seid to me, and it bihoueth us to come in to sum yle. but aftirward that in the fourtenthe dai the nyght cam on us seilynge in the stoony see, aboute mydnyght the schipmen supposiden sum cuntree to appere to hem, and thei caste doun a plomet & foundun twenti paasis of depnesse. and aftir a litil thei weren departid fro thenns and foundun fiftene paasis. and thei dredden lest we schulden have fallun in to scharpe places, and fro the laste parti of the schip thei senten foure ancris, and desiriden that the dai hadde become. and whanne the schipmen soughten to fle fro the schip whanne thei hadden sent a litil boot in the see undir colour as thei schulden bigynne to strecche forth the ancris fro the former part of the schip, poul seide to the centurien and to the knyghtis, but these men dwellen in the schip ghe moun not be maad saaf. thanne knyghtis kittiden awei the coordis of the litil boot, and suffriden it to falle awei. and whanne the dai was come poul preiede alle men to take mete and seide, the fourtenthe dai this dai ghe abiden and dwellen fastynge and taken no thing, wherfore I preie ghou to take mete for ghoure heelthe, for of noon of ghou the heer of the heed schal perische. and whanne he hadde seid these thingis poul took breed and dide thankingis to god in the sight of alle men, and whanne he hadde brokun he bigan to ete. and alle weren maad of bettir coumfort and thei tooken mete, and we weren alle men in the schip two hundride seuenti and sixe, and thei weren fillid with mete, and dischargiden the schip, and castiden wheete into the see. and whanne the dai was come thei knewen no lond, and thei biheelden an hauene that hadde a watir bank into which thei thoughten, if thei myghten, to brynge up the schip. and whanne thei hadden take up the ancris thei bitooken hem to the see and [a] slakiden togidre the ioyntouris of gouernailis, and with a litil seil lift up bi blowing of the wynd thei wenten to the bank. and whanne we felden into a place of grauel gon al aboute with the see thei [b] hirtliden the schip. and whanne the former part was [c] ficchid it dwellide unmouable, and the laste part was brokun of strengthe of the see. and counseil of the knyghtis was to sle men that weren in warde, lest ony schulde ascape whanne he hadde swymmed out. but the centurien wolde kepe poul, and forbeed it to be don. and he commaundide hem that myghten swymme to go into the see and scape and go out to the lond. and thei baren summe othire on boordis, summe on tho thingis that weren of the schip, and so it was don that alle men ascapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde ascaped thanne we knewen, that the ile was clepid [d] mylitene. and the hethene men diden to us not litle curtesie. and whanne a fier was kyndelid thei refreischiden us alle for the reyn that cam and coold. but whanne poul hadde gaderid a quantite of kittingis of vynes and leide on the fier an eddir sche cam forth fro the heete and took him bi the hond. and whanne the hethene men of the ile saighen the beeste hangynge in his hond, thei seiden togidre, for this man is a manqueller, and whanne he scapide fro the see goddis veniaunce suffrith him not to lyue in erthe. but he schook awei the beeste into the fier and hadde noon harme. and thei gessiden that he schulde be turned into swellyng & falle doun sodeynli and die. but whanne thei abiden longe and sighen that no thing of yuel was don in hym, thei turnyden hem togidre and seiden that he was god. and in tho placis weren [e] maneris of the prynce

[a] simul laxantes. [b] impegerunt. [c] fixa. [d] Mitylene. [e] prædia.

of the yle pupplius bi name which resseyuyde us bi three daies benyngneli [a]and foond us. and it bifel that the fadir of pupplius lay [b]traueilid with feueris and blodi flux, to whom poul entride. and whanne he hadde preied & leide hise hondis on hym he heelide hym. and whanne this thing was don alle that in the ile hadden syknessis camen and weren heelid. whiche also onouriden us with manye worschipis and puttiden what thingis weren necessarie to us whanne we schippiden. and aftir three monethis we schippiden in a schip of alisaundre that hadde wyntrid in the yle, [c] to which was an excellent signe of castorus. and whanne we camen to siracusan we dwellide there three daies. fro thenns we seiliden aboute and camen to regyum. & aftir oo dai while the south blew in the secound dai we camen to puteolos, where whanne we foundun britheren we weren preied to dwelle there anentis hem seuene daies, and so we camen to rome. and fro thenns whanne britheren hadden herd thei camen to us to the cheping of appius, and to the three tauernys. and whanne poul hadde seyn hem he dide thankingis to god and took trist. and whanne we camen to rome it was suffrid to poul to dwelle bi him silff with a knyght kepinge him. and aftir the thridde dai he clepide togidre the worthieste of the iewis, and whanne thei camen he seide to hem, britheren I dide no thing aghens the peple either custum of fadris, and I was boundun at ierusalem and was bitakun into the hondis of romayns. and whanne thei hadden axid of me wolden haue delyuered me for that no cause of deeth was in me. but for the iewis aghenseiden I was constreyned to appele to the emperour, not as hauynge ony thing to accuse my peple. therfore for this cause I preiede to se ghou and speke to ghou, for for the hope of israel I am gird aboute with this cheyne. and thei seiden to him, neither we han resseyued lettris of thee fro iudee, neither ony of britheren comynge schewide either spak ony yuel thing of thee. but we preien to heere of thee what thingis thou [d]feelist, for of this secte it is knowun to us, that euery where me aghenseith it. and whanne thei hadden ordeynyd a dai to hym many men camen to him in to the [e]yn to whiche he expownyde witnessinge the kyngdom of god, and counseilide hem of ihesu of the lawe of moises and profetis fro the morewe til to euentide. and summe bileeuyden to these thingis that weren seid of poul, and sumne bileeuyden not. and whanne thei weren not consentinge togidre thei departiden. and poul seide oo word, for the hooli goost spak wel bi ysaie the prophete to oure fadris and seide, go thou to this peple and seie to hem, with eere ghe schulen heere and ghe schulen not undirstonde, and ghe seynge schulen se, and ghe schulen not biholde. for the herte of this peple is gretli fattid, and with eeris thei herden heuyli, and thei closiden togidre her ighen lest perauenture thei se with ighen and with eeris heere and bi herte undirstonde and be convertid and I heele hem. therfore be it knowun to ghou that this heelthe of god is sent to hethene men, and thei schulden heere. and whanne he hadde seide these thingis iewis wenten out fro him and hadden mych questioun, *either musynge* among hemsilff. and he dwellide fulle twei gheer in his hirid place, and he resseyuyde alle that entriden to him, and prechide the kyngdom of god, and taughte tho thingis that ben of the lord ihesu crist with al trist withouten forbeding. [f]*amen. for he is ihesu crist the sone of god lyuynge, bi whom al the world schal bigynne for to be demed.*

HERE enden the dedis of apostlis, and bigynneth a prolog on the epistlis of cristen feith that ben vii *in ordre that is* 1 *of james, twei of petir,* iii *of ioon and oon of iuda.*

[a] exhibuit. [b] vexatum. [c] cui erat insigne Castorum. [d] sentis. [e] hospitium. [f] not in the Latin, nor in the MSS. excepting two, *Trin.* 8vo. and *Eman.* fol. 8 want 'em. They are not in the other Version. D. W.

A PROLOG.

THE ordre of the seuene epistlis which ben clepid [a] canonysed is not so among the greekis that fulli saueren the feith and suen the rigt ordre of the epistlis as it is foundun in latin bookis: for forasmych as petir is the firste in the ordre of apostlis, hise epistlis ben the firste of hem in ordre. but as we not longe sithen correctiden the euangelistis [b] to the lyf of treuthe, so we han sett these thoroug the help of god in her owne ordre. for the firste of hem is an epistle of james, two of petris, three of ioonys, and oon of iude. the whiche epistlis, if thei hadden be treuli turned of the translatouris into latyn speche as thei weren maad of the apostlis, thei schulden haue maad no doute to rederis, ne the variaunce of wordis schulde not haue ynpugned it silf. nameli in that place in the firste epistle of ioon, where we reden of the [c] oonhede of the trynyte, where we fynden, that ther hath be greet errour of untrewe translatouris fro the treuthe of the feith, while thei setten in her translaciouns oonli the names of three thingis, that is of watir, of blood, and of the spirit, and leeueth the witnessyng of the fadir, and of the sone, and of the spirit, in which *witnessyng oure* [d] comyn bileve is moost strengthid, and it is preved, that ther is [e] oon substaunce of godheed of the fadir, and of the sone, and of the hooli spirit. but in othire epistlis hou mych oure translacioun diuersith fro othirs I leeue to the prudence of the rederis. but thou [f] goddis maide Eustachium, while thou enquerist bisili of me the treuthe of scripture thou [g] puttist out myn elde to be gnawe of enviouse mennis teeth whiche seien, that I am a [h] peirer of hooli scripturis. but I in such a werk drede not the envie of myne enemyes, ne I schal not denyen to hem that axen the treuthe of hooli scripture. *Jerom in his prolog on this pistle seith this.*

Capitulum I.

B JAMES the seruant of god, and of oure lord iesu crist, to the twelue kinredis that ben in scatering abrood, heelthe. mi britheren, deme ye al ioie whanne ye fallen into dyuerse temptaciouns. witinge that the preuyng of youre feith worchith pacience, and pacience hath a parfyt werk, that ye be parfyt and hoole and faile in no thing. and if ony of you nedith wisdom axe he of god which giueth to alle men largeli and upbreidith not, and it schal be gouun to hym. but axe he in feith, and doute no thing, for he that doutith is lyk to a wawe of the see which is moued and borun aboute of wynd. therfore [i] gesse not thilke man that he schal take ony thing of the lord. a man double in soule in unstable in alle hise weies, and a meek brothir have glorie in his enhaunsyng, and a riche man in his lownesse. for as the flour of grass he schal passe, the sunne roos up with heete and driede the gras, and the flour of it felde doun, and the fairnesse of his cheer perischide, and so a riche man [k] welewith in hise weies. blessid is the man that suffrith temptacioun, for whanne he schal

[a] canonicæ. [b] ad veritatis lineam. [c] unitate. [d] fides catholica. [e] una divinitatis substantia. [f] virgo Christi Eustochium. [g] exponis. [h] falsarium corruptoremque. [i] existimet. [k] marcescet.

be preued he schal resseyue the crowne of lyf which god hath bihigt to men that louen him. no man whanne he is temptid seie, that he is temptid of god. for whi god is not a tempter of yuele thingis, for he temptith no man, but ech man is temptid, drawun and stirid of his owne coueityng. aftirward coueityng whanne it hath conseyued bryngith forth synne, but
D synne whanne it is fillid gendrith deeth. therfore my moost dereworth britheren, nyle ye erre. ech good gifte and ech parfyt gifte is from above and cometh doun fro the fadir of ligtis anentis whom is noon [a] ouer [b] chaungyng ne ouerschadewing of reward. for wilfulli he bigat us bi the word of treuthe, that we be a bigynnyng of his creature. wite ye my britheren moost loued, be ech man swift to here but slow to speke, and slow to wrathe; for the wrathe of man worchith not the rigtwisnesse of god. for which thing caste ye awei al unclennesse and plentee of malice, and in myldenesse resseyve ye the word that is plauntid that mai saue youre soulis. but be ye doeris of the word, and not heerers oonli, disseyuynge
F yousilff. for if ony man is an heerer of the word, and not a doer, this schal be lickened to a man that biholdith the [c] cheer of his birthe in a myrrour. for he biheelde himsilff and wente awei and anoon he forgat which he was. but he that biholdith in the lawe of parfyt fredom and dwellith in it, and is not maad a forgetful heerer, but a doer of werk, this schal be blessid in his dede. and if ony man gessith himsilff to be religious, and refreyneth not his tunge, but disseyueth his herte, the religioun of him is veyn. a cleen religioun and an unwemmyd anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacioun, and to kepe himsilff undefoulid fro this world.

c. II.

MI britheren, nyle ye have the feith of A
oure lord Jesus crist of glorie in accepcioun of persoones. for if a man that hath a goldun ryng, and in a fair clothing cometh in youre cumpany, and a pore man entrith in a foul clothing, and if ye biholden unto him that is clothid with [d] cleer clothing, and if ye seie to him sitte thou here wel, but to the pore man ye seien, stonde thou there, ether sitte undir the [e] stool of my feet, whether ye demen not anentis you silff, and ben maad domesmen of wickide thougtis? heere ye my moost dereworthe britheren, whether god chees not pore men in this world riche in feith, and eiris of the kyngdom that god bihigte to men that louen hym? but ye han dispised the pore man. whether riche men oppressen not you bi power, and thei drawen you to doomes? whethir thei blasefemen not the good name that is clepid to help on you? netheles if ye performen the kyngis lawe bi scripturis thou schalt loue thi neigbore as thi silff, ye doen wel. but if ye taken persoones ye worchen synne, and ben repreued of the lawe as trespassouris, and who euer kepith al the lawe but offendith in oon, he is maad gilti of alle. for he that seide, thou schalt do no leccherie, seide also thou schalt not sle. that if thou doist not leccherie but thou sleest, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bigynnynge to be demed bi the lawe of fredom. for whi doom withouten merci is to him that doith no merci, but morci aboue reisith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werkis? whethir feith schal mowe save him? and if a brothir either sistir be nakid, and han nede of ech daies lyflode, and if any of you seie to hem, go ye in pees, and be ye maad hoote and be ye fillid, but if ye gyuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? so also feith if it hath not werkis, is deed

[a] other. [b] vicissitudinis, whilenesse, *or tyme*, MS. *Syd.* At God is not transmutacioun ne schadewyng of whilewis, *Wiclif* Homil. in Epist. MS. Biblioth. publica *Cant.* [c] vultum nativitatis suæ. *the face of his yongthe.* *Wiclif* Homil. ibid.
[d] veste præclara. [e] scabello.

in it silff. but sum man schal seie, thou hast feith, and I haue werkis. schewe thou to me thi feith withoute werkis, and I schal schewe to thee my feith of werkis. thou bileeuest that oo god is. thou doist wel, and deuelis bileeuen and tremblen. but wilt thou wite thou veyn man that feith withoute werkis is ydil? whether abraham oure fadir was not iustified of werkis, offringe isaac his sone on the auter? therfore thou seest that feith wroughte with hise werkis, and hise feith was fillid of werkis. and the scripture was fillid seiynge, abraham bileeuyd to god, and it was arettid to him to rightwisnesse, and he was clepid the frend of
F god. ye seen that a man is justified of werkis, and not of feith oonli. in lyk maner and whethir also raab the hoore was not iustified of werkis, and resseyuyde the messangeris, and sente hem out bi another weie. for as the bodi withoute spirit is deed, so also feith withoute werkis is deed.

III.

MI britheren nyle ye be maad manye maistris, witinge that ye taken the more doom. for alle we offenden in manye thingis, if ony man offendith not in word, this is a parfyt man. for also he mai lede aboute al the bodi with a bridel. for if we putten bridelis into horsis mouthis for to consente to us, and we leden aboute al the bodi of hem. and lo schippis whanne thei ben greete, and ben dryuun of stronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. so also the tunge is but a litil membre, and reisith greete thingis. lo hou litle fier brenneth a ful greet wood? and oure tunge is fier, the unyuersitee of wickidnesse. the tunge is ordeyned in oure membris which defoulith al the bodi, and it is enflawmed of helle, and enflawmeth the [a] wheel of oure birthe. and al the kynde of beestis, and of foulis and of serpentis and of othire is chastisid, and tho ben maad tame of mannus kynde; but no man mai chastise the tunge, for it is an [b] unpesible yuel and ful of deedli venym. in it we blessen god the fadir, and in it we cursen men that ben maad to the licknesse of god. of the same mouth passith forth blessyng and cursyng, my britheren it bihoueth not that these thingis ben don so. whether a welle of the same hole bringith forth sweete and salt watir? my britheren whether a fige tree mai make grapis, either a vyne figis? so neither salt watir may make sweet watir. who is wys and taugt among you, schewe he of good lyuynge his worchyng in myldenesse of hise wisdom. that if ye han bittir envie, and stryvyngis ben in youre hertis, nyle ye haue glorie and be lieris agens the treuthe. for this wisdom is not fro aboue comynge doun, but ertheli and beestli and feendli. for where is envie and stryf, there is unstidefastnesse and al schrewid werk. but wisdom that is fro above, firste it is chaast, aftirward pesible, mylde, able to be counselid, consentinge to goode thingis, ful of merci and of goode fruytis demynge withoute feynyng. and the fruyt of rigtwisnesse is sowun in pees to men that maken pees.

IIII.

WHeroff ben bateils and [c] cheestis among you? whether not of youre coueitisis that figten in youre membris? ye coueiten and ye han not, ye sleen and ye han envie, and ye moun not gete. ye chiden and maken bateil, and ye han not for ye axen not. ye axen, and ye resseiuen not. for that ye axen yuele as ye schewen openli in youre coueitisis. auoutreris, witen not ye, that the frendschip of this world is enemye to god? therfore who euer wole be frend of this world is maad the enemye of god. whethir ye gessen that the scripture seith veynli, the spirit that dwellith in you coueitith to envie? but he gyueth the more grace. for which thing he seith, god withstondith proude men, but to meke men he gyueth grace, ther-

[a] rotam nativitatis nostræ. [b] inquietum. [c] lites. in versione alt: Cheestis, *or Chidyngs.*

fore be ye sugett to god. but withstonde ye
c the deuel, and he schal fle fro you. neige ye
to god, and he schal neighe to you. ye synneris clense the hondis, and ye double in soule purge ye the hertis. be ye wrecchis and weile ye. youre leighing be turned into weping, and ioie into sorewe of herte. be ye mekid in the sigt of the lord, and he schal enhaunse you. my britheren nyle ye bacbite ech othire. he that bacbitith his brothir, either that demeth his brothir bacbitith the lawe, and demeth the lawe. and if thou demest the lawe thou art not a doer of the lawe, but a doomsman, but oon is maker of the lawe and juge that mai leese and delyuere. and who art thou that demest thi neigbore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wynnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a litle, and aftirward it schal be waastid. therfore that ye seie, if the lord wole, and if we lyuen, we schulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery such ioiyng is wickid. therfore it is synne to him that can do good and doith not.

V.

DOith now ye riche men. wepith ye yellynge in youre wrecchidnessis that schulen come to you. youre richessis ben rotun, and youre clothis ben eten of mougtis. youre gold and [a] siluer hath rustid. and the rust of hem schal be to you into witnessyng, and schal ete youre fleischis as fier. ye han tresoured to you wrathe in the laste daies. lo the hire of youre werkmen that repiden youre feeldis which is fraudid of you crieth, and the cry of hem hath entrid into the eeris of the lord of oostis. ye han ete on the erthe, and in youre leccheries ye han norisched your hertis. in the dai of sleyng ye brougten and slowen the iust man, and he agenstood not you. therfore B
britheren be ye pacient til to the comyng of the lord. lo an erthetilier abidith precious fruyt of the erthe, pacientli suffrynge til he resseyue [b] tideful and lateful fruyt. and be ye pacient, and conferme ye youre hertis, for the comyng of the lord schal neige. britheren nyle ye be sorewful ech to othire, that ye be not demed, lo the juge stondith nyg bifore the gate. britheren take ye ensaumple of yuel goyng out, and of long abiding, and trauel and of pacience, the prophetis that spaken to you in the name of the lord. lo we blessen hem that suffriden. ye herden the suffring, *either pacience*, of iobb, and ye sigen the ende of the lord. for the lord is merciful and doynge merci. bifore alle thingis, my britheren, nyle ye swere, neither bi heuene, neither bi eerthe, neither bi what euer othir ooth. but be youre word yhe, yhe, nai, nai, that ye falle not undir doom. and if ony of you is soreweful, preie ye with pacient soule, and seie he a salm. if ony of you is syk, lede he yn [c] prestis of the chirche, and preie thei for him & anoynte with oile in the name of the lord, and the preier of feith schal saue the syk man, and the lord schal make him ligt, and if he be in synnes thei schulen be forgouun to him. therfore knowleche ye ech to othire youre sinnes, and preie ye ech for othire that ye be saued, for the contynuel preier of a iust man is myche worth. elye was a deedli man lyk us, and in preier he preiede that it schulde not reyne on the erthe, & it reynyde not three yeeris and sixe monethis. and eftsoone he preiede and heuene gaf reyn and the erthe gaf his fruyt. and britheren if any of you errith fro treuthe, and ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weie, schal saue the soule of him fro deeth, and keuerith the multitude of synnes.

Here endith the pistil of iames, *and bigynneth the firste epistle of* petir.

[a] your siluer. [b] temporaneum. [c] presbyteros.

PETIR apostle of iesus crist to the chosun men, to the comelingis of scateryng abrood of ponte, of galathie, of capadocie, of asie, and of bythynie, bi the bifore knowing of god the fadir in halewing of spirit, bi obedience and sprenging of the blood of iesus crist, grace and pees be multiplied to you. blessid be god and the fadir of oure lord jesus crist, which bi his greet merci bigat us agen into [a] lyuynge hope bi the aghenrisyng of iesus crist fro deeth into eritage uncorruptible and undefouled and that schal not fade that is kept in hevenes for you that in the vertue of god ben kept bi the feith into heelthe and is redi to be schewid in the laste tyme. in which ye schulen make ioie thoug it bihoueth now a litile to be sori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heriyng and glorie and onour in the revelacioun of iesus crist. whom whanne ye han not seyn ye louen, into whom also now ye not seynge bileeuen. but ye that bileeuen schulen haue ioie and gladnesse that mai not be teeld out. and ye schulen be glorified and haue the ende of youre feith the heelthe of youre soulis. of which heelthe profetis sougten and enserchiden that profecieden of the grace to comynge in you, and sougten which euer what maner tyme the spirit of crist signyfiede in hem. and bifore tho passiouns that ben in crist, and the lattere glories, to whiche it was schewid. for not to hemsilff but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli goost sent fro heuene, into whom aungelis desiren to biholde. for which thing be ye gird the leendis of youre soule sobre parfyt. and hope ye into thilke grace that is profrid to you bi the schewyng of iesus crist. as sones of obedience not maad lyk to the former desiris of youre unkunnyngnesse, but lyk hym that hath clepid you hooli, that also yesilff be hooli in al lyuyng. for it is writen, ye schulen be hooli, for I am hooli. and if ye ynwardli clepen him fadir which demeth withouten acceptioun of persoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. witynge that not bi corruptible gold eithir siluer ye ben bougt agen of youre veyne lyuyng of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unspottid crist jesus that was knowun bifore the makyng of the world, but he is schewid in the laste tymes for you that bi him ben feithful in god that reiside him fro deeth and gaf to him euerlastinge glorie that youre feith and hope were in god, and make ye chaast youre soulis in obedience of charite, in loue of britherhod. of symple herte loue ye togidre more bisili, and be ye borun agen, not of corruptible seed, but uncorruptible bi the word of lyvynge god and dwellynge into without ende. for ech fleische is hei, and al the glorie of it is as flour of hey. the hey driede up, and his flour felde doun, but the word of the lord dwellith withouten ende. and this is the word that is prechid to you.

II.

THerfore putte ye awei al malice and alle gile and seynyngis, and envies and alle backbitingis as now borun yonge children resonable, withoute gile coueite ye mylk, that in it ye wexe into heelthe, if netheles ye han taastid that the lord is swete. and neige ye to him that is a

[a] the lyuynge.

lyvynge stoon and reprued of men but chosun of god and onoured. and yesilff as quicke stoones be ye aboue bildid into spiritual housis and an hooli preesthod to offre spiritual sacrifices acceptable to god by iesus crist. for which thing the scripture seith, lo I schal sette in syon the higeste corner stoon chosun and precious, and he that schal bileeue in him schal not be confoundid. therfore onour to you that bileuen, but to men that bileuen not, the stoon whom the bilderis repreuyden this is maad into the heed of the corner. and the stoon of hertinge, and stoon of sclaundre to hem that offenden to the word, neither bileeuen it in which thei ben sett. but ye ben a chosin kyn, a kyngli presthood, hooly folk, a peple of purchasyng that ye telle the vertues of him that clepide you fro derknessis into his woundirful ligt. whiche sum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. moost dere I biseche you as comelingis and pilgryms to abstcine you fro fleischli desires that figten agens the soule. and haue ye youre conuersacioun good among hethene men, that in that thing that thei bacbiten of you as of mysdoeris, thei biholden you of goode werkis and glorifien god in the dai of visitacioun. be ye sugett to ech creature of man for god, either to the king as to him that is higer in staat, either to duykis as to thilke that ben sent of hym, to the veniaunce of mysdoeris, and to the preisyng of goode men. for so is the wille of god, that ye do wel and make the unkunnyngnesse of unprudent men to be doumbe. as fre men and not as hauynge fredam the keueryng of malice, but as the seruauntis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. seruauntis be ye sugettis in alle drede to lordis, not oonli to goode and to mylde but also to tirauntis. for this is grace if for conscience of god ony men suffrith heuynessis and suffrith uniustly. for what grace is it, if ye synnen and ben buffetid and suffren? but if ye doen wel and suffren pacientli, this is grace anentis god. for to this thing ye ben clepid. for also crist suffride for us & lefte ensaumple to you, that ye folewe the steppis of hym which did not synne, neithir gile was foundun in his mouth. and whanne he was cursid, he curside not, whanne he suffride he manaside not, but he bitook hymsilff to him that deniyde him uniustli. and he himsilff baar oure synnes in his bodi on a tree. that we be deede to synnes and lyue to rigtwisnesse, bi whos wan wounde we ben heelid. for ye weren as scheep errynge, but ye ben now turned to the schepherd and bischop of youre soulis.

III.

ALSO wymnen be thei suget to her husbondis. if ony man bileeue not to the word, bi the conuersacioun of wimmen thei ben wunnen without word. and biholde ye in drede youre hooli conuersacioun. of which ther be not [a] withoutforth curious ournyng of heer, either doyng aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorrupcioun and of mylde spirit which is riche in the sight of god. for so summe tyme hooli wymmen hopinge in god ournyden hemsilff, and weren suget to her owne husbondis, as sare obeiede to abraham and clepide him lord. of whom ye ben dougtris wel doynge and not dredinge ony perturbacioun. also men dwelle togidre and bi kunnyng gyue ye onoure to the wommans freelte as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech suffrynge with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither cursyng for cursyng, but agenward blessynge. for in this thing ye ben clepid, that ye welde blessyng bi eritage. for he that wil loue lyf and se goode daies, constreyne his tunge fro yuel, and hise lippis that thei speke not gile. and bowe he

[a] extrinsecus.

fro yuel, and do good, seke he pees, and parfytli sue it. for the igen of the lord ben on iuste men, and hise eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that schal anoye you if ye ben sueris and loueris of goodnesse? [a]that also if ye suffren ony thing for rigtwisnesse ye ben blessid. but drede ye not the drede of hem, that ye be not disturblid. but halewe ye the lord crist in youre hertis, and euermore be ye redi to satisfaccioun to ech man axinge you resoun of that feith and hope that is in you, but with myldenesse and drede. hauynge good conscience, that in that thing that thei bacbiten of you, thei ben confoundid which chalenge falsli youre good conuersacioun in crist. for it is bettre that ye do wel and suffre if the wille of god wil, than
r doynge yuel. for also crist oonys diede for oure synnes, the iust for uniuste, that he schulde offre to god us maad dede in fleische, but maad quicke in spirit. for which thing
s he cam in spirit, and also to hem that weren closid togidre in prisoun prechide. whiche weren sumtyme unbileeueful whanne thei abiden the pacience of god in the dais of noe, whanne the schip was maad in whiche a fewe, that is to seie eighte soulis weren maad saaf bi watir. and so baptym of lyk fourme makith us saaf, not the putting awei of the filthis of fleische, but the axyng of a good conscience in god bi the agenrisyng of oure lord iesus crist that is in the rigthalff of god, and swolewith deeth that we schulen be maad eiris of euerlastinge lyf. he gede into heuene and aungelis and poweris and uertues ben maad sugettis to hym.

IIII.

THerfore for crist suffride in fleisch, be ye also aarmed bi the same thenking. for he that suffride in fleische ceesside fro synnes that that is left now in fleische, lyue not now to the desiris of men, but to the wille of god. for the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and lustis, in mych drynkyng of wyn, in unmesurable etingis and drynkingis, and unleeful worschiping of mawmetis. in which now thei ben astonyed, in which thing thei wondren. for ye rennen not togidre into the same confusioun of leccherie and blasfemen. and thei schulen gyue resoun to him that is redi to deme the quycke and the deede. for whi for this thing it is prechid also to deede men, that thei be demed bi men in fleische, and that thei lyue bi god in spirit. for the ende of alle thingis schal neighe, therfore be ye prudent and wake ye in preieris. bifore alle thingis haue ye charite ech to othire in yousilff algatis lastinge, for charite keuerith the multitude of synnes. holde ye ospitalite togidre withouten grucching. ech man as he hath resseyued grace mynystringe it into ech othir as goode dispenderis of the manyfolde grace of god. if ony man spekith *speke he* as the wordis of god. if ony man mynystrith as of the vertu which god mynystrith, that god be onoured in alle thingis bi jesus crist oure lord, to whom is glorie and lordschipe into worldis of worldis amen. most dere britheren nyle ye go in pilgrymage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the passiouns of crist and haue ye ioie, that also ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben dispised for the name of crist ye schulen be blessid. for that that is of the onour and of the glorie and of the uertue of god, and the spirit that is his schal reste on you. but no man of you suffre as a mansleer, either a theef, either a curser, either a desirer of othere menns goodis, but if as a cristen man schame he not, but glorifie he god in this name. for tyme is that doom bigynne at goddis hous, and if it bigynne firste at us, what ende schal be of hem that bileeuen not to the gospel? and if a iust man unnethe schal be saued, where schulen the unfeithful man and the synner appere? therfore and

[a] but.

thei that suffren bi the wille of god bitaken her soulis in goode dedis to the feithful [a]maker of nought.

V.

THerfore I an [b]euene eldre man, and a witnesse of cristis passiouns, which also am a comyner of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you. fede ye the flok of god that is among you, purueie ye not as constreyned, but wilfulli bi god. not for loue of foul wynnyng, but wilfulli. neithir as hauynge lordschip in the clergie, but that ye be maad ensaumple of the flok of wille *of soule*. and whanne the prynce of schepardis schal appere ye schulen resseiue the crowne of glorie that mai neuer fade. also ye yonge men be ye sugett to eldre men, and alle schewe ye togidre mekenesse. for the lord withstondith proude men, but he gyueth grace to meke men. therfore be ye mekid undir the mygti hond of god, that he reise you in the tyme of visitacioun. and caste ye al youre bisynesse into him, for to him is cure of you. be ye sobre and wake ye, for youre aduersarie the deuel as a rorynge lioun goith aboute sechinge whom he schal deuoure. whom agenstonde ye stronge in the feith, witinge that the same passioun is maad to thilke britherhod of you that is in the worlde. and god of al grace that clepide you into his euerlastinge glorie you suffrynge a litil he schal perfourme and schal conferme and schal make sad, to him be glorie and lordschip into worldis of worldis, amen. Bi siluan feithful brother to you as I deme, I wroot schortli, bisechinge and witnessynge, that this is the verrei grace of god in whiche ye stonden. the churche that is gaderid in babiloyne and marcus my sone gretith you wel. grete ye wel togidre in hooli coss. grace be to you alle that ben in crist. amen.

here endith the i *epistle of petir, and bigynneth the secounde.*

CAP. I.

SImount petir seruaunt and apostle of iesus crist, to hem that han take with us the [c]euene feith in the rigtwisnesse of oure god and sauyour iesus crist: grace and pees be fillid to you bi the knowyng of oure lord jesu crist, hou alle thingis of his godlich vertue that ben to lyf and pitee ben gouun to us bi the knowing of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us moost preciouse biheestis, that bi these thingis ye schulen be maad felowis of goddis kynde, and fle the corrupcioun of that coueitise that is in the world. and [d] brynge ye in al bisynesse, and mynystre ye in youre feith vertue, and in vertue kunnyng, and in kunnyng abstynence, in abstynence pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite. for if these ben with you and ouercomen, thei schulen not make you voide, neither without fruyt in the knowyng of oure lord iesu crist. but to whom these ben not redi, he is blynd and gropith with his hond, and forgetith the purging of hise elde trespassis. whertore britheren be ye more bisi, that bi goode werkis ye make youre cleping and chesing certein. for ye doynge these thingis schulen not do synne ony tyme. for thus [e] ye entryng into euerlastinge kyngdom of our lord and sauyour

[a] creatori. [b] consenior. [c] coæqualem. [d] curam omnem subinferentes. [e] the.

iesu crist schal be mynystrid to you plenteousli. for which thing I schal bigynne to moneste you euermore of these thingis, and I wole that ye be kunnynge and confermed in this present truethe. Forsothe I deme iustli as long as I am in this tabernacle to reise you in monesting, and I am certeyn that the putting awei of my tabernacle is swift bi this that our lord iesu crist hath schewid to me. but I schal gyue bisinesse and ofte aftir my deeth ye haue mynde of these thingis. for we not suynge unwise taalis han maad knowun to you the vertue and the bifore knowyng of oure lord iesu crist, but we weren maad biholderis of his gretnesse. for he took of god the fadir onour and glorie bi such maner voice slidenn doun to hym fro the greet glorie, this is my loued sone in whom I haue plesid to me, heere ye hym. and we herden this voice brougt fro heuene whanne we weren with hym in the hooli hil. and we han a [a] sadder word of prophecie, to which ye gyuynge tent doen wel, as to a lanterne that gyueth ligt in a derk place til the dai bigynne to gyue ligt, and the dai sterre springe in youre hertis. and firste undirstondc ye this thing, that ech prophecie, of scripture is not maad bi propre interpretacioun. for prophecie was not brougt ony tyme bi manns wille, but the hooli men of god inspired what the hooli goost spaken.

II.

BUT also false profetis weren in the peple, as in you schulen be maister lieris that schulen brynge in sectis of perdicioun. and thei denyen thilke lord that bougte hem and bringen on hemsilff haasti perdicioun. and manye schulen sue her leccheries bi whiche the weie of treuthe schal be blasfemed. and thei schulen make merchaundise of you in coueitise bi feined woordis, to whiche doom now a while ago ceesith not, and the perdicioun of hem nappith not. for if god sparide not aungelis synnynge, but bitook hem to be turmentid, and to be drawun doun with boondis of helle into helle to be kept into doom, and sparide not the first world, but kepte noe the eigthe man the bifore-goer of rigtwisnesse, and brougte yn the greet flood to the world of unfeithful men. and he droof into poudir the citees of men of sodom and of men of gomor, and dampnyde bi turnyng upsodoun, and putte hem the ensaumple of hem that weren to doynge yuel, and delyueride the iust loth oppressid of the wrong and of the leccherous conversacioun of cursid men. for in sigt and heering he was iust, and dwellide among hem that fro dai into dai turmentide with wickide werkis a just soule. for the lord can delyuere pitiouse men fro temptacioun, and kepe wickide men into the dai of doom to be turmentid. but more hem that walken aftir the fleische in coueitinge of unclennesse, and dispisen lordschiping, and ben boolde plesynge hemsilff, and dreden not to bringe in sectis blasfemynge. wher aungelis whanne thei ben more in strengthe and vertue beren not that was the execrable doom agens hem. but these ben as unresounable beestis [b] kyndeli into taking and into deeth, blasfemynge in these thingis that thei knowen not, and schulen perische in her corrupcioun and resseyue the hire of unrigtwisnesse, and [c] thei gessen delices of defoulyng and of wemme to be likingis of dai. flowynge in her feestis with delices doynge leccherie with you, and han igen ful of auoutrie and unceessynge trespasse, disseyuynge unstidefaste soulis and han the herte exercisid to coueitise. the sones of cursyng that forsaken the rigt weie, and erriden suynge the weie of balaam of bosor which louyde the hire of wickidnesse, but he hadde repreuynge of his woodnesse a doumbe beeste undir yok that spak with voice of man that forbeed the unwisdom of the prophete. these ben wellis withouten watir, and mystis dryuun with whyrlynge wyndis, to whiche the thicke myst of derknessis is reserued. and thei speken in pride of vanytee, and disseyuen in desires of fleisch of leccherie hem that scapen

[a] firmiorem. [b] naturaliter in captionem. [c] voluptatem existimantes diei delicias conquinationis et maculæ.

a litle. whiche lyuen in errour and biheeten fredom to hem whanne thei ben seruauntis of corrupcioun. for of whom ony man is ouercomun of him also he is a seruaunt for if men forsaken the unclennissis of the world bi the knowyng of oure lord and sauyour iesu crist, and eftsoone be wlappid in these and ben ouercomun the latter thingis ben maad to hem worse than the former. for it was better to hem to not knowe the weie of rigtwisnesse, than to turne agen aftir the knowyng fro that hooli maundement that was bitakun to hem. for thilke verrei prouerbe bifelde to hem, the hound turnyde agen to his castyng, and a sowe is waischen in walewing in fenne.

III.

LO ye moost dere worthe britheren I write to you this secounde epistle in which I stire your cleer soul by monestyng togidre that ye be myndeful of tho wordis that I bifore seide of the hooli profetis, and of the maundementis of the hooli apostlis of the lord and sauyour. first wite ye this thing that in the laste daies disseyueris schulen come in disseit, goynge aftir her owne coueityngis, seiynge where is the biheeste or the comyng of hym? for sithen the fadris dieden alle thingis lasten fro the bigynnyng of creature. but it is hid fro hem willynge this thing, that heuenes were bifore, and the erthe of watir was stondinge bi watir bi goddis word, bi which thilke world clensid thanne bi watir perischide. but the heuenes that now ben, and the erthe ben kept bi the same word, and ben reserued to fier into the dai of doom, and perdicioun of wickide mem. but ye, moost dere, this oo thing be not hid to you, that oo dai anentis god is as a thousynde yeeris, and a thousynde yeeris ben as oo dai. the lord tarieth not his biheeste as summe gessen, but he doith pacienti for you, and wole not that ony men perische, but that alle turne agen to penaunce. for the dai of the lord schal come as a theef; in whiche heuenes with greet bire schulen passe and elementis schulen be dissolued bi heete, and the erthe and alle the werkis that ben in it schulen be brent. therfore whanne alle these thingis schulen be dissolued, what maner men bihoueth it you to be in hooli liuyngis and [a] pitees, abidinge and higynge into the comyng of the dai of oure lord iesu crist. bi whom heuenes brennynge schulen be dissolued, and elementis schulen faile bi brennyng of fier. also we abiden bi hise biheestis newe heuenes and newe erthe, in which rigtwisnesse dwellith. for which thing ye moost dere abiding these thingis, be ye bisi to be foundun to hym in pees unspottid and undefouled, and deme ye long abiding of oure lord iesu crist youre heelthe. as also oure moost dere brothir poul wroot to you bi wisdom gouun to him, as in alle epistlis he spekith in hem of these thingis. in whiche ben summe harde thingis to undirstonde, which unwise and unstable men deprauen, as also thei doen othere scripturis to her owne perdicioun. therfore ye britheren bifore witinge kepe you silff, lest ye be disseiued bi errour of unwise men, and falle awei fro [b] youre owne sadnesse. but wexe ye in the grace and the knowyng of oure lord iesu crist and oure sauyour. to hym be glorie now and into the dai of euerlastingnesse. amen. *here endith the secounde pistle of petir: and biginneth the firste pistil of ioon.*

[a] pietatibus.

[b] youre sadnesse.

CAP. I.

THAT thing that was fro the bigynnyng which weherdenwhich we sigen with oureigen, which we biheelden and oure hondis touchiden of the word of liif. and the liif is schewid, and we saigen, and we witnessen and tellen to you [a]euerlasting liif that was anentis the fadir and apperide to us. therfore we tellen to you that thing that we sigen and herden, that also ye haue felowschip with us and oure felowschip be with the fadir and with his sone iesu crist. and we writen this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the tellyng that we herden of him and tellen to you, that god is ligt and ther ben no derknessis in hym. if we seien that we han felawschip with him, and we wandren in derknessis, we lien and doen not treuthe. but if we walken in ligt as also he is in ligt we han felawschip togidre, and the blood of iesu crist his sone clensith us fro al synne, if we seien that we han no synne we disseyuen ussilff, and treuthe is not in us. if we knowlechen oure synnes, he is feithful and iust that he forgyve to us oure synnes, and clense us fro al wickidnesse. and if we seien that we han not synned, we maken him a lier, and his word is not in us.

II.

MI litle sones, I write to you these thingis, that ye synne not. but if ony man synneth we han an advocat anentis the fadir iesu crist, and he is the forgifnesse for oure synnes, and not oonli for oure synnes but also for the synnes of al the world. and in this thing we witen that we knowen hym, if we kepen hise commaundementis. he that seith, that he knowith god, and kepith not hise commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parfiite in hym. he that seith that he dwellith in hym, he owith for to walke as he walkide. moost dere brithiren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. eftsoone I write to you a newe maundement that is trewe bothe in him and you, for derknessis ben passid, and verrei light schyneth now. he that seith, that he is in ligt and hatith his brothir is in derknesse yit. he that loueth his brother dwellith in ligt, and sclaundre is not in hym. but he that hatith his brother is in derknessis, and wandrith in derknessis and woot not whidir he goith for derknessis han blyndid hise igen. litle sones I write to you, that youre synnes ben forgouun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben stronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne tho thingis that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the world is coueitise of fleische, and coueitise of igen, and pride of lyf, which is not of the fadir, but it is of the world. and

[a] the euerlasting.

the world schal passe, and the coueitise of it, but he that doith the wille of god dwellith withouten ende. my litle sones, the last our is, and as ye han herd, that anticrist cometh, now many antichristis ben maad, wherfore we witen, that it is the last our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anoynting of the hooli goost and knowen alle thingis. I wroot not to you as to men that knowen not treuthe, but as to men that knowen it, and for ech leesyn is not of treuthe. who is a lier, but this that denyeth, that iesu is not crist? this is antichrist that denyeth the fadir and the sone. so ech that denyeth the sone hath not the fadir, but he that knowlechith the sone hath also the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwellith in you which ye herden at the bigynnyng, ye schulen dwelle in the sone and in the fadir; and this is the biheeste that he bihigte to us euerlastinge lyf. I wroot these thingis to you of hem that disseyuen you, and that the anoynting which ye resseyuyden of hym dwelle in you. and ye han not nede that ony man teche you, but as his anoynting techith you of alle thingis, and it is trewe, and it is not leesyng, and as he taughte you dwelle ye in him, and now ye litle sones dwelle ye in hym, that whanne he schal appere we haue a trist, and be not confoundid of him in his comyng. if ye witen that he is iust, wite ye also ech that doith rigtwisnesse is borun of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the sones of god and be hise sones. for this thing the world knewe not us, for it knewe not hym. moost dere britheren, now we ben the sones of god, and yit it apperide not what we schulen be. we witen that whanne he schal appere we schulen be lyk hym, for we schulen se him as he is. and ech man that hath this hope in him makith hymsilff hooli as he is hooli. ech man that doith synne doith also wickidnesse, and sin is wickidnesse, and ye witen that he apperide to do awei synnes, and synne is not in hym. ech man that dwellith in him synneth not, and ech that synneth seeth not hym neithir knew hym. litil sones, no man disseyue you. he that doith rigtwisnesse is iust, as also he is iust. he that doith synne is of the deuel, for the deuel synneth fro the bigynnyng. in this thing the sone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god doith not synne, for the seed of god dwellith in him, and he mai not do synne, for he is borun of god. in this thing the sones of god ben knowun, and the sones of the fend. ech man that is not iust is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere. not as cayn that was of the yuel, and sloug his brothir. and for what thing sloug he hym? for hise werkis weren yuele and his brotheris iust. britheren nyle ye wondre if the world D hatith you. we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not euerlastinge lyf dwellinge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fro him, hou dwellith the charite of god in hym? my litle sones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his sigt we monesten oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. moost dere britheren, if oure herte repreueth not us, we han trust to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen hise commaundementis, and we doen tho thingis that ben

plesaunt bifore hym. and this is the commaundement of god, that we bileeue in the name of his sone iesu crist, & that we loue eche othire as he gaf heeste to us. and he that kepith hise commaundementis dwellith in him, and he in him. and in [a] thing we witen that he dwellith in us bi the spirit whom he gaf to us.

IIII.

MOost dere britheren, nyle ye bileeue to ech spirit, but preue ye spiritis if thei ben of god. for manye false profetis wenten out into the world. in this thing the spirit of god is knowun: ech spirit that knowlechith that iesu crist hath come in fleische is of god, and ech spirit that fordoith iesu is not of god; and this is anticrist of whom ye herden, that he cometh, and rigt now he is in the world. ye litle sones ben of god, and ye han ouercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therfore thei speken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errour. moost dere britheren, loue [b] we togidre, for charite is of god, and ech that loueth his bro-
c thir is borun of god and knowith god. he that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first louyde us, and sente his sone forgifnesse for oure synnes. ye moost dere britheren, if god louyde us, we owen to loue ech othire. no man saig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his
1 spirit he gaf to us; and we sigen and witnessen, that the fadir sente his sone sauyour of the world. whoeuer knowlechith, that iesu is the sone of god, god dwellith in him, and he in god. and we han knowun and bileeuen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue trist in the dai of doom, for as he is, also we ben in this world. drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therfore loue we god, for he louyde us bifore. if ony man seith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he seeth, hou mai he loue god whom he seeth not? and we han this commaundement of god, that he that loueth god loue also his brothir.

CHAP. V.

ECH man that bileeueth that iesu is crist is borun of god, and ech man that loueth him that gendride loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hise maundementis. for this is the charite of god that we kepe hise maundementis, and hise maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the world, oure feith. and who is he that ouercometh the world but he that bileeueth that iesus is the sone of god? this is jesus crist that cam bi watir and blood, not in watir oonli, but in watir and blood. and the spirit is he that witnessith, that crist is treuthe. for three ben that gyven witnessyng in heuene, the fadir, the sone, and the hooli goost, and these three ben oon. and three ben that gyuen witnessyng in erthe, the spirit, watir and blood, and these three ben oon. if we resseyuen the witnessyng of men, the witnessyng of god is more. for this is the witnessyng of god that is more, for he witnesside of his sone. he that bileeueth

[a] this thing.

[b] ye.

into the sone of god hath the witnessyng of god in hym. he that bileeueth not to the sone makith hym a lier, for he bileeuth not in the witnessyng that god witnesside of his sone. and this is the witnessyng for god gaf to you euerlasting lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these thingis, that ye wite that ye han euerlastinge lyf whiche bileeuen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen aftir his wille, he schal heere us. and we witen that he heerith us, whateuer thing we axen, we witen that we han the [a] thingis whiche we axen of hym. he that woot that his brothir synneth a synne not to the deeth, axe he and lyf schal be gouun to him that synneth not to deeth. ther is a synne to deeth, not for it I seie that [b] ony preie, ech wickidnesse is synne, and [c] ther is synne to deeth. we witen that ech man that is borun of god synneth not, but the generacioun of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is sett in yuel. and we witen that the sone of god cam in fleische and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym. this is verrei god, and euerlastynge lyf. my litle sones kepe ye you fro mawmetis.

here endith the firste epistle of ioon, and bigynneth the secounde epistle.

---

the firste chap.

THE eldre man to the chosun ladi and to hir children whiche I loue in treuthe, and not I aloone, but also alle men that knowen treuthe. for the treuthe that dwellith in you, and with you schal be withouten ende. grace be with you, merci and pees of god the fadir and of iesu crist the sone of the fadir in treuthe and charite. I ioiede ful mych for I foond of thi sones goynge in treuthe as we resseyuyden maundement of the fadir. and now I preie thee ladi, not as writynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othire. and this is charite, that we walke aftir hise maundementis. for this is the commaundement, that as ye herden at the bigynnyng walke ye in him. for manye disseyuers wenten out into the world which knowlechen not that iesu crist han come in fleische. this is a disseyuer and anticrist. se ye yousilff lest ye leesen the thingis that ye han wrougt, that ye resseyue ful mede. witynge that ech man that goith bifore and dwellith not in the teching of crist hath not god. he that dwellith in the teching hath bothe the sone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye resseyue him into hous, neither seie to him heil. for he that seith to him heil, comyneth with hise yuele werkis. lo I bifore seide to you that ye be not confoundid in the dai of oure lord iesu crist. I have mo thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I schal come to you and speke mouth to mouth that youre ioie be ful. the sones of thi chosun sistir greeten thee well. the grace of god be with thee. amen.

Here endith the secounde pistle of ioon, and bigynneth the thridde.

[a] axingis. [b] ony man. [c] est peccatum ad mortem.

Chap. I.

THE eldre man to [a]gayus moost dere brothir whom I loue in treuthe. moost dere brother of alle thingis I make preier that thou [b]entre and fare welefulli, as thi soule doith welefulli. I ioiede greetli for britheren camen and baren witnessyng to thi treuthe as thou walkist in treuthe. I haue not more grace of these thingis than that I heere that my sones walke in treuthe. moost dere brothir, thou doist feithfulli whateuer thou worchist in britheren, and that into pilgryms whiche yeldiden witnessyng to thi charite in the sigt of the chirche, whiche thou ledist forth and doist wel worthili to god, for thei wenten forth for his name, and tooken nothing of hethene men, therfore we owen to resseyue suche that we be euene worcheris of treuthe. I hadde write perauenture to the chirche, but this diotrepes that loueth to bere primacie in hem resseyueth not us. for this thing if I schal come I schal moneste hise werkis whiche he doith chidinge agens us with yuele wordis. and as if these thingis suffisen not to him, neither he resseyueth britheren, and forbedith hem that resseyuen and puttith out of the chirche. moost dere brothir, nyle thou sue yuel thing, but that that is good thing. he that doith wel is of god, he that doith yuel seeth not god. witnessyng is yoldun to demetrie of alle men, and of treuthe it silff. but also we beren witnessyng, and thou knowist that oure witnessyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi enke and penne, for I hope soone to se thee, and we schulen speke mouth to mouth. pees be to thee, freendis greeten thee wel, greete thou wel frendis bi name.

here endith the thridde pistil of ioon, and bigynneth the pistil of iudas.

Chap. I.

IUDAS the seruaunt of iesu crist and brother of iames to these that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of ihesu crist, merci and pees and charite be filled to you. moost dere britheren, I doinge al bisynesse to write to you of youre comyn heelthe hadde nede to write to you, and preie to stryue strongli for the feith that is oonys takun to seyntis. for summe unfeithful men pryueli entriden that weren sum tyme bifore writen into this doom, and ouerturnen the grace of oure god into leccherie, and denyen him that is oonli a lord, oure lord ihesu crist. but I wile moneste you oonys that witen alle thingis, that ihesus sauyde his peple fro the lond of egipte, and the secounde tyme loste hem that bileeuyden not. and he reseruyde undir derknesse aungelis that kepten not her prynshood, but forsooken their hous into the doom of the greet god into euerlastinge boondis. as sodom and gomorre and the nyg coostid citees that in lyk maner diden forny-

[a] Caio. [b] ingredi.

cacyoun and yeden awei aftir othire fleische, and ben maad ensaumple, suffrynge peyne of euerlastinge fier. in lyk maner also these that defoulen the fleische, and dispisen lordschip, and blasfemen maiestee. whanne myghel archaungel disputide with the deuel and stroof of moises bodi, he was not hardi to brynge yn doom of blesfemye, but seide the lord comaunde to thee. but these men blasfemen what euer thingis thei knowen not, for what euer thingis thei knowe kyndeli as doumbe beestis in these thei ben corrupt.

II.

WOO to hem that wenten the weie of cayn, and that ben sched out bi errour of balaam for mede, and perischiden in the agenseiynge of chore. these ben in her metis feestinge togidre to filthe, withouten drede fedinge hemsilff. these ben cloudis withouten watir, that ben borun aboute of the wyndis. heruest trees without fruyt, twies deed, drawn up bi the roote, [a] watris of the wood see fomynge out her confusiouns, erringe sterris to whiche the tempest of derknessis is kepte withouten ende. but enoch the seuenthe fro adam profeciede of these and seide, lo the lord cometh with hise hooli thousyndis to do doom agens alle men, and to repreue alle unfeithful men of alle the werkis of the wickidnesse of them bi whiche thei diden wickidli, and of alle the harde wordis that wickide synneris han spoke agens god. these ben [b] gruccheris ful of playntis, wandringe aftir her desires, and the mouth of hem spekith pride, worschipinge persoones bicause of wynnyng. and ye moost dere britheren, be myndeful of the wordis whiche ben bifore seid of apostlis of oure lord ihesu crist, whiche seiden to you, that in the laste tymes there schulen come [c] gilours, wandringe aftir her owne desires, [d] not in pitee. these ben whiche departen hemsilff, beestli men not hauynge spirit. but ye moost dere britheren aboue bilde yousilff on youre moost hooli feith, and preie ye in the hooli goost, and kepe yousilff in the loue of god, and abide ye the merci of oure lord ihesu crist into lyf euerlastynge. and repreue ye these men that ben demed, but saue ye hem, and take ye hem fro the fier. and do ye merci to othere men in the drede of god, and hate ye also thilke defouled coote which is fleischli. but to him that is mygti to kepe you without synne, and to ordeyne bifore the sigt of his glorie you unwemmed in ful out ioie in the comyng of oure lord ihesu crist. to god aloone oure sauyour bi ihesu crist oure lord be glorie and magnyfiyng, empire and power bifore alle worldis, and now and into alle worldis of worldis, amen.

here endith the pistil of iudas and bigynneth the prolog on apocalips.

ALLE men that wolen lyue mekeli in crist, as the apostle seith, suffren persecucioun, [e] aftir that, thou sone that neigest to the seruyce of god, stonde thou in rigtwisnesse and in drede, and make redi thi soule to temptacioun, for temptacioun is a mannus lyf on the erthe. but that feithful men faile not in hem, the lord coumfortith hem and confermeth seiynge, I am with you unto the ende of the world; and litle flok, nyle ye drede. therfore god the fadir seynge the tribulaciouns whiche hooli chirche was to suffre that was foundid of the apostlis on crist the stoon, disposide with the sone and the hooli goost to schewe hem that me drede hem the lesse, and al the trynyte schewide it crist in his manheed, and crist to ioon bi an aungel, and ioon to hooli chirche, of which reuelacioun ioon made this book, wherfore this book is

[a] wawis. [b] murmuratores. [c] illusores. [d] in impietatibus. [e] iuxta illud.

seid apocalips, that is to seie, reuelacioun. for here it is conteyned, that god schewide to ioon, and ioon to hooli chirche, hou greete thingis hooli chirche suffride in the firste tyme, and now suffrith and schal suffre in the laste tymes of anticrist, whanne tribulacioun schal be so greet that if it mow be, thei that ben chosun be moved. and whiche medis sche schal resseyue for these tribulaciouns, now and tyme to come, that meedis that beth bihote maken hir glad whom the tribulaciouns that ben teeld makith aferd. therfore this book among othere scripturis of the newe testament is clepid bi the name of prophecie, and it is more excellent than othire prophecies, for as the newe testament is worthier than the oold, and the gospel than the lawe, so this prophecie passith the prophecies of the old testament, for it schewith sacramentis that ben now [a] a parti fulfillid of crist, and of hooli chirche, or ellis for to othire is [b] oon maner profecie, but to this is three manere protecie gouen togidre, that is of that that is passid, and of that that is present, and of that that is to come. and to conferme the auctorite of it, ther cometh the auctorite of hym that sendith, and of hym that berith, and of hym that resseyueth. he that sendith is the trynyte, he that berith the aungel, he that resseyueth ioon. but whanne these thingis ben schewid to ioon in visioun, and ther ben three kyndis of visiouns, it is to se undir which kynde this be contened. for sum visioun is bodili, as whanne we seen ony thing with bodili igen. sum is spiritual or ymaginarie, as whanne we seen slepynge or ellis wakynge we biholden the ymagis of thingis bi whiche sum othir thing is signyfied. as farao slepynge sig eeris of corne, and moises wakinge sig the buysch brenne. anothir visioun is of undirstonding, as whanne thorough reuelacioun of the hooli goost, thoroug undirstondyng of thougt, we conseyven the treuthe of mysteries, as ioon saug tho thingis that beth conteyned in this book. for not oonli he saug in spirit the figuris, but also he undirstood in thougt the thingis that weren signyfied bi hem. ioon sig and wroot in the ile of pathmos whanne he was exiled of domycian the moost wickid prince, and a cause compellide him to write. for while he was holdun in outlawrie of domycian in the yle of pathmos in the chirchis that he hadde gouerned ther weren sprungun manye vices and dyuerse eresies. for ther weren summe eretikis there that seiden, that crist was not tofore marie, forasmych as he was in tyme borun of hir. whiche eretikis ioon in the bigynnyng of his gospel undirnymeth and seith, in the bigynnyng was the sone: and in this book whanne he seith, I am [c] alpha and oo, that is the bigynnyng and the ende. Summe also seide, that hooli chirche schulde ende tofore the ende of the world, for [d] charge of tribulaciouns, and that it schulde not [e] undirfonge for hir trauel euerlastinge meede. therfore ioon willyng to distrie the errouris of these, schewith that crist was bigynnyng and ende. wherfore ysaye seith, tofore me was no god fourmed, and aftir me ther schal not be, and that hooli chirche thoroug exercise of tribulaciouns schal not be endid, but schal profite, and for hem resseyue an euerlastinge meede. Joon writith to the seuene chirchis of asie, and to her seuene bischopis of the forseid thingis, enformynge and techinge bi hem al the general hooli chirche. and so the mater of ioon in this werk is, specialich of the churche of asie, and also of al hooli chirche what sche schal suffre in this present tyme, and what sche schal undirfonge in tyme to come. and his entent is to stire to pacience which is to be kept, for the trauel is schort and the meede greet. the maner of his tretyng is such; first he sett bifore a prolog and a salutacioun where he makith the heereris benygne, and [f] takyng wel tent, and whanne he hath sett it tofore he cometh to the telling. but to fore his tellyng he schewith, that crist is euer withouten bigynnyng and withouten ende, rehersyng him that spekith, I am alpha and oo, bigynnyng and ende. aftirward he cometh to his tellyng, and departith it into seuene visiouns. and whanne thei ben endid, this book is endid. he settith tofore the prolog and seith, the apocalips of ihesu crist. ndirstonde that this is as it is in othire; the visioun of isaie, and also the parablis of salam[illegible]. *Jerom in his prolog on this apocalips seith al this.*

[a] magna ex parte. [b] unifaria. et c. [d] pondere. [e] non susceturam. [f] attentos.

Chap. I.

APocalips of ihesu crist which god gaf to him to make open to hise seruauntis, whiche thingis it bihoueth to be maad soone. and he signyfiede sendinge bi his aungel to his seruaunt ioon, whiche bare witnessyng to the word of god, and witnessyng of ihesu crist in these thingis what euer thingis he saygh. blessid is he that redith and he that heerith the wordis of this prophecie, and kepith tho thingis that ben writun in it, for the tyme is nygh. ioon to seuene chirchis that ben in asie, grace and pees to you of him that is, and that was, and that is to comynge. and of the seuene spiritis that ben in the sigt of his trone, and of ihesu crist that is a feithful witnesse, the firste bigetun of deede men, and prynce of kyngis of the erthe, which louyde us & waischide us fro oure synnes in his blood, and made us a kingdom and prestis to god and to his fadir: to hym be glorie and empire into worldis of worldis amen. lo he cometh with clowdis and ech ige schal se him, and thei that prickide him, and alle the kynredis of the erthe schulen biweile hemsilff on hym, ghe amen. I am alpha and oo the bigynnyng and the ende seith the lord god that is, and that was, and that is to comynge almygti. I ioon youre brother and partener in tribulacioun and kingdom and pacience in crist ihesu, was in an ile that is clepid pathmos for the word of god and for the witnessyng of ihesu. I was in spirit in the lordis dai, and I herde bihynde me a greet voice as of a trumpe seiynge to me, write thou in a book that thing that thou seest, and sende to the seuene chirchis that ben in asie, to effesus, to smyrna, and to pergamus, and to tiatira, and to sardis, and to philadelfia, and to laodicia. and I turnyde that I schulde se the vois that spak with me and I turnyde and I saig seuene candelstickis of gold, and in the myddil of seuene golden candelstickis oon lyk to the sone of man [a] clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hise heeris weren white as white wolle, and as snow. and the igen of hym as flawme of fier, and hise feet lyk to [b] latoun as in a brennynge chymney. and the vois of him as the vois of manye watris. and he hadde in his rigthond seuene sterris, and a swerd scharp [c] on euere either side wente out of his mouth, and his face as the sunne schyneth in his vertue, and whanne I hadde seyn him I felde doun at hise feet as deed. and he puttide his rigthond on me and seide, nyle thou drede, I am the firste and the laste, and I am alyue and I was deed and lo I am lyuynge into worldis of worldis, and I haue the keies of deeth and of helle. therfore write thou whiche thingis thou hast seyn, and whiche ben, and whiche it bihoueth to be don aftir these thingis the sacrament of the seuene sterris whiche thou sigest in my rigthond, and the seuene goldun candelstickis: the vii sterris ben aungelis of the seuene chirchis, and the seuene candelstickis ben seuene chirchis.

Chap. II.

AND to the aungel of the chirche of effesus write thou these thingis. seith he that holdith the seuene sterris in his rigt hond; which walkith in the myddil of the seuene goldun candelstickis. I woot thi werkis and traueil and thi pacience, and that thou maist not suffre yuele men. and thou hast assaied hem that seien that thei ben apostlis and ben not, and thou hast foundun hem lieris, and thou hast pacience, and thou hast suffrid for my name and failidist not. but I haue agens thee a fewe thingis, that thou hast left thi firste charite. therfore be thou myndful fro whens thou hast falle, and do penaunce, and do the firste werkis, either ellis I come soone to thee, and I schal moue thi candelsticke fro his place, but

[a] vestitum podere. [b] aurichalco. [c] utraque parte.

thou do penaunce. but thou hast this good thing, that thou hatidist the dedis of nycholaitis the whiche also I hate. he that hath eeris heere he what the spirit seith to the chirchis. to him that ouercometh I schal gyue to ete of the tree of lyf that is in the paradys of my god. and to the angel of the chirche of [a]smyrina write thou these thingis. seith the firste and the laste that was deed and lyueth. I woot thi tribulacioun and thi pouert, but thou art riche. and thou art blasfemed of hem that seien that thei ben iewis and ben not, but ben the synagoge of sathanas. drede thou nothing of these thingis which thou schalt suffre. lo the deuel schal sende summe of you into prisoun that ye be temptid, and ye schulen haue tribulacioun ten daies, be thou feithful to the deeth, and I schal gyue to thee a crowne of lyf. he that hath eeris heere he what the spirit seith to the chirchis, he that ouercometh schal not be hirt of the secound deeth. And to the aungel of the chirche of pergamus write thou, these thingis seith he that hath the swerde scharpe on ech side. I woot where thou dwellist, where the seete of sathanas is, and thou holdist my name, and denyedist not my feith. and in tho daies was antisas my feithful witnesse that was slain at you where sathanas dwellith. but I haue agens thee a fewe thingis, for thou hast there men holdinge the techyng of balaam which taugte balac for to sende sclaundre bifore the sones of israel to ete of sacrifices of idolis, and to do fornycacioun; so also thou hast men holdinge the techynge of nycholaitis. also do thou penaunce, if ony thing lesse I schal come soone to thee, and I schal figte with them with the swerd of my mouth. he that hath eeris heere he what the spirit seith to chirchis. to hym that ouercometh I schal gyue [b]aungel mete hid, and I schal gyue to him a whyt stoon, and in the stoon a newe name writun, which no man knowith but he that takith. and to the aungel of the chirche of tiatira, write thou these thingis seith the sone of god that hath igen as flawme of fier, and his feet lyk latoun. I knowe thi werkis and feith and charite, and thi seruyce and thi pacience, and thi laste werkis mo than the former. but I have agens thee a fewe thingis for thou suffrith the woman iesabel which seith that sche is a profetesse to teche and disseyue my seruauntis to do leccherie, and to ete of thingis offrid to idolis. and I gaf to hir tyme that sche schulde do penaunce, and sche wolde not do penaunce of hir fornicacioun. and lo I sende hir into a bed, and thei that doen leccherie with hir schulen be in moost tribulacioun but thei do penaunce of her werkis. and I schal sle hir sones into deeth, and alle chirchis schulen wite, that I am serchinge reynes and hertis, and I schal gyue to ech man of you aftir hise werkis. and I seie to you and to othire that ben at tiatire, whoeuer han not this teching, and that knewen not the hignesse of sathanas, hou thei seien I schal not sende on you anothir charge, netheles holde ye that that ye han til I come. and to hym that schal ouercome, and that schal kepe til into the ende my werkis, I schal gyue power on folkis, and he schal gouerne hem in an yrun yerd, and thei schulen be brokun togidre as a vessel of a potter, as also I resseyuyde of my fadir, and I schal giue to hym a morewe sterre. he that hath eeris heere he what the spirit seith to the chirchis.

III.

AND to the aungel of the chirche of sardis write thou. these thingis seith he that hath the seuene spiritis of god, and the seuene sterris. I woot thi werkis, for thou hast a name that thou lyuest and thou art deed. be thou wakinge, and conferme thou othere thingis [c]that weren to dyinge. for I fynde not thi werkis fulle bifore my god, therfore, haue thou in mynde hou thou resseyuydist and herdist, and kepe and do penaunce. therfore if thou wake not, I schal come as a nygt theef to thee, and thou schalt not wite in what our I schal come to thee. but thou hast a fewe

[a] smyrnæ [b] manna absconditum. [c] quæ moritura erant.

names in sardis whiche han not defoulid her clothis, and thei schulen walke with me in white cloothis for thei ben worthi. he that ouercometh schal be clothid thus with white clothis, and I schal not do awei his name fro the book of lyf, and I schal knowleche his name bifore my fadir, and bifore hise aungelis. he that hath eeris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of filadelfie write thou these thingis seith the hooli and trewe that hath the keie of dauid, which openeth and no man closith, he closith and no man openeth. I woot thi werkis, and lo I gaf bifore thee a dore opened which no man mai close. for thou hast a litle vertue, and hast kept my word, and denyest not my name. lo I schal gyue to thee of the synagoge of sathanas whiche seien that thei ben iewis and ben not but lien. lo I schal make hem that thei come and worschipe bifore thi feet, and thei schulen wite that I louede thee, for thou kepist the word of my pacience, and I schal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come soone, holden thou that that thou hast, that no man take thi crowne. and him that schal ouercome I schal make a piler in the temple of my god and he schal no more go out. and I schal write on him the name of my god, and the name of the citee of my god, of the newe ierusalem that cometh doun fro heuene of my god, and my newe name. he that hath eeris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of laodice, write thou these thingis seith amen, the feithful witnesse and trewe which is bigynnyng of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold either hoot, but for thou art lewe, and neither coold neither hoot, I schal bigynne to caste thee out of my mouthe. for thou seist that I am riche and ful of goodis, and I haue nede of nothing, and thou woost not that thou art a wrecche and wreccheful, and pore and blynde and nakid. I counsele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confusioun of thi nakidnesse be not seen, and anoynte thin igen with a collerie that thouse. I repreue and chastise whom I loue, therfore sue thou goode men and do penaunce. lo I stonde at the dore & knocke, if ony man heerith my vois and openeth the gate to me I schal entre to hym and soupe with hym, and he with me. I schal gyue to him that schal ouercome to sitte with me in my trone, as also I ouercam and saat with my fadir in his trone. he that hath eeris heere he what the spirit seith to the chirchis.

IIII.

AFTIR these thingis I saigh and lo a dore was opened in heuene, and the first vois that I herde was as of a trumpe spekynge with me. and seide, stie thou up hidir, and I schal schewe to thee whiche thingis it bihoueth to be don soone aftir these thingis. anoon I was in spirit, and lo a seete was sette in heuene, and upon the seete oon sittynge, and he that saat was lyk the sigt of a stoon iaspis and to sardyn, and a reynebowe was in cumpas of the seete lyk the sigt of smaragdyn. and in the cumpas of the seete weren [a] xxiiii smale seetis, and aboue the trones foure and twenti eldre men sittinge hiled aboute with white cloothis, and in the heedis of hem goldun crownes. and leitis and voices and thundryngis came out of the trone, and seuene laumpis brennynge bifore the trone, whiche ben the vij spiritis of god. and bifore the seete as a see of glas lyk a cristal, and in the myddil of the seete, and in the cumpas of the seete foure beestis ful of ighen bifore and bihynde. and the firste beeste lyk a lioun, and the secounde beeste lyk a calf, and the thridde beeste hauynge a face as of man, and the fourthe beeste lyk an egle fleynge. and the foure beestis hadden euery of hem sixe wyngis, and al aboute and withynne thei weren ful of ighen. and thei hadden not reste dai and nyght, seiynge, hooli, hooli,

[a] foure and twenty.

hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne tho foure beestis gaven glorie and onour and blessyng to hym that saat on the trone that lyueth into worldis of worldis, the foure and twenti eldre men felden doun bifore him that saat on the trone, and worschipiden him that liueth into worldis of worldis, and thei casten her crownys bifore the trone and seiden, thou lord oure god art worthi to take glorie and onour and vertue, for thou madist of nought alle thingis, and for thi wille tho weren and ben maad of nought.

Chap. V.

AND I saigh in the righthond of the sitter on the trone, a book writun withynne and without, and seelid with seuene seelis. and I sigh a strong aungel prechinge with a greet vois, who is worthi to opene the book, and to undo the seelis of it? and noon in hevene, neither in erthe, neither undir erthe myghte opene the book neither biholde it. and I wepte mych, for noon was foundun worthi to opene the book neither to se it. and oon of the eldre men seide to me, wepe thou not, lo a lioun of the lynage of iuda, the roote of dauid hath ouercomen to opene the book, and to undo the seuene seelis of it. and I saigh, and lo in the myddil of the trone and of the foure beestis, and in the myddil of the eldre men, a lombe stondinge as slayn that hadde seuene hornes, and seuene ighen whiche ben seuene spiritis of god sent into al the erthe. and he cam and took of the righthond of the sitter in the trone the book. and whanne he hadde opened the book the foure beestis and the foure and twenti eldre men felden doun bifore the lombe, and hadden ech of hem harpis, and goldun violis ful of odours whiche ben the preiers of seintis. and thei sungen a newe song and seiden, lord oure god thou art worthi to take the book, and to opene the seelis of it: for thou were slayn and agen boughtist us to god in thi blood, of ech lynage and tunge and peple and nacioun, and madist us a kyngdom and preestis to oure god, and we schulen regne on erthe. and I saigh and herde the voice of manye aungelis al aboute the trone, and of the beestis & of the eldre men. and the noumbre of hem was thousyndis of thousyndis seiynge with a greet voice, the lombe that was slayn is worthi to take vertue and godhed and wisdom and strengthe and onour and glorie and blessyng, and ech creature that is in heuene, and that is on erthe, and undir erthe, and the see, and whiche thingis ben in it, I herde alle seiynge to him that sat in the trone, and to the lomb, blessing and onour, and glorie and power into worldis of worldis; and the foure beestis seiden, amen. and the foure and twenti eldre men felden doun on her faces and worschipiden him that lyueth into worldis of worldis.

Cap. VI.

AND I saigh that the lomb hadde opened oon of the seuene seelis, and I herde oon of the foure beestis seiynge as a voice of thundir, come and se. and I saigh, and lo a whyt hors, and he that sat on hym hadde a bouwe, and a crowne was gouun to him, and he wente out ouercomynge that he schulde ouercome. and whanne he hadde opened the secound seel, I herde the secounde beeste seiynge, come thou and se. and another reed hors wente out, and it was gouun to him that saat on him, that he schulde take pees fro the erthe, and that thei sle togidre hemsilff, and a greet swerd was gouun to hym. and whanne he hadde opened the thridde seel, I herde the thridde beeste seiynge, come thou and se. and lo a blak hors, and he that saat on him hadde a balance in his hond. and I herde as a vois in the myddil of the foure beestis, seiynge, a [a] bilibre of wheete, for oo peny, and three bilibris of barli for a peny, and hirte thou not wyn ne oile. and whanne he hadde opened

[a] bilibris.

the fourthe seel I herde a voice of the foure beestis seiynge, come thou and se, and lo a pale hors, and the name was deeth to him that sat on hym, and helle suyde hym, and power was gouun to him on foure parties of the erthe for to sle with swerd and with hunger and with deeth and with beestis of the erthe. and whanne he hadde opened the fifthe seel, I saigh undir the auter the soulis of men slayn for the word of god and for the witnessyng that thei hadden. and thei criede with a greet vois and seiden, hou long thou lord that art hooli and trewe demist not, and vengist not oure blood of these that dwellen in the erthe? and white stoolis, for ech soule a stoole, weren gouun to hem, and it was seid to hem, that thei schulen reste ghit a litil tyme, til the noumbre of her felowis and her britheren be fulfild that ben to be slayn, as also they. and I saigh whanne he hadde opened the sixte seel, and lo a greet erthemouyng was maad, and the sunne was maad blak as a sak of heire, and al the moone was maad as blood. and the sterris of heuene felden doun on the erthe, as a fige tree sendith hise unripe figis, whanne it is moued of a greet wynd. and heuene wente awei as a book [a] wlappid yn, and alle mounteyns and ylis weren moued fro her places. and kyngis of the erthe and prynces and tribunes and riche and stronge, and ech boond man and fre man hidden hem in dennys and stoonys of hillis. and thei seien to hillis and to stoonys, falle ghe on us and hide ghe us fro the face of hym that sittith on the trone, and fro the wraththe of the lombe. for the greet dai of her wraththe cometh, and who schal mowe stonde!

Chap. VII.

AFTIR these thingis I saigh foure aungelis stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe that thei blewen not on the erthe, neithir on the see, neither on ony tree. and I saigh anothir aungel stiynge fro the risyng of the sunne, that hadde a signe of the lyuynge god. and he criede with a greet voice to the foure aungels to whiche it was gouun to noye the erthe and the see and seide, nyle ghe noye the erthe and see, neithir trees til we marken the seruauntis of oure god in the forheedis of hem. and I herde the noumbre of men that weren markid an hundride thousynde and foure and fourti thousynde markid, of euery lynage of the sones of israel. of the lynage of iuda twelue thousynde markid. of the lynage of ruben twelue thousynde markid. of the lynage of gad twelue thousynde markid. of the lynage of aser twelue thousynde markid. of the lynage of neptalym twelue thousynde markid. of the lynage of manasse twelue thousynde markid. of the lynage of symeon twelue thousynde markid. of the lynage of leuy twelue thousynde markid. of the lynage of isachar twelue thousynde markid. of the lynage of zabulon twelue thousynde markid. of the lynage of ioseph twelue thousynde markid. of the lynage of beniamyn twelue thousynde markid. aftir these thingis I saigh a greet peple whom no man myghte noumbre of alle folkis and lynagis and peplis and langagis stondinge bifore the trone in the sight of the lomb. and thei weren clothid with white stoolis and palmys *weren* in the hondis of hem. and thei crieden with greet voice and seiden, heelthe to oure god that sittith in the trone, and to the lomb, and alle aungelis stooden al aboute the trone, and of the eldre men and of the foure beestis. and thei felden doun in the sight of the trone on her faces, and worschipiden god and seiden, amen, blessyng and cleerenesse and wisdom and doing of thankyngis and onour and vertue and strengthe to oure god into worldis of worldis, amen. and oon of the senyouris answeride and seide to me, who ben these that ben clothid with whyte stoolis, and fro whenns camen thei? and I seide to him, my lord thou woost. and he seide to me, these ben thei

[a] involutus.

that camen fro greet tribulacioun, and waischiden her stoolis and maden hem white in the blood of the lomb. therfore thei ben bifore the trone of god, and seruen to him dai and nyght in his temple and he that sittith in the trone dwellith on hem, thei schulen no more hungre ne thirste, neither sunne schal falle on hem, ne ony heete. for the lombe that is in the myddil of the trone schal gouerne hem, and schal lede forth hem to the wellis of watris of lyf, and god schal wipe awei ech teer fro the ighen of hem.

Chap. VIII.

AND whanne he hadde opened the seuenthe seel, a silence was maad in heuene as half an our. and I saigh seuene aungelis stondinge in the sight of god, and seuene trumpis weren ghouun to hem. and anothere aungel cam and stood bifore the auter, and hadde a goldun censer. and manye encensis weren gouun to him that he schulde ghyue of the preieris of alle seintis on the goldun auter that is bifore the trone of god. and the smoke of encensis of the preieris of the hooli men stiede up fro the aungels hond bifore god. and the aungel took the censer, and fillide it of the fier of the auter, and castide into erthe. and thundris and voices and leitingis weren maad, and a greet erthe mouyng. and the seuene aungelis that hadden seuene trumpis made hem redi that thei schulden trumpe. and the firste aungel trumpide, and hail was maad & fier [a]meynd togidre in blood, and it was sent into erthe. and the thridde part of the erthe was brent. and the thridde part of trees was brent, and al the green gras was brent, and the secounde aungel trumpide and as a greet hille brennynge with fire was cast into the see. and the thridde part of the see was maad blood, and the thridde part of creature was deed that hadden lyues in the see, and the thridde part of schippis perischide. and the thridde aungel trumpide, and a greet sterre brennynge [b]as a litil broond feld fro heuene. and it felde into the thridde part of floodis, and into the wellis of watris, and the name of the sterre is seid [c]wermod. and the thridde part of watris was maad into wermod, and manye men weren deede of the watris, for tho weren maad bittir. and the fourthe aungel trumpide, and the thridde part of the sunne was smytun, and the thridde part of the moone and the thridde part of sterris, so that the thridde part of hem was derkid, and the thridde part of the dai schynyde not, and also of the nyght. and I saigh and herde the vois of an egle fleynge bi the myddil of heuene, and seiynge with a greet voice, woo, woo, woo, to men that dwellen in erthe of the othere voices of three aungelis that schulen trumpe aftir.

Chap. IX.

AND the fifthe aungel trumpide, and I saigh that a sterre hadde falle doun fro heuene into erthe, and the keye of the pitt of depnesse was gouun to it, and it openyde the pitt of depnesse, and a smoke of the pitt stighide up as the smoke of a greet furneis. and the sunne was derkid and the eir of the smoke of the pitt, and locustis wenten out of the smoke of the pitt into erthe, and power was ghouun to hem as scorpiouns of the erthe han power. & it was commaundid to hem, that thei schulden not hirte the gras of the erthe, neithir ony green thing, neithir ony tree, but oonli men that han not the signe of god in her forhedis. and it was ghouun to hem that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis, and the turmenting of hem as the turmenting of a scorpioun whanne he smitith a man. and in tho daies men schulen seke deeth, and thei schulen not fynde it, & thei schulen desire to die, and deeth schal fle from hem. and the liknesse of locustus ben lyk horsis mad redi into bateil, and on the heedis of hem as crownes lyk gold, and

[a] mixta. [b] tanquam facula. [c] absinthium.

the faces of hem as the faces of men. and thei hadden heeris as heeris of wymmen, and the teeth of hem weren as teeth of liouns. and thei hadden haburionns as yrun haburiouns, and the voices of her wingis as the voice of charis of manye horsis rennynge into bateil. and thei hadden taillis lyk scorpiouns, and prickis weren in the taillis of hem, and the myght of hem was to noye men fyue monethis. and thei hadden on hem a kyng the aungel of depnesse to whom the name bi ebrew is laabadon, but bi greek apollioun, and bi latyn he hath a name exterminans *that is a destrier.* oo woe is passid, & lo ghit comen twei woos. Aftir these thingis also the sixte aungel trumpide; and I herde a voice fro foure corneris of the goldun auter that is bifore the ighen of god, and seide to the sixte aungel that hadde a trumpe, unbynde thou foure aungelis that ben bonndun in the greet flood eufrates. and the foure aungelis weren unboundun whiche weren redi into our and dai and monethe and gheer to sle the thridde part of men. and the noumbre of the oost of horsmen was twenti thousynde sithis ten thousynde, and I herde the noumbre of hem, and so I saygh horsis in visioun, and thei that saaten on hem hadden firi haburiouns, and of iacinct, and of brymstoon. and the heedis of the horsis weren as heedis of liouns, and fier and smoke and brymstoon cometh forth of the mouth of hem. of these three plagis the thridde part of men was slayn, of the fier and of the smoke and of the brimstoon that camen out of the mouth of hem, for the power of the horsis is in the mouth of hem, and in the tailis of hem, for the tailis of hem ben lyk to serpentis hauynge heedis, and in hem thei noien. and the tothir men that weren not slayn in these plagis, neithir diden penaunce of the werkis of her hondis, that thei worschipiden not deuelis and symylacris of gold and of siluer and of bras and of stoon and of tree whiche neither moun se, neither heere, neither wandre: and diden not penaunce of her mansleyngis, neither of wicchecraftis, ne of her fornycacioun, neither of her theftis *weren slayn.*

Chap. X.

AND I saigh anothir strong aungel comynge doun fro heuene clothid with a clowde. and the reynbouwe on his heed. and the face of him was as the sunne, and the feet of him as a piler of fier, and he hadde in his hond a litil book opened. and he sette his right foot on the see, and the lift foot on the erthe, and he criede with a greet voice as a lioun whan he rorith. and whanne he hadde cried the vii thundris spaken her voices. and whanne the seuene thundris hadden spokun her voices, I was to writynge. and I herde a voice fro heuene seiynge, marke thou what thingis the seuene thundris spaken, and nyle thou write hem. and the aungel whom I saigh stondinge aboue the see and aboue the erthe lifte up his honde to heuene and swoor bi hym that lyueth into worldis of worldis, that made of nought heuene and tho thingis which ben in it, and the erthe and tho thingis that ben in it, and the see and tho thingis that ben in it, that tyme schal no more be, but in the daies of the voice of the seuenthe aungel whanne he schal bigynne to trumpe the mysterie of god schal be endid as he prechide bi hise seruauntis prophetis. and I herde a voice fro heuene eftsoone spekinge with me, and seiynge, go thou and take the book that is opened fro the hond of the aungel that stondith aboue the see and on the lond. and I wente to the aungel and seide to him that he schulde ghyue me the book. and he seide to me, take the book and deuoure it, and it schal make thi wombe to be bittir, but in thi mouth it schal be swete as hony. and I took the book of the aungelis hond and deuouride it, and it was in my mouth as swete hony, and whanne I hadde deuoured it my wombe was bittir. and he seide to me, it bihoueth thee eftsonne to prophecie to hethene men and to peplis and to langagis & to manye kingis.

Chap. XI.

AND a rehed lyk a gherd was ghouun to me, and it was seid to me, rise thou and mete the temple of god and the auter, and men that worschipen in it, but caste thou out the forgherd that is withoute the temple and mete not it, for it is ghouun to hethene men. and thei schulen defoule the hooli citee bi fourti monethis and tweyne. and I schal ghyue to my tweie witnessis, and thei schulen profecie a thousynde daies two hundride and sixti, and schulen be clothid with sackis. these ben tweyne olyves, and twei candelstickis, & thei stonden in the sight of the lord of the erthe. and if ony man wil anoye hem fier schal go out of the mouth of hem and schal deuoure her enemyes, and if ony wil hirte hem, thus it bihoueth him to be slayn. these han power to close heuene that it reyne not in the daies of her profecie, and thei han power on watris to turne hem into blood, and to smyte the erthe with euery plage, and as ofte as thei wolen. and whanne thei schulen ende her witnessyng, the beeste that stieth up fro depnesse schal make batel aghens hem, and schal ouercome hem, and schal sle hem. and the bodies of hem schulen ligge in the streetis of the greet citee that is clepid goostli sodom and egipt where the lord of hem was crucified. and summe of lynagis and of peplis and of langagis and of hethene men schulen se the bodies of hem bi three daies and an half. and thei schulen not suffre the bodies of hem to be putt in biriels. and men enabitynge the erthe schulen haue ioie on hem, and thei schulen make myrie, and schulen sende ghiftis togidre, for these twei prophetis turmentiden hem that dwellen on the erthe. and aftir three daies and an half the spirit of lyf of god entride into hem, and thei stooden on her feet, and greet drede felde on hem that sighen hem. and thei herden a greet voice fro heuene seiynge to hem come up hidir. and thei stighiden into heuene in a cloude, and the enemies of hem sighen hem. and in that our a greet erthemouyng was maad, and the tenthe part of the citee felde doun. and the names of men seuene thousynde weren slayn in the erthemouyng, and the tothir weren sent into drede and ghauen glorie to god of heuene. the secounde woo is gon, and lo the thridde woo schal come soone. and the scuenthe aungel trumpide and greet voices weren maad in heuene & seiden, the rewme of this world is maad of oure lord and of crist his sone, and he schal regne into worldis of worldis amen. and the foure and twenti eldre men that saaten in her seetis in the sight of the lord felden on her faces and worschipiden god and seiden, we doen thankyngis to thee lord god almyghti which art and whiche were and which art to comynge, which hast takun the greet vertue and hast regned. and folkis ben wrooth, and thi wraththe cam, and tyme of deede men to be demed, and to ghelde meede to thi seruauntis and prophetis and [a]halewis and dredinge thi name to smale and to greete and to distrie hem that corrumpiden the erthe.

Chap. XII.

AND the temple of god in heuene was opened, and the arke of his testament was seyn in this temple. and leitingis weren maad, and voices and thundris and erthemouyng and greet hail. and a greet signe apperide in heuene, a womman clothid with the sunne, and the moone undir hir feet, and in the heed of hir a crowne of twelue sterris, and sche hadde in wombe and sehe crieth traueilyng of child, and is turmentid that sche bere child. and anothir signe was seyn in heuene, and lo a greet reed dragoun that hadde scuene heedis and ten hornys, and in the heeedis of him seuen diademys. and the tail of him drough the thridde part of sterris of heuene & sente hem into the erthe. and the dragoun stood bifore the womman that was to berynge child, that whanne sche hadde borun child he schulde

[a] sanctis.

deuoure [a] hir sone. and sche bare a [b] knaue child that was to reulynge alle folkis in an yrun gherde. and hir sone was rauyschid to god, and to his trone, and the womman fleigh into wildirnesse where sche hath a place maad redi of god that he fede hir there a thousynde daies two hundride and sixti. & a greet bateil was maad in heuene, and myghel and hise aungelis, foughten with the dragoun, and the dragoun faughte and hise aungelis, and thei hadden not myght, neither the place of them was foundun more in heuene. and thilke dragoun was cast doun, the greet olde serpent, that is clepid the deuel, and sathanas that disseyueth al the world. he was cast doun into the erthe, and hise aungelis weren sent with him. and I herde a greet voice in heuene seiynge, now is maad heelthe and vertue and kyngdome of oure god, and the power of his crist. for the accuser of oure britheren is cast doun, which accuside hem bifore the sight of oure god dai and nyght. and thei ouercam hym for the blood of the lombe, and for the word of his witnessyng, and thei louyden not her lyues til to deeth. therfore ghe heuenes be ghe glad, and ghe that dwellen in them. woo to the erthe and to the see, for the fend is comen doun to ghou and hath greet wraththe witynge that he hath litil tyme. and aftir that the dragoun sigh, that he was cast doun to the erthe, he pursuyde the womman that barne the knaue child, and twei wyngis of a greet egle weren gouun to the womman that sche schulde fle into desert into hir place where sche is fed bi tyme and tymes and half a tyme fro the face of the serpent. and the serpent sent out of his mouth aftir the womman watir as a flood that he schulde make hir to be drawun of the flood, and the erthe helpide the womman. and the erthe openyde his mouth, and soop up the flood that the dragoun sente of his mouthe. and the dragoun was wrooth agens the womman, and he wente to make bateil with othire of hir seed that kepen the maundementis of god, and han the witnessyng of ihesu crist, and he stood on the [c] grauel of the see.

Chap. XIII.

AND I sigh a beeste stiynge up of the see hauynge seuene heedis and ten hornys: and on hise hornys ten diademys, and on hise heedis the names of blasfemie. and the beeste whom I saigh was lyk a [d] parde, and hise feet as the feet of a bere, and his mouth as the mouth of a lioun. and the dragoun ghaf his vertue and greet power to hym. and I saigh oon of hise heedis as slayn into deeth, and the wounde of his deeth was cured, and al erthe wondride aftir the beeste. and thei worschipiden the dragoun that ghaf power to the beeste. and thei worschipiden the beeste and seiden, who is lyk to the beeste, and who schal mowe fighte with it? and a mouth spekynge greete thingis and blasfemyes was ghouun to it. and power was ghouun to it to do two and fourti monethis. and it openyde his mouth into blasfemyes to god, to blasfeme his name and his tabernacle and hem that dwellen in heuene. and it was ghovun to him to make bateil with seyntis and to ouercome hem. and power was ghouun to him into ech lynage and peple and langage and folk. and alle men worschipidin it that dwellen in erthe, whos names ben not writun in the book of lyf of the lombe that was slayn fro the bigynnyng of the world. if ony man hath eeris heere he. he that ledith into caitiftee, schal go into caitiftee. he that sleeth with swerd, it bihoueth him to be slayn with swerd; this is the pacience and the feith of seyntis. and I saigh anothir beeste stiynge up fro the erthe, and it hadde two hornys lyk the lombe, and it spak as the dragoun, and dide al the power of the former beeste in his sight. and it made the erthe & men dwellynge in it to worschipe the firste beeste whos wounde of deeth was cured. and it dide greete signes that also it made fier to come doun fro heuene into erthe in the sight of alle men. and it disseyueth men that dwellen in erthe for signes whiche ben ghouun to it to do in the sight of the beeste, seiynge to men dwellynge in erthe,

[a] filium ejus. [b] filium masculum. arenam. [d] pardo.

that thei make an ymage of the beest that hath the wounde of swerd and lyuyde. and it was ghouun to him, that he schulde ghyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. and he schal make that whoeuer onouren not the ymage of the beeste be slayn. and he schal make alle, smale and greete, and riche and pore, and fre men and boonde men to have a carecter in her right-hond either in her forheedis, that no man bie either selle but thei han the carecter either the name of the beeste, either the noumbre of his name. heere he wisdom, he that hath undirstonding accounte the noumbre of the beeste, for it is the noumbre of man, and his noumbre is sixe hundride sixti and sixe.

Chap. XIIII.

AND I saigh, and lo a lomb stood on the mount of syon, and with him an hundride thousynde and foure and fourti thousynde hauynge his name and the name of his fadir writun in her forheedis. and I herde a uoice fro heuene as the voice of manye watris, and as the uoice of a greet thundur. and the uoice which I herde was as of many harperis harpinge in her harpis, and thei sungun as a newe song bifore the seete of god, and bifore the foure beestis and senyouris. and no man myghte seie the song but thei an hundride thousynde, & foure and fourti thousynde that ben bought fro the erthe. these it ben that ben not defouled with wymmen, for thei ben virgyns. these suen the lomb whidir euer he schal go. these ben bought of alle men the firste fruytis to god and to the lomb, and in the mouth of hem leesing is not foundun for thei ben without wem bifore the trone of god. and I sigh anothir aungel fleyinge bi the myddil of heuene hauynge an euerlastinge gospel that he schulde preche to men sittynge on erthe, and on ech folk and lynage and langage and peple, and seide with a greete voice, drede ghe the lord, and gyue ghe to hym onour, for the our of his doom cometh, and worschipe ghe him that made heuene and erthe the see, and alle thingis that ben in hem and the wellis of watris. and anothir aungel suyde seiynge, thilke greet babiloyne felde doun, felde doun which ghaf drinke to alle folkis of the wyn of wraththe of hir fornicacioun. and the thridde aungel suede hem and seide with a greet voice, if ony man worschipe the beeste and the ymage of it, and takith the carecter in his forheed either in his hond, this schal drynke of the wyn of goddis wraththe that is mengid with cleer wyn in the cuppe of his wraththe, and schal be turmentid with fier and brimstoon in the sight of hooli aungelis, and bifore the sight of the lombe. and the smoke of her turmentis schal stie up into the worldis of worldis, neither thei han reste dai and nyght whiche worschipiden the beeste and his ymage, and if ony man take the carecter of his name. here is the pacience of seintis whiche kepen the maundementis of god and the feith of ihesu. & I herde a voice fro heuene seiynge to me, write thou blessid ben deede men that dien in the lord, fro henns forth now the spirit seith, that thei reste of her trauels, for the werkis of hem suen hem. And I saigh and lo a whyt cloude, and aboue the cloude a sitter lyk the sone of man hauynge in his heed a goldun crowne, and in his hond a scharp sikil. and another aungel wente out of the temple and criede with greet voice to hym that sat on the cloude, sende thi sikil and repe, for the our cometh that it be ropun for the corn of the erthe is ripe. and he that saat on the cloude sente his sikil into the erthe and raap the erthe. and another aungel wente oute of the temple that is in heuene, and also he hadde a scharp sikil. and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet uoice to him that hadde the scharp sikil, and seide, sende thi scharp sikil and kitte awei the clustris of the vynegherd of the erthe, for the grapis of it ben ripe. & the aungel sente his sikil into the erthe and gaderide grapis of the vinegherd of the erthe, and sente into the greet lake of goddis wratthe. and the lake was trodun withoute the citee, and the blood wente out of the lake til to the bridelis of horsis bi furlongis a thousynde and sixe hundride.

Chap. XV.

AND I sigh another signe in heuene great and wondirful, seuene aungels hauynge the seuene laste veniaunces forthe wrathe of god is endidde fern. and I saugh as a glas sum see meynd with fier, and hem that ouercam the beeste and his ymage and the noumbre of his name stondinge aboue the glasen see hauynge the harpis of god and seyngge the song of moyses the seruaunt of god, and the song of the lombe, and seiden, greete and wounderful ben thi werkis lord god almyghti, thi weies ben iust & trewe lord kyng of worldis, lord, who schal not dredo thee and magnyfie thi name? for thou aloone art merciful, for alle folkis schulen come and worschipe in thi sigte, for thi domes ben open. And after these thingis I saugh, and lo the temple of the tabernacle of witnessyng was opened in heuene, and seuene aungels hauynge seuene plagis wenten out of the temple, and weren clothid with a stoon clene and whyt, and weren bifore gird with goldun girdils aboute the brestis, and oon of the foure beestis ghat to the seuene aungels seuene goldun viols ful of the wrathe of god that lyueth into worldis of worldis, and the temple was filled with smoke of the maieste of god, and of the vertue of hym, and no man myghte entre into the temple til the seuene plagis of the seuene aungels weren endid.

Chap. XVI.

AND I herde a greet voice fro heuene seyngge to the seuene aungelis, go ghe and schedde out the seuene viols of goddis wrathe into the erthe. and the firste aungel went and schedde out his viol into the erthe, and a wounde fern and worste was maad on alle men that hadden the signe of the beeste, and on hem that worschipeden the ymage of hym. And the secounde aungel schedde out his viol into the see, and the blood was maad as of a deed man, and eche lyuynge soule was deed in the see. And the thridde aungel schedde out his viol on the floodis, and on the wellis of watris, and sende. And I herde the aungel of watris seiynge, iust art thou lord that art and that were holi thou demest these thingis, for thei schedden out the blood of halewis and prophetis and thou hast ghoue to hem blood to drinke, for thei ben worthi. and I herde another seiynge, ghe lord god almyghti, trewe and iuste ben thi domes. and the fourthe aungel schedde out his viol into the sunne, and it was ghoue to hym to turmente men with heete and fier. and men ben fryed with greet heete and blasfemeden the name of god hauynge power on these plagis, neithir diden penaunce that thei schulden ghyue glorie to hym. and the fifthe aungel schedde his viol on the seete of the beeste, and his kyngdom was maad derk, and thei weren gnadre her tongis for sorewe, and thei blasfemyden god of heuene for sorewis & her woundis, and thei diden not penaunce of her werkis. And the sixte aungel schedde out his viol into the greet flood eufrates and dride the watir of it, that weie were maad redi to kyngis fro the sunne risynge. and I sigh thre vnclene spiritis lijk the frosse of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the false prophete. for thei ben spiritis of deuelis makynge signes, and thei goen forth to kyngis of al erthe to gadre hem into batel to the greet dai of almyghti god. lo I come as a theef, blessed is he that wakith and keepith hise clothis that he wandre not nakid, and that thei se not the filthe hood of hym. and he gadride hem into a place that is cleped in ebrew tongue magedon. and the seuenthe aungel schedde out his viol into the eir, and a greet voice went out of heuene fro the trone and seide it is don. and leityngis weren maad and voices and

thundris and ȝ̄ greet erthemouyng was maad ¶ which maner mouyng was ¶ thou neuer ne weren in erthe siden erthe mouyng so greet ¶ and the greet citee was maad into three parties ¶ and the citees of hethene men felden doun ¶ and greet babiloyn cam into mynde bifore god to ȝyue to it the cuppe of wyn of indignacioun of his wraththe ¶ and ech yle fley awei ¶ and hillis ben not foundun ¶ and greet hail as a talent cam doun fro heuene into men ¶ and men blasfemyden god for the plage of hail ¶ for it was maad ful greet ¶

the seuenetithe chap.

AND oon of the seuene aungels cam that hadde seuene viols ¶ and spak with me and seide ¶ come thou and I schal schew to thee the dampnacioun of the greet hore that sitteth on manye watris with whiche kyngis of erthe diden fornicacioun ¶ and thei that dwellen in the erthe ben maad dronken of the wyn of hir leccherie ¶ and he took me into desert in spirit ¶ and I sigh a womman sittinge on a reed beeste ful of names of blasfemye hauynge seuene heedis and ten hornes ¶ and the woman was enuyround with purpur and reed and ouergilt with gold and precious ston and margaritis hauynge a golden cuppe in hir hond ful of abhominacioun and uncleennesse of hir fornicacioun ¶ and a name writun in the forheed of hir mysterie babiloyn the greet moder of fornicacions and of abhominacions of the erthe ¶ and I sigh a womman dronke of the blood of seintis ¶ and of the blood of martris of ihesu ¶ and wham I sigh her I woondride with greet woondrynge ¶ and the aungel seide to me ¶ whi woondrist thou ¶ I schal seie to thee the sacrament of the womman and of the beeste that berith hir ¶ that hath seuene heedis and ten hornes ¶ the beeste which thou sighest was ¶ and is not ¶ and schal stie fro depnesse ¶ and schal go into perisching ¶ and men dwellinge in erthe schulen wondre whos names ben not writun in the book of lyf fro the makyng of the worlde ¶ seynge the beeste that was ¶ and is not ¶ and yit is with ¶ but this is the wit ¶ who that hath wisdom ¶ the seuene heedis ben seuene hillis on whiche the womman sitteth ¶ and kyngis seuene ben ¶ fyue han falde doun ¶ oon is ¶ and another comeþ not yit ¶ and whanne he schal come it bihoueth him to dwelle a schort tyme ¶ and the beeste that was and is not ¶ and schal be the eyghtithe ¶ and is of the seuene ¶ and schal go into perisching ¶ and the ten hornes whiche thou hast seyn ben ten kyngis that ȝit han not take kyngdom ¶ but thei schulen take power as kingis oon our after the beeste ¶ these han a counsel ¶ and schulen bitake her vertue and power to the beeste ¶ these schulen fiȝte with the lombe ¶ and the lombe schal ouercome hem ¶ for he is lord of lordis and kyng of kyngis ¶ and thei that ben with him ben clepid chosun and feithful ¶ and he seide to me ¶ the watris whiche thou hast seyn where the hore sittith ben peplis and folkis and langagis ¶ and the ten hornes that thou hast seyn in the beeste ¶ these schulen make hir desolat and naatid ¶ and schulen ete the fleischis of hir ¶ and schulen brenne togidre hir with fier ¶ for god ȝaf into the hertis of hem that thei do that that is plesaunt to hym ¶ that thei ȝyue her kyngdom to the beeste til the wordis of god ben endid ¶ and the womman whom thou hast seyn is the greet citee that hath kyngdom on kyngis of the erthe ¶

Chap. XVIII.

AND aftir these thingis I sigh another aungel comynge doun fro heuene hauynge greet power ¶ and the erthe was lightned of his glorie ¶ and he criede with strong voice and seide ¶ greet babiloyn felde doun ¶ and is maad the habitacioun of deuelis ¶ and the kepyng of ech vncleene spirit ¶ and the kepyng of ech vncleene foul and hateful ¶ for alle folkis drunken of the wratthe of fornycacioun of hir ¶

and kingis of the erthe and marchaundis of the erthe diden fornycacioun with hir, and thei ben maad riche of the vertue of delices of hir. And I herde another vois of heuene seiynge, my people go thei out of it, that ye be not parteneris of the trespassis of it, and that ye schulen not resseyue of the woundis of it; for the synnes of it camen til to heuene, and the Lord hadde mynde of the wickednessis of it. Yelde ye to it as it yaf to you, and double ye double thingis after hise werkis; in the drynke that it medlide to you medle ye double to hir. As myche as it glorifiede hir silf, and was in delices, so myche turment 3yue ye to hir and weilyng; for in hir herte it seith, I sitte as a queene and I am not a widewe, and I schal not se weilyng. And therfore in o dai hir woundis schulen come, deeth and mornyng and hunger, and it schal be brent in fier, for god is strong that schal deme hir. And the kyngis of the erthe schulen biweepe and biwraie hemsilf on hir which diden fornycacioun with hir and lyueden in delices, whanne thei schulen se the smoke of the brennyng of it, stondinge fer for drede of the turmentis of it, and seiynge, woo, woo, woo, thilke greet citee babiloyne and thilke strong citee, for in oon our thi doom cometh. And marchaundis of the erthe schulen wepe on hir and mourne, for no man schal bie more the merchaundise of hem, the marchaundises of gold and of siluer, and of precious stoon, and of perl and of bijs and of purpur and of silk and of "cocyn, and eeh tree thyinus, and alle vessels of yuer, and alle vessels of precious stoon and of bras, and of yrun, and of marbil, and "cynel and amonye and of swete spelleynge thingis and oynemenis, and encense and of wyn and of oile, and of flour and of wheete, and beestis, and of scheep and of horsis and of cartis and of seruauntis and of the lyues of men. And thin apple of the desire of thi soul wenten awei fro thee, and alle fatte thingis and fair cleer perischiden fro thee, and marchaundis of these thingis schulen no mete lynde thi thingis. Thei that ben maad riche of it schulen stonde fer for drede of turmentis of it weilynge and mournynge and seiynge, woo, woo, thilke greet citee, that was clothid with bijs and purpur and reed scarlet, and was ouergilt with gold and precious stoon and margaritis, for in oon our so many richessis ben desolatis. And eeh gouernour and alle that sailen to schip into place, and mariners, and thei that worchen in the see stoden fer and criedyn seiynge the place of the brennyng of it seiynge, what is lijk this greet citee? and thei castiden erthe on hir heeris, and weilynge and mournynge and seiynge, woo, woo, thilke greet citee in which alle that han schippis in the see ben maad riche of prisis of it, for in oon our it is desolat. Heuene & hooli apostlis and prophetis make ye ful out ioie on it, for god hath demed youre doom of it. And oon strong aungel took up a stoon as a greet mylnestoon, and caste into the see and seide, in this "biire thilk greet citee babiloyn schal be sent, and now it schal no more be foundun and the voice of herperis and of men, of musik and syngynge with pipe and trumpe schal no more be herd in it, and eeh craft man and eeh craft schal no more be foundun in it, and the voice of mylnestoon schal no more be herd in thee, and the light of lanterne schal no more schyne to thee, and the voice of the husbond and of the wif schal no more ghe be herd in thee, for thi marchaundis weren princes of the erthe, for in thi nygromancie alle folkis erriden, and the blood of profetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

Chap. XIX.

AFTIR these thingis I herde as a greet voice of manye trumpis in heuene, seiynge alleluya, heriyng and glorie and vertue is to oure god, for trewe and iust ben the domes of hym which demyde of the greet hore that

defoulide the [illegible] in his feeghede, and [illegible] gide the blood of hise sarcoumis of the hondis of him, and cite thei seiden, alleluia, and the smoke of it stigende up into the worldis of worldis; and the foure and twenti senyoure and foure beestis feiden doun & worschipiden [illegible] on the trone and seiden, amen [illegible] and a voice weme oute of the trone and seiden, [illegible] the seruantis of oure god [illegible] the [illegible] and ghe that dreden god [illegible] and I herde a voice [illegible] greet [illegible] for oure lord god almyghi nath regned, [illegible] and glaue glorie [illegible] for the weddingis of the lombe camen and the wyf of hym made redi hir silfi; and it is ghoun to hir that sche keuere hir with whyt bissyn senyuynge, for whi bissyn is [illegible] of seyntis; and he seid to me, write [illegible] ben thei that ben clepid to the soper of weddingis of the lombe; and he seide to me, these wordis of god ben trewe; and I feide doun before hise feet to worschipe him, and he seide to me, se thou that thou do not, I am a seruant with thee and of thi britheren hauynge the witnessyng of ihesu; worschip thou god; for the witnessyng of ihesu is spirit of [illegible]; and I saigh heuene opened, and [illegible] hors, and he that sat on him was clepid feiffiful and soothfast, and with right-[illegible] he demeth and fightith; and the [illegible] of him weren as flawme of fier, and in [illegible] many diademys, and he had a name [illegible] which no man knew but he, and he was [illegible] in a clooth [illegible] with blood, and the [illegible] of him was clepid the sone of god; and the [illegible] that ben in heuene suiden him on [illegible] hors clothid with bissyn, whyt and [illegible] and [illegible] on ech side [illegible] forth of his mouth, that with it he smyte folkis; and he schal reule hem with an yrun gherde; and he tredith the pressour of wien of [illegible] of the wraththe of almighti god; and he hath written in his clooth and in the [illegible] of kyngis and lord of lordis. And I saigh an aungel stondinge in the [illegible] with greet noice and seide to alle briddis [illegible] in the myddil of heuene, [illegible] gadered to the greet soper of god that [illegible] the fleische of kyngis, and fleische of tribune; and fleische of stronge men, and fleische of hors and of the that sitten on hem, and the fleische of alle free men and bonde men, and of smale and of greete; and I saigh the beeste and the kyngis of [illegible] and the [illegible] of hem gadered to make batel with hym that sat on the hors and with his oost; and the beeste was caughte, and with hir the fals propheti that made signes bifore hir in which he disseyuyde hem that tooken the carect of the beeste, and that worschipiden the ymage of it; these tweine weren seute quyeke into the pool of fier brennynge with brymstoun; and the [illegible] weren slayn with the sweed of hym that sat on the hors that cometh forth of the mouth of hym, and alle briddis weren fulld with the fleische of hem.

Chap. XX.

AND I saigh an aungel coumynge doun fro heuene hauynge the kaye of depnesse, and a greet chayne in his hond; and he caughte the dragoun the olde serpent that is the deuel and sathanas, and he bound hym bi a thousynde gheeris; and he cute hym into depnesse, and closide on hym, that he disseyue no more the folkis til a thousinde gheeris be fulld; after these thingis it bihoueth him to be [illegible] a litil tyme; and I saigh seetis and thei saten on hem, and doun was ghoun to hem, and the soulis of men bibeedid for the witnessyng of ihesu and for the word of god, and hem that worschipiden not the beeste neither the ymage of it, neither tooken the carect of it in her forhedis, neither in her hondis, and thei lyuyden and regnyden with crist a thousynde gheeris; other of deede men lyuy-

den not til a thousynde gheere ben endid. this is the firste aghenrysyng, blessid and hooli is he that hath part in the firste aghenrysyng. in these men the secounde deeth hath not power, but thei schulen be prestis of god and of crist, and thei schulen regne with him a thousynde gheere. and whanne a thousynde gheeris schulen be endid sathanas schal be vnbounden of his prisoun, and he schal go out and schal disseyue folkis that ben on foure corneris of the erthe, gog & magog, and he schal gadere hem into batel whos noumbre is as the grauel of the see, and thei stieden up on the breedthnesse of erthe, and enviroundiden the castel of seyntis, and the loued citee, and fier cam doun of god fro heuene and deuouride hem. and the deuel that disseyuyde hem was sent in to the pool of fier and of brymstoon where bothe the beeste and false prophetis schulen be turmentid dai and nyyt into worldis of worldis. amen. And I seigh a greet whyt trone and oon sittynge on it fro whos sight the erthe & heuene fledde, and the place is not foundun of hem. and I sigh deede men greete and smale stondinge in the sight of the trone, and bookis weren opened. and another book was openid that is *the book* of lyf, and deede men weren demed of thoo thingis that weren writun in the bookis after the werkis of hem. and the see yaf hise deede men that weren in it, and deeth and helle yauen her deede men that weren in hem. and it was demed of eche after the werkis of hem. and helle and deeth weren sent into the pool of fier. this is the secounde deeth, and he that was not foundun writun in the book of lyf was sent into the pool of fier.

Chapt. XXI

AND I seigh newe heuene and newe erthe, for the firste heuene and the firste erthe wenten awei, and the see is not now. and I

[illegible]

[illegible]

[illegible]

he reulide ouer the cite and the gatis of it and the wall. and the cite was sett in a square, and the lengthe of it is so myche as of hym as of the breede. and he mat the cite with the reed of forlonges twelue thousynthis, and the lengthe and the brede and heede of it ben euene. and he dimat the wralle of it of an hundride and foure & fourti cubitis bi mesure of man that is of an aungel. and the bildyng of the wall the ooth was of the stoon iaspis, and the cite it silf was clene gold lyk to clene glas. and the fundamentis of the wal of the cite weren ourned with al precious stoon, the firste foundament iaspis, the secound saphire, the thridde calcedonyus, the fourthe smaragdus, the fifte sardonyx, the sixte sardyus, the seuenthe crisolitus, the eighthe berillus, the nynthe topasius, the tenthe crisopassus, the elleuenthe iacinctus, the twelfthe amatistus. and the twelue gatis ben twelue margaritis, ech and ech gate was of ech margarite, and the stretis of the cite weren clene gold as of glas ful semynge. and I saigh no temple in it. for the lord god almyghti and the lomb ben temple of it. and the cite hath not nede of sonne neither moone that thei schine in it, for the clerenesse of god schal lightne it, and the lomb is the lanterne of it and folkis of hem schulen walke in the light of it. and the kyngis of erthe schulen bringe her glorie and onour into it. and the gatis of it schulen not be closid bi dai, and nyyt schal not be there. and thei schulen bringe the glorie & onour of folkis into it. neithir ony thing defoulid and doynge abhominacioun and leesing schal entre into it, but thei that ben writun in the book of lyf and of the Lombe.

Chap. XXII.

AND he schewide to me a flood of quyche watir schynynge as cristal comynge forth of the trone of god & of the lombe in the myddil of the stretis of it. and on eth side of the flood the tree of lif bringinge forth twelue fruytis, yeldinge his fruyt bi eth monethe. and the leeuys of the tree ben to heelthe of folkis, and eth cursid thing schal no more be, but the trone of god and of the lombe schulen be in it and the seruauntis of him schulen serue to him. and thei schulen se his face and his name in her forheedis. and nyyt schal no more be, and thei schulen not nede to the light of lanterne, neither to lyght of sunne, for the lord god schal lightne hem, and thei schulen reygne into worldis of worldis. and he seide to me these wordis ben moost feithful and trewe, and the lord god of spiritis of profetis sente his aungel to schewe his seruauntis what thingis it bihouith to be done soone, and lo I come swiftly, blessid is he that kepith the wordis of profecie of this book. and I am joon that herde and seyn these thingis. and aftirward that I hadde herd and seyn I felde doun to worschipe bifore the feet of the aungel that schewide to me these thingis. and he seide to me, se thou that thou do not, for I am seruaunt with thee and of thi britheren profetis and of hem that kepen the wordis of profecie of this book. worschipe thou god. and he seide to me, *signe nat the wordis of profecie of this book*, for the tyme is nygh. he that noyeth noye he ghit, and he that is in filthis wexe filthi ghit, and a iust man be justified ghit, and the hooli be halewid ghit. lo I come soone and my meede with me to ghelde to ech man aftir hise werkis. I am alpha and o, the first and the laste bigynnyng and ende, blessid be thei that waschen her stolis in the blood of the lombe that the power of hem be in the tree of lyf & entre bi the gatis into the cite. for withoutenforth houndis and wicchis and maumsetis men and mansquelleris and seruynge to idolis, and eche that louith and makith leesing. I Ihesu sente myn aungel to witnesse to you these thingis in chirchis. I am the roote and kyn of dauith and the scharp morewe sterre. and the spirit and the spousesse seyen, come thou. and he that

heerith seye come thou. and he that thirstith come. and he that wole take he freiy the watir of lyf. and I witnesse to ech man heerynge the wordis of profecie of this book. if ony man schal putte to these thingis, god schal putte on him the uenialnnes writen in this book. and if ony man do away of the wordis of the book of this profecie, god shal take awey the part of him fro the book of lyf, and fro the holy citee, and fro these thingis that ben writen in this book. he seith that berith witnesseyng of these thingis yne amen. I come soone amen. come thou lord Ihesus. the grace of our lord Ihesus crist be with you alle, amen.

Here endeth the apocalips of Jon, the ende of the newe testament.

Printed by JOHN MARCH, in *George-yard*, near the *Postern* on *Tower-hill*, and finished the Sixth day of *June*, MDCCXXXI.

Reprinted by RICHARD EDWARDS, *Crane-court*, *Fleet-street*, and finished the Twenty-fifth day of *October*, MDCCCIX.

**the pistlis and the gospels of the newe testament unto seint Andrewes euyn.*

the firste sundai of aduent	Romayns xiii. f. we knowlechynge that the tyme.	ende the lord iesus crist.
	Matthew xxi. a. whanne jesus cam nygh to ierusalim.	ende in highe thingis.
Wednesday	James. v. c. be ghe pacient to the tym.	ende in the name of the lorde.
	Mark. i. a. the bigynnyng of the.	ende in the holy gost.
Friday	matthew. iii. a. in tho dayes cam Jon.	ende knowlechen her synnes.
the secounde	Romayns xv. a. what euere thingis ben.	ende vertu of the holy gost.
Sunday	luk. xxi. e. tokenes shulen be in the s.	ende wordis shulen not passe.
Wednesday	matthew xi. c. treuly I seye to ghou.	ende of heryng here he.
Fryday	Jon. i. b. Joon bereth witnessyng.	ende he hath toold out.
the thirdde	i corinthes iiij. a. so a man gesse us as.	ende to every man of god.
Sunday	mathew xi. a. whanne Jon in bondis.	ende thi weye bifore thee.
Wednesday	luk. i. c. the aungel gabriel was.	ende to me aftir thi word.
Ymberday	luk. i. d. marye roos up in tho dais.	ende in god myn helthe.
Fryday	ij Thessalo: ji. a. bretheren we prien ghou.	ende of his comynge.
Saturday	luk. iii. a. the fiftenthe gheer of.	ende se the helthe of god.
the fourthe	philipensis iiij. b. joye ghe in the lord euere.	ende in crist iesu oure lord.
Sunday	jon. i. c. jewis senten from jerus.	ende jon was baptisynge.
Wednesday	luk. vij. c. this word wente out.	ende is more than he.
Fryday	mark. viij. c. se ghe & bewar of sour d.	ende seye to no man.
Cristemasse	Romayns. i. a. poul the seruaunt of Jesus.	ende the clepide of iesus crist.
euyn	mathew. i e. whanne marie his mo.	ende saaf from her synnes.
Cristemasse	Tyte. ij. e. the grace of god oure.	ende & moneste yow.
day the i *masse*	luk. ij. a. a maundement wente.	ende to men of good wille.
the ij *masse*	Tyte iij. b. benyngnyte & humanite.	ende everlastynge lyf.
	luke. ii. c. scheperdis spaken togidere.	ende as it is seid to hem.
the iij *masse*	Hebrews i. a manyfold and manye.	ende schulen not fayle.
	joon i. a. in the bigynnyng was.	ende ful of grace and of treuthe.
Saint steuene	Aplis dedis vi. d. steuene ful of grace.	ende he slepte in the lord & vij. g.
	mathew xxiij. f. lo I sende to ghou prophetis.	ende in the name of the lord.
seynt john	joon the laste. f. he seide to him sue thou me.	ende witnessyng is trewe.
Childermasse day	Apocalips. xiiij. a. I saaigh & lo a lamb stood.	ende bifore the trone of god.
	Mathew. ij. d. the aungel of the lord.	ende for thei ben not.
Seynt thomas	Hebrews. v. a. ech bishop taken of.	ende the ordre of melchisedek.
	luk. xix. b. sum noble man wente.	ende steyinge up to ierusalem.
the vj day	Galathas. iiij. a. hou myche tyme the h.	ende and eyre bi god.
aftir cristmasse	luk. ij. e. his fadir & his modir.	ende grace of god was in him.
Seint Siluestre	mathew xxv. b. a man goynge in pilgrim.	ende into the ioye of thi lord.
Newegheris day	Tyte. ii. e. the grace of god our sa.	ende and moneste you.
	luk. ii. c. aftir eyghte dayes weren.	ende conseyued in wombe.
Twelfthe euyn	Tyte. iij. b. benyngnite & humanite.	ende iesus crist oure savyour.
	Mathew. ii. f. eroude deed lo the aungel.	ende clepid of nazareth.

* The words printed in Italics are written with red ink in the MS.

xij day at matyns	luk. iij. e. it is don whanne al the.	ende turned aghen fro iordan.
at masse	mathew. ii. a. whanne iesus was born.	ende into the contre.
Sunday in octaues	Joon i. d. Jon saugh iesus comynge.	ende this is the sone of god.
Wednesday	mathew. iii. f. Jesus cam fro galile.	ende I have plesid to me.
the utas of the xii day	Romayns xii. a. bretheren I biscche you.	ende oon of another.
	luk. ii. f. whanne iesus was maad.	ende anentis god & man.
1 Sunday aftir.	Romayns. x. a. the wille of myn h.	ende ech man bileuynge.
	mathew. iiii. c. whanne iesus hadde herd.	ende schal come nygh.
Fryday	Romayns xiij. a. euery soule be suget.	ende seruynge the same thing.
	luk. iiii. b Jesus turnede agen in vertu.	ende forth of his mouth.
the secounde	Romayns. xii. c. hauynge ghiftis dyuerse.	ende to meke thingis.
Sunday	Joon. ii. a. weddingis ben maad.	ende bileueden to him.
Wednesday	1. tymoth. i. f. a trewe word & worthi.	ende into worldis of worldis.
	Mark vi. a. Jesus gon out thennes.	ende for the unbileue of hem.
Fryday	Romayns xiiii. e. I woot & triste in the lord.	ende not of feith is synne.
	luk. iiii. e. & he cam doun to cafarnaum.	ende ech place of the cuntre.
the thirdde	Romayns xii. f. nyle ye be prudent anentis.	ende yuel thing in good thing.
Sunday	Mathew. viij. a. whanne iesus hadde comen.	ende fro that our.
Wednesday	Romayns xv. g. bretheren I biseke ghou.	ende be with ghow alle amen.
	Mark iii. a. he entride eftsone into.	ende is restorid to him.
Fryday	1 corinthis. iii. e. witen ghe not that ghe ben.	ende crist sothely of god.
	mathew iiii. f. Jesus envirownyng alga.	ende him manye cumpanyes.
the fourth	Romayns xiii. d. no man owe ghe any thing.	ende the plente of lawe.
Sunday	mathew viii. e. Jesus steiynge into a litel schip.	ende obeighshiden to him.
Wednesday	1 corinth. vii. a. it is good to a man for to.	ende for ghoure incontynence.
	luk. ix. g. it is don hem walkynge.	ende able to the rewme of god.
Fryday	1. corinth. vii. d. ech man in what cleping.	ende dwelle he anentis god.
	Mark x. b. thei offriden to him litele ch.	ende upon hem blesside hem.
v. *sunday*	colocensis. iii. d. clothe ghe ghou as the cho.	ende thankyngis to god the fadir.
	mathew. xiii. c. the kyngdom of heuen is.	ende whete into my berne.
wednesd.	1 tymoth. ii. a. I beseche first of alle thingis.	ende in feith & in treuthe.
	mathew. xxi. e. a man hadde two sones.	ende ghe bileueden to hym.
Septuag.	1 corinthes. ix. g. witen ghe not that thei that.	ende forsothe the stoon was crist.
	mathew. ix. a. the kyngdom of heuene.	ende fewe ben chosen.
wednesdai.	ij corinthes iv. b. forghif also oure gospel.	ende lyf sothely in ghow.
	mark. ix. e. thei gon from thenns wente.	ende but him that sente me.
Fryday.	ij corinthes. iiii. e. hauynge the same spirit.	ende ben euerlastynge.
	mathew. xii. d. he that is not with me is.	ende thou schalt be dampned.
Sexagesima.	ij corinthes. xi. e. ghe suffren gladly unwise.	ende dwelle in me.
	luk. viij. a. whanne myche cumpanye.	ende fruyt in pacience.
wednesdai.	ij corinthes. i. g. I inclepe god witnesse.	ende not hise thoughtis.
	mark. iv. a. Jesus bigan for to teche.	ende here he.
Fryday.	ij corinthes. v. d. witynge the drede of the.	ende & he roos aghen.
	luk. xvij. d. he axed of the fariseys.	ende togider & eglis.

Here bigynnen the lessons and pistlis of the oolde lawe that ben rad in the chirche bi al the gheer aftir the Uss of Salisburi.

ADVENT.

The pistle on the firste fryday in advent *bifore cristmasse.* Isaie li. c.

THE lord god seith these thingis. heerith me ghe that [a] suen that that is [b] just: and saken the lord. take ghe hede to the stoon fro whennes ghe ben [c] fallen doun: and to the caue of the lake fro whiche ghe ben [d] kitt doun. take ghe hede to abraham ghoure fadir, and to sare that [e] childide ghou, for I clepide him oon, and I blesside him and multipliede him. Therfore the lord schal coumforte sion, and he schal coumforte alle the fallingis therof, and he schal [f] sette the desert therof as delicis and the wildirnesse therof as a gardeyn of the lord. Joie and gladnesse shal be founde therinne, the doinge of [g] thankingis and the voice of [h] herrynge. My peple take ghe hede to me, and my lynage here ghe me, for whi a lawe schal go out fro me. and my dom schal rest into the light of peplis, and my [i] just man is nygh & my saviour is gon out, and myn armes schulen deme peplis, ilis schulen abide me, and schulen [k] suffre myn arm. [l] reisith ghour ighen to heuene, and seeth undir erth bynethe, for whi heuenes schulen melte away as smooke, and the erthe schal be [m] alto broken as a cloith, and the dwelleris therinne schulen [n] perische as these thingis; [o] but myn helpe schal be [p] withouten ende, and my rightfulnesse schal not faile. Ye peple that knowen the [q] just man here me, my lawe is in the herte of hem; nyle ghe drede the [r] schenschip of men, and drede ghe not the blasfemyes of hem, [s] for whi a worme schal ete hem so as a cloith, and a moughte schal devoure hem so as wolle but myn helthe schal be withoute ende, and my rightfulnesse into generacions of generacions.

The pistil on the ii[d] *wednesday of advent* Zacharie viij. c.

THE lord god of oostis seith these thingis, I am turned aghen to syon, and I schal dwelle in the myddil of Jerusalem, and Jerusalem schal be clepid a citee of treuthe, and the hil of the lord *schal be clepid* an hil halowid, the lord of oostis seith these thingis. ghit oolde men and oolde wymmen schulen dwelle in the stretis of jerusalim, and the staf of man in his hond for the multitude of gheeris, and the stretis of the citee schulen be fillid with infauntis and maydens pleynge in the stretis of it: the lord of oostis seith these thingis: though it schal be seyn hard before the ighen of the [t] relifis of this peple in tho daies seith the lord of oostis, whether before myn yghen it [u] schal be seyn hard, seith the lord of oostis. the lord of oostis seith these thingis; lo I schal save my peple fro the lond of the eest, and fro the lond of goinge doun of the sunne, and I schal bringe hem, and thei schulen dwelle in the [w] myddil of jerusalim, and thei schulen be to me into a peple, and I schal be to hem into a god, and in trewthe and in rightwisnesse, seith the lord almyghty.

[a] folowen MS. *Sidn.* [b] right. [c] kit out MS. *Sidn.* hewn down *Bibl.* [d] kit of *Sidn.* [e] bar. [f] schal putten. [g] graeis. [h] preisyng. [i] rightwis. [k] susteyne. [l] reerith. [m] to troden. [n] die. [o] forsothe myn helthe. [p] into evermore. [q] the rightwisnes. [r] the reproof. [s] forsothe. [t] relikis. [u] schal be herd. [w] citee of jerusalem.

The ij[d] *friday of* advent, *the pistle* Isaie lxii. c.

THE lord seith these thingis. upon thi wallis jerusalim I have [a] ordeyned keperis al day and al nyght, [b] withouten ende thei schulen not be stille. ghe that [c] thenken on the lord be not stille, and gheve ye not silence to him til he stablische and til he sette jerusalim praising on erthe. the lord swor in his right hond and in the [d] arm of his strengthe. I schal gheve no more thi whete mete to thin enemyes, and aliens sones schulen not drinke the win in whiche thou hast traveilid, for thei that schulen gedre it togidre schulen ete it, and schulen herie the lord, and thei that beren it togidre schulen drynke in myn holy [e] forgherdis. passe ghe, passe ghe bi the gatis: [f] make ghe redy wey to the peple, make ghe a playn [g] path, and [h] chese ghe stoones and [i] reise ghe a signe to the peplis, lo the lord made herd in the [k] last parties of erthe. seie ghe to the doughtir of sion, lo thi saviour cometh, lo his mede is with him, and his werk is bifore him, and thei schulen clepe hem the holy peple aghen bought of the lord. forsothe thou schalt be clepid a citee sought and not for saken.

The iij *wednesday,* [l] *that is the* [m] *ymber-wednisday, of advent,* a lessoun Isaie ii.

IN tho daies isaie *the profete seide:* and there schal be in the laste daies byfore maad redy the mounte of the hous of the lord on the cop of mounteyns, and it schal be rend out upon hillis, and alle [n] hethin men schulen flowe to him; and manye peplis schulen goo and schulen seie, come ghe and stighe we to the hil of the lord, and to the hous of god of iacob, and he schal teche us hise weies, and we schulen go in [o] the pathis of hym. for whi the lawe schal go out of sion. and the word of the lord fro jerusalim, and he schal deme hethen men. and [p] he schal reprove many peplis, and thei schulen [q] welle togidre her swerdis into scharis, and her speris into sikelis *or sithis.* folk schulen no more [r] reise swerd aghens folk, and thei schulen no more be [s] hauntid to bateil. come ghe the hous of iacob, and go we in the light of oure lord god.

Upon [t] *the same day a pistle.* Isaie vii. c.

IN tho daies the lord spak to acas seiynge, axe thou to the a [u] signe of thi lord god into the depthe of helle or into the heyghte above. and acas seide, I schal not axe and I schal not tempte the lord. and Isaye seide, therfore the hous of dauith here ghe, whether it is leettul to ghou for ghou to be [w] deseseful to men? for ghe ben [w] deseseful to also my god. for this thing the lord himsilff schal geve a [u] signe to ghou: lo a [x] virgyne schal conseyve and schal bere a sone, and his name schal be clepid emanuel. he schal ete botre and hony that he kunne reprove yvel and chese good.

The pistle on [y] *the thridde friday of* advent. Isaye xi. c.

THE lord god seith these thingis. a gherd schal go out of the root of iesse, and a flour schal stighe on the roote of it, and the spirit of the lord schal reste on him. the spirit of wisdom and undirstondinge.

[a] settide. [b] euermore. [c] remembren. [d] strengthe of his arme. [e] porchis or hallis. [f] before ordeyne ghe. [g] going. [h] gadrith awei. [i] rere ghe up a tokene. [k] utmostis. [l] MS. *Pepys.* [m] a Fast in eourse. [n] gentiles. [o] hise. [p] undirnyme. [q] geten togidre. conflabunt *lat.* [r] reeren. [s] exercebuntur. *lat.* [t] ymber-wednisday of Advent. MSS. *Pepys, Trinity.* [u] tokene. [w] grevous. [x] maidene. [y] ymbir-friday. MSS. *Pepys, Trinitie.*

A

GLOSSARY OR EXPLANATION

OF THE

Old and Obsolete Words

IN THE

NEW TESTAMENT OF DR. WICLIF'S TRANSLATION.

ABAISCHID, *A. S.* besceadana, *affrighted. Mark* xvi.

Abayst. See *Abaischid. Mark* v.

Abiding, *A. S.* bidan, *tarrying for, expectation. Tyte* ii.

Abitacle, *Lat. habitation, dwelling. Effeci* ii.

Abite, *habit.* 1 *Tim.* ii.

Abood. See *Abiding. Waiting for, expected. Dedis* x.

Abrood, *wide, Matt.* xxiii. *abroad. Matt.* xxv.

Abydinge. See *Abiding.*

Actoures,[a] *Lat. governors, keepers. Gal.* iv.

Aferd, *afraid. Matt.* xiv.

Aftir, *A. S.* eftir, *according, in proportion to. Dedis* xi.

Agast, *A. S.* gast, *afraid, spiritless. Matt.* viii. *e.*

Agens, *again, against. Prol. to Matt.*

Agenward, *A. S. backward, on the contrary. Mark* iv. *Gal.* ii. 1 *Pet.* iii.

Aghenbier, *redeemer, ransomer.*

Aghenbiyng, *redemption. Rom.* iii.

Aghenboute, *redeemed, delivered. Gal.* iii.

Aghenbye, *A. S.* bigen, *buy again, redeem.*

Aghenbygheng. See *Aghenbiyng.*

Aghenrising, *resurrection. Apoc.* xx.

Aghens. See *Agens.*

Aghenstonde, *resist, withstand. Matt.* v.

Alargid, *Lat. enlarged.*

Algatis, *A. S.* gate, geats, *always. Rom.* xi.

Alsmekille, *A. S.* als and micel, *as much.*

Amende, *emenda,* from *Lat.* emendare, *correct, chastise, a mulct, fine. Luk.* xxiii.

Amonested, *Lat. admonished.*

Amonye, *an ointment wherewith the* Egyptians *used to embalm their dead bodies.* Hence comes the word *amomy or mummy. Apoc.* xviii.

Anentis, *with, according to. Matt.* xix.

Angwischeden, *A. S.* angsumiam, *distressed, reduced to straits.* 2 *Cor.* iv.

Anoon, *presently, immediately.* Prol. to *Mat.* MS. *Mag.*

Apaid, } *Ital.* appagare, *content, satisfied.*
Apaiede, }
Luke iii.

Aparti, *Lat. in part.* 1 *Cor.* v.

Aparelid, *adorned. Luk.* xxi.

Apeyreth, *Fr.* empirer, *impaireth, corrupteth.* 1 *Cor.* v.

Apeyrynges, *losses. Filipen* iii.

Apostilheed, *Gr.* and *Sax. the state or quality of an Apostle, Apostleship.* 1 *Cor.* ix.

Araieden, *Fr.* ar. roy, *prepared, set in order, trimmed. Matt.* xxv.

Archytriclyne, *Gr. a master of the feast, major domo. Jon.* ii. *a.*

Areche, *A. S.* aræcan, *reach, give. Jon.* xiii. *Luk.* xi.

Arede, *tell, declare. Matt.* xxvi.

Areede, *A. S.* arædan, *read, guess. Matt.* xvi.

Areride, *A. S.* aræran, *reared, raised, lift up. Marc.* i.

Arette, *Fr. impute. Phil.*

Arow-caas, *A. S.* arwe, and *Fr.* casse, *a case for arrows, a quiver.*

Asaught. See *Assailid, Assault. Dedis.*

Aseeth, *A. S.* asethian, *content, satisfaction. Marc.* xv.

Aspies, *Fr.* espier, *treacherie, lyings in wait. Dedis* ix.

Assailid, *Fr.* assailir, *assaulted, taken hold of. Marc.* xvi.

Assay, *Fr.* essay, *tempt, try, prove.*

[a] *Actor* dicitur is quem tutor vel curator ad agendum quasi procuratorem, auctore prætore, constituit. *Calvini* Lexicon Jurid.

Assche, *ashes.* *Isai.* lxiii.
Assvs, *A. S.* assa, *asses.* *Mark* ix. *Mola asinaria,* a millstone turned by asses.
Astont, circumstantibus, *just by.* *Marc.* xv. MS. *Mag. and summe of men stonding astont.* Wiclif, *stonding about.*
Asydis half, *aside.* *Dedis* xxiii.
At, *that.* *Jon.* iii. *Apoc.* iii.
Atreet, *Fr. distinctly.* 2 *Esdre* viii.
Atwine, *A. S.* twinan, *asunder, one another.* *Gal.* iv. *Dan.* xiii. *Matt.* xxv. *e.*
Atwynne. } See *Atwine.*
Atwynny. }
Averous, *Lat.* avarus, *covetous.* 1 *Cor.* vi.
Avoket, *Lat.* advocatus, *advocate.* *Dedis* xxiv.
Avowtreres, *adulterers, bastards.* *Ebrues* xii.
Avowtrie, *adultery.*
Avoyded, *Fr.* vuide, *done away.* 2 *Cor.* iii.
Auter. } *Lat.* altare, *alter.*
Awter. }
Axe, *A. S.* axian, *ask.*
Aysel, *A. S.* æcced, *vinegar.* *Marc.* xv.

B

Ballid, *bald, shaven.* 1 *Cor.* xi.
Bapteme, } *Gr. baptism.* *Matt.* iii.
Baptyme, }
Bar, *A. S.* beoran, *bare, bore.* *Marc.* x. *c.*
Bare, *naked.* *Mark* xiv.
Basenet, *Fr. a slight helmet* or *headpiece.* *Wisd.* v.
Battis, *A. S.* bat, *clubs, sticks.* *Matt.* xxvi.
Baylè, *Fr. a bailiff, steward.* *Luc.* xvi.
Be, *by.*
Bekeneden, *A. S.* becun, *beckened, made a sign.* *Luc.* v.
Berieles, *A. S.* birian, *burying places, tombs.* *Matt.* viii.
Besauntis, *Fr.* bezant, *talents of gold,* so called because coined at [a] *Byzantium.* *Luc.* xv.
Besmes, *A. S.* besm, *besomes.* *Luc.* x.
Biclipped, *A. S.* cleopan, *clasped, embraced.* *Marc.* ix. *Dedis* xx.
Bid *or* bede, *to pray.* Hence *bedesman,* a *petitioner,* and *bedes,* because they are used to number prayers with.
Biheestis, *A. S.* bihete, *promises, vows.*
Bihighte, *A. S. promised, engaged.* *Matt.* xiv.
Biholding, *considering.* *Gal.* v.
Bihotyng, *A. S.* behatan, *promising,* &c.
Bilibre, *Lat. two pounds.* *Apoc.* vi.
Bimorniden, *A. S.* bimornan, *mourned, lamented.* *Luc.* xxiii.
Bire, *Fr.* birer, *hurry, confusion, force, haste.* *Matt.* viii. *Apoc.* xviii. Island. *bir ventus secundus.* Hick's *Island. Dict.* Douglass's *Gloss.*
Birielis, See *Berieles.*
Birre, See *Bire.*
Bischedith, *A. S.* biscedan, *Lat.* infundit, *overfloweth.* *Isaie* lv.
Bisee, *A. S.* biseon, *see, look, mind.* *Matt.* xxvii.
Bisi, *A. S.* bisgian, *busy, careful, solicitous.* 1 *Cor.* vii.
Bispat, *spit.* *Luc.* xviii.
Byspreyned. See *Spreyned.*
Bisynesse. See *Bisi.* 1 *Cor.* vii, viii.
Bitake, *A. S.* betæcan, *betake, yield up, deliver.* *Dan.* xiv. *Matt.* xxvi.
Bithenke, *bethink, reflect, consider.* *Ecclesiast.* xiv.
Blisful, *A. S.* blisse, *happy, blessed, joyful.*
Blisfulhede, *a state of blessedness* or *happiness.*
Blaundishing, *Lat. soothing, flattering, coaxing.*
Blouun, *A. S.* blowan, *blown, puffed up, swoln.* 1 *Cor.* v. bown *swelled* Norf.
Bofatis, *Ital.* buffetoo, *buffets.* *Jon.* xix.
Bofeth, *buffet.* *Jon.* xviii.
Boistous, *Fr. rough, hard.* *Matt.* ix.
Bolis, *Belg.* bul, *bulls, fed* or *fat beasts.* *Matt.* xxii.
Bolned, *emboldened.* *Coloss.* ii.
Boluun, See *Blouun.*
Boluynges, *q.* blowings, *swellings.* 2 *Cor.* xii.
Bonke, watir bonke, *A. S.* banc, *a creeke.* *Dedis* xxvii.
Booles, See *Bolis.*
Bootis, *A. S.* bæt, *boats.* *Luc.* v.
Borde, *A. S.* bord, *board, table.* *Luc.* xxii.
Brayde. *Luc.* ix. See *Debrayding.*
Breed, *A. S.* brad, *breadth.* *Apoc.* xxi.

[a] See *Guillim's* Display of Heraldry, p. 38. Ed. 1638.

Bregid, *A. S.* brice, *abridged, shortened. Mark* xiii.
Brenne, *A. S. burn.*
Bresid, *bruised. Matt.* xii.
Brether, *A. S.* brathe, *breather. Dedis* ix.
Bridale, *A. S.* brid, *a wedding. Matt.* xxii.
Briddis, *birds. Matt.* viii.
Bridris, *A. S.* bredan, *breeders. Matt.* xxiii.
Britil, *A. S.* britten, *brittle.* 1 *Cor.* iv
Broc, *A. S.* brocc, caballus, *a horse, a badger. Somner.*
Brochis, *Fr. necklaces,* or *bracelets* of gold set with precious stones of a pyramidical form. *Isaie* lxi.
Broc-skynns, melotis, *sheep-skins. Heb.* xi. *Trevisa* renders *Castor* by *Broc.*
Brondis, *A. S.* brond, *a brand, firebrand, torch. Jon.* xviii.
Broond, See *Brondis.*
Brumstony, *A. S.* bryne and stan, *q.* burnstone, *brimstone. Apoc.* ix.
Buffetis, See *Bofatis.*
Bure. See *Bire. Marc.* v.
Burgeysis, *A. S.* burg, *burgesses, freemen. Luc.* xv.
Buriownyng, *Fr. springing, budding. Ebrews* xii.
Buysch, *Belg.* bosch, *bush.*
Byclipped. See *Clepe. Called. Marc.* ix. See *Biclipped.*
Byes. See *Byssine.*
Byggede, *A. S.* byggan, *built.*
Byheter. See *Bihoting. A surety, security. Ebr.* vii.
Byheting, *promising, professing.* 1 *Tymo* ii.
Byhighte, See *Bihighte. Matt.* xv.
Byliber. See *Bilibre.*
Bylis, *boils, sores, ulcers. Luc.* xvi.
Byriden, *A. S.* birion, *buried. Dedis* viii.
Byssine. *Fine linen, silk. Apoc.* xix.
Bysinesse. See *Bisynesse.*

C

Cacche-poles, *bailiffs, lictors. Dedis* xvi. From *catch* and *pole,* because these officers in executing their office lay hold of the man's neck.
Caitif, *Fr. captive, wretch. Ysai* lxi.
Caitiftee, *Fr. captivity. Apoc.* xiii.
Canel, *Fr. cinnamon. Apoc.* xviii.
Cannes, *A. S. cups, water-pots. Jon.* ii.
Capitle, *Lat. a summary, heads, recapitulation. Ebr.* viii.
Carect. *Lat. mark, sign. Apoc.* xiii.
Careynes, *Fr. carrions, dead carcases. Ebr.* iii.
Caste, *added. Matt.* vi.
Caste, *devised, thought, contrived. Dedis* xii.
Castell, *Lat. castle, a town. Matt.* x. *Luk.* ix.
Castelis, *Lat. camps. Exod.* xiv.
Casting, *vomiting.* 2 *Pet.* ii.
Catel, *Fr. chatel, goods. Luc.* viii. 1 *Jon.* iii.
Caucioun, *Lat. bond. Luc.* xvi.
Celer, *Fr. cellar, storehouse. Luc.* xii.
Chaffaring, *q.* chepe-faring, *going to market, trading, trafficking, bargaining.* 1 *Tessalo.* iv.
Chalange, *Fr. claim, accusation. Luc.* iii.
Chare, *Fr. a chariot. Exod.* xiv.
Charge, *Fr. weight, burden, care. Gal.* vi. *Apoc.* ii. 1 *Cor.* ix.
Charged, *Fr. burdened, heavy laden. Matt.* xi.
Chawcers, *Fr. shoes.*
Cheer, *look, countenance.* 2 *Cor.* iii.
Cheestis, *Fr. strifes, contentions. Jam.* iv.
Chepyng, *A. S.* cepyng, *a market-place. Matt.* xi.
Chere, See *Cheer.*
Chesyng, *A. S.* ceosan, *choosing.*
Chidden, *A. S.* chid, *Lat.* litigabant, *wrangled, quarreled. John* vi.
Chimney, *Lat. send them into the chimney of fire. Matt.* xiii. in caminum ignis.
Cirofen, *Syrophœnicia. Marc.* vii.
Clarifie, *Lat. make glorious* or *famous. Jon.* xvii.
Clarioun, *Fr. a trumpet,* a kind of small mouth'd and shrill-sounding trumpet, used commonly as a treble to the ordinary one. *Exod.* xx.
Cleere, *sincere, pure.* 2 *Pet.* iii.
Cleere, *Fr. fine, gallant. James* ii.
Cleerte, *Fr. glory. Apoc.* xxi. *Luke* ii.
Clenli, *sincerely. Filip.* i.
Clensing, *straining. Matt.* xxiii.
Clepe, *A. S.* cleopian, *call.*
Clerenesse, *Fr. glory. Jon.* xvii.

Clout, *A. S. piece, fragment. Matt.* ix.
Coctyn, *scarlet* or *crimson. Apoc.* xviii.
Coddis, *A. S.* codde, *cods, pods, shells. Luc.* xv.
Cofynes, *Fr.* from, *Gr.* κοφινος, *baskets. Matt.* xiv, xv.
Colerie, *Lat.* collirium, *eye-salve,* or *ointment for the eyes. Apoc.* iii.
Comeling, *A. S.* coman, *a stranger. Dedis* vi. 1 *Pet.* ii.
Comyn, *Lat. common.*
Comyner, *Lat. communicator, partaker.* 1 *Pet.* v.
Conde, *A. S.* cunnan, *conned, perused, known.* 2 *Cor.* iii.
Confounded, *Lat. ashamed. Ebr.* ii.
Contakes, *reproaches. Luc.* xx. MS. *Mag. contak* or *contek,* properly signifies *debate, strife* or *contest.* See *Douglass*'s Gloss. and *Chaucer* Prol. 2004.
Contrariede, *Lat. opposed.*
Coords, *Fr. cords, ropes.*
Coppe, *A. S.* coppe, *cop, brow, edge* of a hill. *Luc.* iv.
Coris, *corus,* a Jewish measure of 30 bushels, or as much as a camel can carry. *Luk.* xvi.
Coryour, *Lat.* corium, a *currier,* or *tawer. Dedis* ix.
Cosse, *A. S.* coss, *kiss. Gen.* xxvii.
Cosyns, *Fr. kinsmen. Rom.* xvi.
Covenable, *Fr. convenient, suitable. Mark* vi.
Covenablete, *Fr. conveniency, opportunity. Matt.* xxvi.
Cowche, *Fr. a bed-chamber. Matt.* vi.
Crafti-man, *A. S. artificer. Ebr.* xi.
Cratche, *Fr.* creicche, from *Lat.* cratica, *manger. Luc.* ii, xiii.
Creauncer, *Fr.* creditor. 4 *Kings,* iv.
[a] Cristendom, *baptism. Rom.* vi. MS. *Mag.*
Croude, *Welch* crwth, or *A. S.* cruth, *a violin. Luc.* xv.
Culvere, *A. S.* culfre, *a culver pigeon, a dove. Cant.* iv. *Matt.* iii, xxi.
Cyther, *Fr.* strong drink, *cider. Luc.* i. Vox *Egypt.* potus inebrians.

D

Dai, *A. S.* dag, *judgment.* 1 *Cor.* iv.
Dar, *A. S.* dearran, *dares, is bold. Rom.* x.
Debonere, *Fr. courteous, affable, gentle. Isai* lxi.
Debreydinge, *Belg.* breyden, *tearing. Marc.* i.
Dedeyne, *disdain. Matt.* xxvi.
Defasen, *disguised. Matt.* vi.
Defouleth. *A. S.* afylan, *disgraceth, defileth, treadeth on.* 1 *Cor.* xi. *Ezek.* xxxvi.
Defowling. See *Defouleth. Luc.* x.
Delide, *distributed. Luc.* ix.
Delue, *A. S. dig. Luc.* xvi.
Dennis, *holes. Luc.* ix.
Deme, *A. S.* deman, *judge.*[b] *Matt.* vi.
Demyden. See *Deme. Matt.* xx.
Departe, *divide, separate. Matt.* x.
Departid, *Fr.* departir, *departed. Matt.* xii.
Derling, *A. S.* derling. *darling, beloved. Dan.* iii.
Diffameden, *Lat. spread abroad his fame. Matt.* ix.
Diffying, *digesting, diffying* fro the day of transmigracion anoon into criste. *Prol.* to *Matt.* MS. *Magd.*
Dight, *A. S.* diht, *dressed, prepared. Levit.* xviii.
Discreueth, *describeth. Luc.* ii.
Discryued, *described.*
Disese, *Fr.* desaise, *pressure, anxiety, trouble. Joon* xvi.
Diseesid, *disquieted, made uneasy. Dedis* xv.
Disparplid, } See *Disperplid.*
Disparpoylid, }
Dispenderis, *Lat. stewards, expenditors.* 1 *Cor.* iv.
Disperplid, } *Fr. dispersed, scattered abroad.*
Disperpriled, } *Jon.* xvi. *Mar.* iii.
Dispisid, *neglected. Ebr.* viii.
Dissayt, *Fr. deceit. Luk.* xx.
Disturblid, *obstructed, disturbed. Matt.* xiv.
Ditè, *Fr.* dictum, *ditty, song. Exod.* xiv.
Diuersory, *Lat. an inne. Luc.* xx.
Doluen, *A. S.* delfan, *dig. Matt.* vi.

[a] Quædam substantiva exeunt in *dom* vel *dome* quod primo *munus* & *officium* denotat cum *ditione* & *dominio. Hickesii* Grammat. *A. S.*
[b] Judges, in the Isle of Man, are called *Deemsters.*

Down-fallande, *falling down, stooping.*
Dragme, *Gr.* δραχμη, *a drachm.*[a] *Luc.* xv.
Drastis, *A. S.* drosne, *dregs, dross. Isa.* xlix.
Draw, *A. S.* dragan, *cleave. Mar.* x.
Drawith, *teareth. Luc.* ix.
Drawynge, dilanians, *tearing, rending. Luc.* ix.
Dredingful, *A. S.* dræd, *full of dread, devout. Luc.* ii.
Dreedful, *devout. Dedis* viii.
Drenche. See *Dreynt.*
Dresse, *Fr.* dresser, *direct, rule.* 1 *Thess.* iii. 2 *Thess.* iv. *prepare, make ready. Jon* i.
Dressed, *directed, straited. Luc.* iii.
Dressing, *going directly.*
Dreynt, *A. S.* drencean, *drenched, drowned, sunk, overwhelmed. Dedis* xx.
Drowgh. See *Draw. Clove to, sided with. Dedis* viii. *Gal.* i.
Drunklew, *A. S.* drincan, *drunken, sottish.* 1 *Cor.* vi.
Dryuing, *A. S.* drifan, *driving, turning.* 2 *Pet.* ii.
Duke, Duyk. *Lat.* dux, *a captain, leader. Matt.* ii.
Dwell, *Dan.* duelger, *A. S.* dwelian, *continue, abide. Dedis* x, xi.
Dwelling, *Dan. delay, tarrying. Luc.* xii.

E

Ech, *A. S.* elc, *each, every.*
Eddris, *adders, vipers. Matt.* xii.
Eering, *A. S.* erian, *earing, ploughing. Luc.* xviii..
Eeris, *ears. Matt.* xii.
Eernys, *A. S.* eornest, *earnest, pledge. Effes.* i.
Eft, *A. S.* eft, *again, presently. Matt.* xviii. *Jon.* xiii.
Eftesone, eftesoones, *again, presently. Matt.* iv.
Egal, *equal.*
Egge, *edge. Ebr.* xi.
Ellis, *else, otherwise. Mark* ii.
Enchesun, *Fr.* enchesone, *occasion, cause, reason.*
Encheson was of all hys woo he suffred all for my mysdede. *Cant. Amoris* MS. See *Murray's* expositi. of difficile words, *&c.*
Endere, *finisher. Ebr.* xii.
Endured, *Lat. made hard. Dedis* xix.
Enforced, *Fr. attempted by force. Dedis* xxiv.
Enhaunsed, *Fr.* enhausser, *raised, advanced. Jon.* xii.
Enjoye, enjoie, *Fr.* jouir, *raised, exult. Luc.* x.
Enke, *Fr.* encre, *Belg.* inck, *ink.* 2 *Joon.*
Ering. See *Eering. Luc.* xvii.
Erthemouinge, *earthquake. Apoc.* vi.
Eschewynge, *Fr.* eschever, *avoiding.* 2 *Cor.* viii.
Evangelie, *Gr. gospel. Gal.* ii.
Even, evene, *A. S.* efan, *fellow. Matt.* xv.
Euereither, *both. Dedis* viii.
Eye, ey, *A. S.* æg, *an egg. Luc.* xi.

F

Fain, *A. S.* fægan, *merry, chearful, glad. Fair words make fools* fain. *Prov.* Fain *of their deliverance.* Sir *T. More.*
Falateries, *Gr. phylacteries, bandages on which was inscribed some memorable sentence. Matt.* xxiii.
Fallace, *Lat. deceitfulness. Matt.* vi.
Feel, feelen, *A. S.* felan, *apprehend. Phil.* i, iv.
Feeldy, *A. S.* feld, *grassy. Luc.* vi.
Feer, *A. S.* færan, *fright.* 2 *Cor.* x.
Feer, *A. S.* færa, *a companion. Dedis* xiii. *souking feer.*
Feliden, *A. S.* felan. See *feel, understood.*
Felough, *follow.*
Felly, *A. S. felle, cruelly.*
Fel-wisdome, *craftiness, cunning.* 1 *Cor.* iii.
Fend, *A. S.* feond, *enemy, fiend, devil. Apoc.* xii.
Fenne, *A. S.* fenne, *dirt, mire.* 2 *Pet.* ii.
Ferdful, *fearful, terrible. Jerem.* xvii. *Cant.* vi.
Feries, *Lat. feasts, holidays, fairs. Lev.* xiii.
Festu, *Lat.* festuca, *a little mote. Matt.* vii.
Ficchid, *fixed, fastened, stuck fast. Dedis* xxvii. *Gal.* ii.
Filthed, filtheed, *A. S.* filth-hed, *filthiness. Apoc.* xvi.
Fleigh, *fled. Dedis* xx.
Flouriden, *flourished.*
Flum, *Lat.* flumen, *a flood, river. Marc.* i. *a.*
Folily, *foolishly. Dedis* xix.
Folewiden, *followed. Mark* ii.
Folewris, *followers.*
Foltisch, *Fr.* fol, *foolish. Dan.* xiii.

[a] A Grecian coin, equal to seven pence three farthings in English money.

Fonned, *foolish.*
For, *A. S. that. Luk.* xxiii.
Forghifyng, *A. S.* forgifan, *forgiving. Effes.* vi.
Forgo, *A. S.* forgan, *lost, undone.*
Fornaghens, *over-against. Marc.* xv.
Forthenking, *repenting. Matt.* xxvii.
Forthought, *repented.*
Forthi, *therefore.*
For why, *wherefore. Luke* xii.
Freendesse, *a she-friend, sweetheart.*
Frotyng, *A. S.* freothan, *fretting, rubbing. Luc.* vi.
Fuchid. See *Ficchid.*
Fugh, *Lat.* vah. *Fr.* fi, *fogh,* a term of abhorrence. *Matt.* v.
Fullokest, *fullest.*
Fychyngis, *fastenings, prints of the nails. Joon* xx.

G

Gan, *go. Matt.* xiii.
Gedren, *gather. Matt.* xiii.
Geest, *Belg.* ghisse, *guessest, thinkest. Luc.* xii.
Geet, *goat. Ebr.* xi.
Gelding, *A. S.* gylte, *eunuch. Dedis* viii.
Gendred, *Fr.* gendre, *begot. Matt.* i.
Gessid. See *Geest. Valued.*
Gessist. See *Geest. Marc.* vi.
Gestis, *A. S.* gest, *guests, strangers. Effes.* ii.
Ghalde, *yielded.* 1 *Tim.* vi.
Ghe, *ye, yea. Matt.* v.
Ghede, *A. S.* gang, *gadded, walked, wandered about.*
Gheden, *went, returned. Dedis* viii.
Gheeris, *years. Apoc.* xx.
Gherd, *A. S.* geard, *yard, garden, rod. Jon.* xviii. *Ebr.* xi.
Ghicchinge, *itching.* 2 *Tim.* iv.
Ghok, *yoke. Ded.* xv.
Ghou, *you. Matt.* iii.
Ghoulyng, *Teut.* heulen, *howling. James* v.
Gilours, *Fr.* guile, *beguilers, deceivers. Jude. A. S.* galdan, *to* enchant *or* charm.
Gladed, *A. S.* glæd, *were glad, rejoiced. Dedis* vii.
Glosyng, *flattering.* 1 *Thess.* ii.
Gnare, *A. S.* gnyrran, *snare. Rom.* xi.
Gnastide, gnastiden, *gnashed their teeth. Dedis* vii.
Go, *walk. Effes.* ii.
Gobet, gobetis, *Fr.* gob, *a lump, bits. Gal.* v. *Matt.* xiv.
Gogil-ughed, *luscus, Fr.* gogu, *blind of one eye. Marc.* ix. *bleer-ey'd.*
Goostli, *ghostly, spiritual. Matt. Prol.*
Goot-buckis, bukes. *A. S. he-goats. Heb.* ix.
Gotun, *A. S.* gotun, *molten, cast.*
Gouerneyles, *Fr. governments.* 1 *Cor.* xii.
Goxide, *A. S.* geoxa, *yawned, gaped, sighed.*
Graces, *Lat. thanks. Mark* xiv.
——— *gifts.* 1 *Cor.* xii. 1 *Pet.* iii.
Gravel of the sea, *Fr. sea-beach* or *sand. Matt.* xiii. *Apoc.* xii.
Gre, *Fr.* grè, *Lat.* gradus, *degree, step.*
Grees *or* griece, *Fr.* grez, *Norfolk* grissens, *degrees, steps, stairs. Dedis* xxi.
Greten, grete, *A. S.* gretan, *salute, greet. Marc.* xv. *Tite* iii.
Grenneden, *A. S.* grennian, *grinned. Dedis* vii.
Grocheden, *Fr.* gruger, *grudged. Luc.* xv.
Grofe, *A. S.* græf, *digged. Marc.* xii.
Groyneden. See *Grenneden. Marc.* xiv.
Gruccheris. See *Grocheden. Grudgers, murmurers. Marc.* xiv.
Grynne, *A. S.* grin, *a snare. Rom.* xi.
Grynstyng, } *gnashing, grinding. Matt.* viii.
Gryntynge, } *Luk.* xiii.
Guyte. See *Quyte. Matt.* vi.
Gynne, *A. S.* aginnan, *begin. Dedis* xix.

H

Haberioun, haburioun, *a breastplate. Effes.* vii. *Apoc.* ix. *Fr.* haubergeon, *A. S.* half-beorg.
Halde, *A. S.* hældan, *held, kept.*
Halewis, *A. S.* halga, *holy ones, saints. Apoc.* xvi.
Half, *A. S.* half, *side. Matt.* xx. *part.*
Haly, *A. S.* halig, *holy.*
Han, *have. Matt.* xxvii.
Hatered, *A. S.* hatan, *hatred. Matt.* x.
Haunt, *use, frequent, accustom.* 1 *Tym.* iv.
Hauyden, *harboured, took shelter. Dedis* xx.
Haylsede, *A. S.* hæl, *haled, saluted. Marc.* xii.
Heald, *to pour out.*

Heedlyng, *headlong*. *Matt.* viii.
Heelde, *Isl. poured, shed*. *Dedis* ii.
Heelden, *kept*. *Matt.* xxii.
Heeled, *A. S.* hælan, *healed, cured*.
Heggis, *A. S.* hegge, *hedges*.
Heghed, *A. S.* heah, *highed, raised, advanced*. *Luc.* i.
Heil, *A. S.* hæl, *a form of salutation*, q. d. *I wish you health*. *Marc.* xv.
Hele, *A. S.* hæl, *health, salvation*. *Luc.* i.
Heled, *covered*. 1 *Cor.* ix. Hence *hellier*, a tiler or coverer of a house.
Helle, *A. S.* helan, *abyss, bottomless pit*. *Luc.* xiii.
Helme-hoop, *A. S. helmet*. 1 *Tessa.* v.
Hem, *them*.
Hemmes, *borders*. *Matt.* xxiii.
Her, *their*.
Herbarweles, *houseless, destitute*. *Matt.* xxv.
Herbergerie, *Fr. lodging, dwelling*. *Luc.* xxi. *A. S.* here *and* bearg, *hospitium castrense*.
Herbored, *dwelt, lodged*. *Dedis* x.
Herborles. See *Herbarweles*.
Herboroulees, *Belg. Fr. harbourless, having neither house nor home*.
Herbour, *Fr. harbour, house, lodging*. *Dedis* x.
Herfest, *A. S.* herfest, *harvest*. *Jude*. *Hervest-trees, i e.* trees whose leaves and fruit is dropping off, as in *autumn*.
Hestis, *A. S.* hæst, *commands*. *Matt.* vii.
Hevy, *grievous*. *Mar.* xiv.
Heyl. See *Heil*.
Hidles, hiddles, hidlis, *A. S.* hyde, *private, secret*. *Matt.* vi.
Hieghe, highe, *A. S.* hiean, *hasten, make haste*. 2 *Tymo.* iv.
Highe. See *Heghed*. *Matt.* xiii.
Highenesse, *top*. *Ebr.* xi.
Hile. See *Heled*. *Cover*.
Hired, *A. S.* hyran, *let out, rented*. *Marc.* xii.
Hirtliden, *hit, dash, knock, run aground*. *Dedis* xxvii.
Hogis, *exalteth, magnifieth*. *Luc.* i. Histo.
Holde, *take hold*. *Matt.* xii.
Hole, *whole*. *James* i.
Honeste, *Lat. comeliness*. See *Unhonest*.
Hoo, *who*.
Hool. See *Hole*. *Mark* v.
Hooly, *holy*. *Phile*.
Hoomly, *A. S.* ham, *homely, familiar*.
Hoomlynesse, *gentlenesse, familiarity*. 2 *Cor.* ix.
Hooris, *whores*. *Matt.* xxi.
Hosis, *A. S.* hosa, *hosen, stockings*. *Dedis* xii.
Hournyng, ournyng, *Lat.* orno, *adorning*. 1 *Pet.* iii.
Hude, *hide*.
Hurtilled, hurtlith, hurlith, *A. S.* hwirf. See *Hirtliden*. *Marc.* ix. *Luc.* vi.
Hyghingli, *hastily, speedily*. *Dedis* xvii.
Hyne, *A. S.* hine, *a hind, ploughman, servant*. *Jon.* x. *c*.

I

Iche. See *Eche*. *Matt.* xv.
Idel, *A. S.* idel, *vain, void, empty*. *Gen.* i. *Jac.* ii.
Ighen, *eyes*. *Effes.* i.
In, *on, upon*. *Apoc.* xiv.
Inclepe. See *Clepe*. *Call upon*. *Rom.* x.
Instorid, *included, contained*. *Rom.* xiii.
Of Inwitte, *inwardly, from the heart* or *conscience*. *Effes.* vi. *Mind, soul*. *James* v. *Wiclif* commonly uses it for *heart, mind*, of inwitte, *heartily*.
Iye, *eye*. *Matt.* vi.

K

Kast, *cast in, added*. *Matt.* vii.
Kele, *A. S.* celan, *cool*. *Luc.* xvi.
Kenning, *A. S.* cennan, *new-born, rising*.
Kesten. See *Kast*.
Keueriden, *recovered*. *Ebr.* xi.
Keuering, *Fr. covering, cloak*. 1 *Petir* ii.
Kilden, *killed*. *Matt.* xxi.
Kime *for* kune, *know*.
Kit, kitteden, *Fr. cut*. *Matt.* iii.

[a] Knave-child, *A. S.* cnaf, *a boy* or *manchild. Apoc.* xii.
Knawes, *know.*
Knowleche, } *acquaintance. Luc.* ii, xxiii.
Knowun, }
Knycchis, *A. S.* cnittan, *bundles, sheaves. Matt.* xiii.
Knyghtes, knyghtis, *A. S.* cniht, *souldiers. Matt.* viii.
Knyghthode, *state or condition of a soldier. Luc.* ii. 1 *Tymo.* i.
Kunne, *A. S.* cunnan, *know.* 1 *Thess.* iv.
Kyn, *kind, generation.* 1 *Pet.* ii.
Kynde, *nature.*
Kyndeles, *generations, offspring. Matt.* iii.
Kyndeli, *naturally. Jude.*
Kynredis, *tribes. Matt.* xix.

L

Lambren, *A. S.* lamb, *lambs. Jon.* xxi.
Lantren, *Fr. a lanthorn, light. Matt.* v. lucerna.
Lappid, *Teut.* lapp, *wrapped. Matt.* xxvii.
Lasting, *A. S.* læstan, *continuing. Dedis* i.
Latoun, *Fr.* leton, *lattin, iron tinned. Apoc.* i.
Leche, *A. S.* læce, *heal.*
Leche, leece, *A. S.* læce, *a physician. Luk.* iv. *Coloss.* iv. *Junius* Gloss.
Leche-craft, *art of physic.*
Leedyng, *A. S.* lædan, *drawing, drew. Matt.* xiii.
Leef, leofan, *life. Cant.* iii.
Leeful, *A. S. lawful. Matt.* xii.
Leen, *A. S.* lænan, *lend. Luc.* xi.
Leener, *lender, usurer. Luc.* vii.
Leendes, *A. S.* lændenu, *loins. Matt.* iii.
Leep, lepes, *A. S.* leap, *a basket, baskets. Matt.* xvi. *Dedis* ix. *a seed leap, a basket to hold seed corn.*
Lees, lesse, *A. S.* leosan, *destroy. Matt.* xii. *Jon.* x.
Leesyng-mongers, *dealers in lying.* 1 *Tim.* i.
Leet, let, *suffered. Matt.* iii.
Leeve, *A. S.* lyfan, *liberty.* 1 *Cor.* viii. *Deliver, set at liberty. Mark* xv.
Leeven, *forsake. Mark* vii.
Leften. See *Leeve. Delivered. Dedis* ix.
Legginge, *A. S.* liggan, *laying. Ebrewis* vi.
Leighe, *A. S.* legh, *laugh, sing. Luc.* xi.
Leitingis, *lightnings. Apoc.* xi.
Leseueth, *A. S. graseth, feedeth.* 1 *Cor.* ix.
Leseuynge, *grasing. Matt.* viii.
Lesewes, *leeses, pasture. Jon.* x.
Lese-yuele, *destroy wretchedly. Matt.* xxi. *g.*
Letteres, *Lat. writings. Jon.* v.
Leue. See *Leeve. Luc.* iv.
Leveful. See *Leefal.*
Leueth, *A. S.* lefan, *believeth. Rom.* xiv.
Leuyden, *attended to. Dedis* viii.
Lewide, *A. S.* leud, *ignorant. Dedis* iv. From hence the word *lay-man, q. d.* an *ignorant man.*
Lewe, *A. S.* wlæc, *lukewarm. Apoc.* iii. *Trevisa* wrote it *lewk.*
Liberd, *leopard. Apoc.* xiii.
Lichi, *like. Jon.* viii.
Lightere, *easier. Mar.* ii.
Ligyng. *Lying. Dedis* ix.
Likness, *A. S.* gelic, *proverb, parable. Luk.* iv.
Little master, *schoolmaster. Gal.* iii.
Lofys, *A. S* lofan, *laudeth, praiseth. Luk.* i.
Lomberen. See *Lambren.*
[b] Lordschiper, *one who has lordship. Jude.*
Loste. See *Leese, destroyed. Matt.* xxii.
Loth, *nauscate. deter.* H. *to loth cristen men from reading.*
Lowed, *made low, humbled. Luc.* xiv.
Lywyng, *conversation. Effes.* ii.

M

Maad, *made. Jon.* x.
Maat, *meeted, measured.*

[a] *Fox* tells us, that King *John* said of one *Peter Wakefield* of *Poix*, who prophesied, that he should reign no longer than *Ascension* Day, 1213, *Tushe it is but an* idiot knave, or a foolish boy. *Acts*, p. 64. Ed. 1563.
In an old *English* History, which comes down to the 6th of *Edward* III. A. D. 1332. and is written on Vellum in a hand of that Time, the writer tells us, that ' King *Edward* II. lete bringe Sir *Wake* of *Langtoune* in prisoun in the tour of *Londone* for he was wroth with him, ' and with him *too knafes*,' or pages.
[b] Nonnulla subst. terminantur in *scip.* vel *scipe. Hicks*'s Gram. A. S.

Maddith, *is mad.* *Jon.* x.
Magnyfien, *enlarge.* *Matt.* xxiii.
Mai, *am able, can.* *Filip.* iv.
Male eese, *sick, diseased.* *Marc.* i.
Manases, *menaces, threatenings.* *Dedis* ix.
Manassed, *menaced.* *Marc.* iii.
Manhode, *manhood,* the state or condition of a man. *Tite* iii.
Mannus, *man's.* *Matt.* xvi.
Manqueller, *manslayer, executioner.* *Marc.* vi.
Margaritis, *Gr.* μαργαρίτης, *pearls.* *Matt.* xiii.
Mat. See *Maat.*
Maundement, *commandment.* *Matt.* xv.
Mawmetis, *idols.* 1 *Pet.* iv.
Mayer, *Lat. mayor, justice.* *Luc.* xx.
Maysterful, *a collector of taxes, officer.* *Luc.* xii.
Mede, *A. S.* mede, *reward.*
Medled, *mingled, mixed.* *Matt.* xxvii.
Meest, *most, greatest.* *Dedis* viii.
Mekid, *humbled.* *Matt.* xxiii.
Mengyng, *A. S.* mengean, *mingling, mixing.* *Luk.* v.
Menie, *Fr. servants, Family.* *Matt.* x.
Merewis, *marrow.* *Ebr.* iv.
Meseles, mesclis, *Belg.* maselen, *lepers.* *Matt.* xi.
Message, *Fr. embassy.* *Effe.* vi.
Mete, *measure.* *Matt.* vii.
Metretis, *measures.* *Jon.* ii.
Meynal. See *Menie. Domestic, family.* *Rom.* xvi.
Meynd, meynte. See *Menging. Mingled.* *Apoc.* viii. *Ebr.* iv.
Meyne. See *Menie.*
Meyned, *mingled, familiar.* 1 *Cor.* v.
Meyris. See *Mayer. Mayors.* *Matt.* xi.
Miseysete, *diseased.* *Marc.* iv. 2 *Cor.* xi.
Misty, *A. S.* mist, *cloudy, dark.* 2 *Petir* i.
Mnas, minas, about 57*s. sterling.*
Monested, *Lat. admonished, exhorted.* *Matt.* ii.
Monger, *A. S.* mangere, *a merchant, trader.*
Mooste. See *Most.*
Moot-hall, *A. S.* mot, *court-hall,* the hall where a counsel is held. *Dedis* xxiii. A town-hall. Hence *burgmot,* a borough-mot, or council of the borough or town or city.
More, *A. S.* ma, *greater.* *Matt.* xi. *rather* *Ebr.* xi.
More-tree, *sycamore-tree.* *Luc.* xvii.
Most, *greatest.* *Matt.* xiii.
Mossel, *Fr.* morcel, *morsel.* *Jon.* xiii.
Mought, *A. S. might.* *Matt.* vi.
Moun, *A. S. may.* *Matt.* vi.
Mowe, *be able.* *James* ii. *Luc.* xiii.
Mowghtes, *A. S.* moth, *moths.* *James* v.
Must, *Lat. new wine.* *Dedis* ii.
Musyng, *murmuring.* *Jon.* vi.
Myght, *prevail.* *Matt.* xvi.
Mylbustoon of assis, *a milstone of asses,* or a heavy milstone. *Mar.* ix. See *Assys.*
Mynd, *A. S. memory. remembrance.*
Myned, *Lat.* minare, *undermined, broke thro'.* *Matt.* xxv. *Luc.* xii.
Myrie, *merry.* *Apoc.* xi.
Myst. See *Misty.*
Myrower, *Fr.* miroir, *mirrour, a looking-glass.* *James* i.
Mysese, myseiste. See *Miseysete. Want, poverty.* 2 *Cor.* viii. *Fillip.* iv.
Mysturne, *alter, pervert, change for the worse.* *Gal.* i.

N

Nappith, nappiden *A. S.* hnappian, *slumbereth.* *Matt.* xxv. 2 *Pet.* ii.
Narde, *A. S.* narde, from *Gr.* νάρδος, *a fine oil or ointment.* *Jon.* xii.
Ne, *A. S.* ne, *neither.* *Gal.* i. *nor.* *Matt.* xii.
Neighe, *draw nigh.* *Matt.* iii.
Neigheden, *drew nigh.* *Matt.* iv.
Neische, *A. S.* nesc, *delicate, effeminate.* 1 *Cor.* vi.
Nempnede, *named.*
Neomenye, *Gr.* See *Newmenie.* *Coloss.* ii.
Netheles, *nevertheless.* *Matt.* xi.
Newmenie, *new moon.* *Coloss.* ii.
Nil, *will not.*
Nete, *not.* *Jon.* xii.
No but, *except.* *Matt.* v.
Noght, *not.*
Noither, *neither.* *Mark* v.
Nolde, *would not.* *Matt. Prolog.*
Noll, nol, *A. S.* hnol, *neck.* *Dedis* vii.

[a]Noon, *A. S.* non, *or* mid-day, *high-noon*, three a clock in the afternoon, the nones, the hour of prayer from two to three. *Bona* de Div. Offi.
Noon, *A. S.* nan, *none*. *Luc.* xiv.
Noot, *know not*. 2 *Cor.* xii.
Noyed, *annoyed, hurt*. *Luk.* iv.
Noyouse, *Fr. hurtful*. 2 *Thess.* iii.
Nygardes, neh, *niggards, covetous*. 1 *Cor.* vi.
Nyle, *will ye not*. *Jer.* vii. *Matt.* xxi.

O

O, *one*. *Matt.* vi.
Obeschen, *obey*. *Matt.* iv.
Onest, *Lat. honourable*. *Dedis* xvii.
Onethe, *A. S.* uneathe, *scarcely*.
Onsydishondis, *alone, by themselves, aside*. *Marc.* iv.
Oo, *one, omega*. *Ded.* i.
Oonhede, *unity, oneness*.
Oonlepy, *A. S.* anlic, anlipe, *only*. *Luc.* viii.
Oost, *Fr. guest, host*. *Filemon.*
Oost, *Lat.* hostis, *host, army*. *Dedis* xxiii.
Oostes, ost, *Lat.* hostia, *hosts, sacrifices*. *Ebr.* viii. *Phil.* iv. *Dedis* vii. *Rom.* xii.
Oppresse, *Lat. stop, catch, lay hold of*. *Luc.* xi.
Opynyons, *reports*. *Mar.* xiii.
Ostrye, *an inn*. *Luc.* x.
Other, *A. S.* other, *either, or*. *Matt.* xii.
Overpluys, *A. S.* ofer, and *Lat.* plus, *overmuch*.
Overthwarte, *heady, forward, cross, froward*. 2 *Tymo.* iii.
Oueth, *a verbo* owe, *ought*. 1 *Cor.* ix.
Overtrowynge, *A. S.* overtruwian, *over confident*. 1 *Cor.* iv.
Ourneden, *Lat. adorned, trimmed*. *Matt.* xxv.
Outaken, *A. S.* utacunde, *except*. *Dan.* xiii.
Oyse, *Lat.* usus, *use*. *Rom.* i.

P

Pale, *A. S.* pal, *a ditch, trench*. *Luc.* xix.
Panyer, *Fr. a tray, pannier*.
Parceneris, *partakers*. *Heb.* iii.
Parchemyne, *Fr.* parchemin, *parchment*. 2 *Jon.*
Pardis, *Lat. leopards*. *Cant.* iv.
Parfit, *perfect*. *Matt.* v.
Passyngli, *exceedingly, excessively, above measure*. *Gal.* i.
Payed. See *Apaid*. *Eb.* xiii. Yvel payed, *dissatisfied*.
Pawme, *palm of the hand*. *Matt.* xxvi.
Payring, *A. S.* pæran, *impairing, damage*. *Marc.* viii.
Peeres, peeris, *Lat. fellows, equals*. *Matt.* xi.
Peirer. See *Payring*. *Impairer, damager*.
Pennes, *Lat. wings, feather*. *Luc.* xiii.
Percevuer, *Lat. partaker, partner*. *Apoc.* i.
Perischide, *Lat. perished, lost*. *Luc.* xv.
Pesiblete, *Fr. a calm*. *Luc.* viii.
Peyrement, *loss, detriment, damage*. *Filip.* iii.
Peyrenges. See *Peirer*. *Reparations, losses*. *Matt.* xvi.
Pitchynge. See *Ficchid*. *Fastning*. *Col.* ii.
Pite, pitee, *Lat. piety, godliness*. 1 *Tymo.* ii.
Piteously, *Lat. godlily*. *Tyte* ii.
Pighted, *Fr. pierced, struck*. *Jon.* xix.
Plaint, *Fr. complaint, blame, fault*. 1 *Tessal.* v.
Ple, *plea, controversy*. *Ebr.* vi.
Plentee, *fulness*. *Ebr.* x.
Pointel, *Fr. pencil*. *Luc.* i.
Poudir, *dust*. *Luc.* x.
Powne, *pound, bruise*. *Matt.* xxi.
Praysed, *Fr. appraised, priced, valued*. *Matt.* xxvii.
Preised, *priced*. *Matt.* xxvii.
Prente, *impression*. *Matt.* xxii.
Prepucie, *Lat. uncircumcision*. *Gal.* ii.
Prie, *Fr. pray*. *Matt.* v.
Princehed, *A. S.* hod, *Fr.* prince, *state* or *condition of a prince*. *Jude.*
Privytees, *secrets*. *Matt.* xiii.
Priyng. See *Prie*.
Procuratour, *Lat. proctor, attorney, steward*.
Profrith, *Lat. offereth*. *Ebr.* xii.
Prye. See *Prie*.
Puplische, *Lat. publish*.
Purveien, *provide*. 2 *Cor.*

[a] Tho bygonne tenebres that into al the eorthe were ydon,
In the sixte tyd of the day that me clupeth *Noon*
Hit bygan at *Non* and for to the *nynthe* tyde ylaste
That wolde beo *Mydovernon*: tho were the *Gywes* agaste. *Festival Metri.* MS.
The hour of prayer called the *Nones* began at *twelve* and ended at *three* in our afternoon, which was called *high noon*.

Purveyed, *Fr. foresaw. Dedis* ii.
Putte, *Belg.* putte. *pit, well. Cant.* iv. Hence *putche*, in Kent *a puddle.*

Q

Quemeful. *A. S.* cweman, *appeased, pacified. Exod.* xxxii.
Querne, *A. S.* cweorn, *a mill. Matt.* xxi.
Quijk, *A. S.* cucu, *quick, living, alive.* 1 *Pet.* ii.
Quyte, *Fr.* quitte, *quit, requite, reward.* 2 *Tessa.* i.

R

Rather, *A. S.* rath, *earlier, sooner. Jon.* i, xv.
Rawyn, *Lat. rapine. Matt.* xxiii.
Rauyshide, *Fr. ravished, snatched away. Dedis* vi.
Rauyshing of spirit, *ecstasy. Dedis* x.
Refute, *Lat. refuge, help.*
Reheed, *A. S.* rehod, *reed.*
Relifis, *A. S. relicks, remains. Matt.* xiv.
Reneuled, *A. S.* reneowe, *renewed. Ebrews* vi.
Repreued, *rejected. Ebr.* xiii.
Repromyssioun, *Lat. promise. Ebr.* xi.
Resolucion, *Lat. dissolution.* 2 *Tymo.* iv.
Retted, *A. S.* rete, *rated, counted, reckoned. Rom.* x.
Rewe, *A. S.* reowsian, *rue, repent, grieve. Ebr.* vii.
Rewe, *Lat.* regula, *Scoti scribunt* reule, *rule, order. Dedis* xi.
Rewmes, *Fr.* roiaume, *realms, kingdoms. Matt.* iv.
Rewthe. See *Rewe. Pity, sorrow. Matt.* ix.
Riddel, ridle, *A. S.* hridel, *winnow, sift. Luc.* xxii.
Rigtwisnesse, *righteousness. Matt.* vi.
Rood, *A. S.* rode, *a cross* or *crucifix.*
Roos, *arose. Matt.* viii.
Roouys, *A. S.* hrof, *roofs. Luc.* xii.
Rop, *reaped.*
Route, *sleep.*
Ryuelying, *shrivelling, wrinkle. Effes.* v.

S

Sabotis, *sabbath. Matt.* xii.
Sad, *solid, strong, steady. Ebrews* v. *Luc.* vii. *Ebr.* iii.
Sadder, saddere, *surer, stronger, firmer.* 2 *Pet.* i. *Rom.* xv.
Sadnesse, *gravity, sobriety, firmness. Tyte* ii. *Colos.* ii.
Saumpleris, *Fr.* exemplaire, *samplers, patterns. Ebr.* ix.
Say, *saw.*
Savand, *saying.*
Saygh, *saw.* 1 *Joon.* iv.
Schame, *A. S.* scame, *shame, fear. Dedis* ix.
Schapide, *A. S.* sceapan, *shaped, framed. Ebr.* xi.
Schaply, *A. S.* sceapan, *well-shaped, beautiful. Isai.* lxiii.
Scheltrum, *troops, a garrison, A. S.* sceol-truma.
Schenschip, *A. S.* scendan, *shame, reproach. Luc.* i.
Schent, *ashamed, confounded. Dan.* iii.
Schine, *A. S.* scinan, *shine, dawn. Luc.* xxiii.
Schippe, *Belg. ship, ark. Matt.* xxiv.
Schipbreche, *shipwreck.* 2 *Cor.* xi.
Schitt, *A. S. shut, closed. Matt.* xxv.
Schoggid, *Belg. shocked, tossed. Matt.* xiv.
Schome, *A. S.* scome, *be ashamed.*
Schoon, *A. S.* ascunian, *shun, avoid. Tyte* iii.
Schrewed, *Teut.* beschreyen, *shrewd, evil, naught, perverse. Jam.* iii. *Filip.* ii. *Dedis* xx.
Schulen, *plural of schal.*
Schuldren, *A. S.* sculder, *shoulders.*
Scita, *Scythian.*
Sclattis, *slates, tiles. Luc.* v.
Sclaundre, *Fr. slander, offend. Matt.* v.
Scorne, *A. S.* scearne, *mock, despise.*
Scrowes, *scroles. Matt.* xiii.
Se, *mark, beware. Filip.* iii.
Seende, *A. S.* sendan, *sent, cast. Matt.* iii.
Seesed, *ceased. Marc.* iv.
Sege, *Fr. seat. Matt.* xxv.
Seighe, sigh. See *Saygh. Saw. Matt.* iii.
Semelaunt, *Fr.* semblaunt, *resemblance, faces.*

Sendel, *Gr.* σινδων, *a fine linen cloth. Matt.* xxvii.
Senneth, senney, seneuey, *Lat.* sinapis, *mustard-seed. Matt.* xiii.
Seruage, *Lat. service.*
Senophegya, *Gr. feast of tabernacles. Jon.* vii.
Setil, *A. S.* setl, *a settle* or *seat. Luc.* i.
Sew, *pottage, broth, soup.*
Seying, *saying, what is said. Tyte* iii.
Shone, *Belg.* schoen, *shoes. Matt.* iii.
Sigh. See *Seighe.*
Sijknesse, *A. S.* seoc, *sickness, weakness.* 1 *Cor.* ii.
Siker, *sure, secure. Matt.* xxv.
Sikirnesse, *security.*
Silleres, *sellers.* 1 *Tymo.* i.
Sithen, *since, seeing that.*
Sithis, *A. S.* sithon, *times, turns.*
Skile, *reason. Ebr. prol.*
Skipten, *skipped, leaped. Ded.* 14.
Slake, *A. S.* slæc, *slack, let down. Luc.* v.
Sleeris, *slayers.* 1 *Tim.* i.
Slygh, *A. S.* slydan, *sly, cunning. Matt.* x.
Snare, *a noose. Matt.* xxvi.
Snobbingis, *Belg.* sobben, *sobbings, sighings. Lament.* iii.
Snybbande, snybbynge, *Teut.* kneubel, *snubbing, reproving.*
Soler, *Lat.* solarium, *a chamber, garret, loft.*
Sopun, *A. S.* supan, *supped, wallowed.* 1 *Cor.* xv.
Sort, *Lat.* sors, *lot. Dedis* xiii.
Sothely, *A. S. truly, for certain, Matt.* vi.
Sothfast, *A. S. true. Matt.* xxii.
Sothfastness, *A. S. truth. Laod.*
Soudes, soudis, *Fr. wages, presents. Luc.* iii. Hence *souldier*, from *Brit.* sadwar.
Soukynge feer, *A. S.* succan feora, *a sucking-mate* or *companion, foster brother. Dedis* xvii.
Soun, *Sound. Luk.* xxi.
Sowide. See *Sadded. Strengthened. Dedis* iii.
Sowr-dough, *A. S.* sur-dah, *leaven. Luc.* xiii.
Sowuel, *pottage.*
Sparbylde. See *Disparblid.*
Spedith, *A. S.* sped, *speedeth, advantageth. Matt.* xix.
Spense, *Lat.* expendo, *expence, charge, cost.* 1 *Cor.* ix.
Spise, *Lat. species, appearance.* 1 *Thess.* v.
Spotil, *Lat.* sputum, *A. S.* spiwel, *spittle. Jon* ix.
Spousailis, *Fr. espousals, weddings. Matt.* ii.
Spousesse, *Fr. a bride, the spouse.*
Sprenge, *Teut. sprinkle. Matt.* xi.
Spreynd, *Teut. sprinkled. Ebr.* ix.
Stalworthe, stalwart, *q.* steel-worthy, *A. S.* steal-worth, *brave, stout, mighty. Marc.* i.
Steene, *A. S.* stæna, *a pot.*
Sterne, *A. S.* sterne, *austere. Luk.* xix.
Stide, *A. S.* sithe, *side, place; elsewhere, A. S.* other, sithan; *stead, A. S.* sted.
Stighyng, stied up, *A. S.* stigan, *going up, ascending. Matt.* ix.
Stockes, *A. S.* stocce, *stocks. Mark* v.
Stolis, stooles, *Lat.* stola, *stoles, long white garments. Marc.* xii. *Apoc.* vi.
Stoneying, *Fr.* estonner, *wondring, astonishment. Mark* v.
Stool *A. S.* stole, *a seat, throne,* the stool of my feet, *James* ii. the stool of wickedness, *Psal.* xciv.
Stoonys, *rocks. Apoc.* vi.
Strangle, *tire, weary. Luk.* xviii.
Stranglide, *choked. Matt.* xviii.
Straught, *stretched. Matt.* xii.
Streighten, *stretch. Luc.* xxii.
Strenen, *q.* treen, *wooden. Apoc.* ix. *A. S.* treow.
Stronde, *A. S.* strand, *a brook. Jon.* xviii.
Sudaries, *Lat. handkerchers. Jon* xi. *Dedis* xix.
Suden, sueden, *followed. Matt.* xiv.
Suld, *should.*
Sue, *follow. Matt.* viii.
Sugett, *subject.* 1 *Tim.* i
Sutely stirynge, *persuasive, enticing.* 1 *Cor.* ii.
Swagiden, *A. S.* aswesed, *assuaged, appeased, quieted, Dedis* xiv.
Swaleden, swaliden, *A. S.* sweltan, *swealed, scorched, singed. Apoc.* xvi. *Like a sweled cat, better than he looks for. Proverb.*

Sweuenes *A. S.* swefen, *dreams. Dedis* ii. *Gen.* xxvii.
Swilke, *A. S.* swilce, *such.*
Swithe, *A. S.* swithe, *hastily. Jon.* xi.
Sydis hondis, *aside, alone.*
Sythithes, sythes. See *Sithis.*
Sying, sighen, *cleansing, straining. Matt.* xv, xxiii.
Symfonie, *Gr. musick. Luk.* xv.

T.

Take. See *Bitake.*
Take ye kepe, *mind, observe. Mark* xiii. *Gal.* iv.
Tawer, *A. S.* tawain, *a currier of leather. Dedis.*
Teenden, *A. S.* tendan, *light, kindle. Matt.* v.
Tente, *attention, heed. Dedis* v.
Terminate, *Lat. fix, appoint, bound. Ebrews* iv.
Terre, *stir, provoke. Eeffes.* vi.
That, *but. Gal.* v. *Filip.* i.
Thennis, *thence. Dedis* xix.
Therf, *A. S.* theorf, *unleavened. Marc.* xiv.
Theues, thewis, *A. S.* theaw, *manners, qualities,* 1 *Cor.* xv.
Thilk, *that. Apoc.* xvi.
Thonkynges, *A S.* thancgian, *thanks. Matt.* xxvi.
Tho, when used as a pronoun, signifies *those,* as an adverb, *then.*
Thor, *where.*
Thowng, thwong, *A. S.* thwang, *thong, strap. Luk.* iii. *Jon.* i.
Threischefooldis, *thresholds.* Highere threischefooldis, *A. S.* thyrscel, *lintels. Exod.* ii.x
Thrungun, *A. S.* thrang, *thronged. Luk.* viii.
Tideful, *A. S.* tid, *timely, seasonable, early. James* v.
Til. *to. Matt.* i.
To, *to, as, for in, by, one, of, too.* When in composition it is augmentative. See *Tobarst, Torent.*
Tobarst, *burst suddenly. Dedis* i.
Tobreydinge. See *Debreydinge. Marc.* ix.
Tofore, *before. Rom.* i.
Tol-boothe, from *A. S.* toll and bode, *a booth where they paid the Emperor's duties* or *toll, a custom-house, an exchange. Matt.* ix.
Tolgaderer, *taxgatherer. Matt. prol.*
Tombylde, *A. S.* tumban, *tumbled, danced. Matt.* xiv.
Tome, toom, tume, *Danish, A. S. tom empty. Luc.* i. *A toom purse makes a bleit merchant. Yorksh.* prov.
Toon, *the one. Matt.* vi.
Torent, *rent with violence. Matt.* xxvii.
Toukeres, *Teut.* tuch *or* trucken, *or Fr.* thrucken, *tuckers, fullers. Malachi* iii.
Toune, *A. S.* tun, *town. Matt.* xii.
Towrbled, *Fr. troubled. Matt.* ii.
Trarke, *Gr. tetrarch.*
Trauailyd, *Fr. troubled, vexed. Marc.* v. *Dedis* xxviii.
Tree, *wood.* 2 *Tim.* ii.
Trete with hands, *handle. Coloss.* ii.
Trist, *Dan.* troster, *trust, confidence, courage. Dedis* xxviii.
Tristenyng, *trusting, confidence.* 2 *Cor.* i.
Tristily, *trustily, faithfully. Dedis* ix.
Trowed, *trusted. Jon.* iii.
Twey, *A. S.* twa, *two.*
Tything, *A. S.* teotha, *tiding, tale, report. Marc.* i. *Isl.* tidinde, *rumors.*

V. U.

Vagaunt, *Lat. vagrant, wanderer. Jerem.* xiv.
Vanisched, *made vain. Rom.* i.
Varieu, *barjesus. Dedis* xiii.
Vertue, *Lat. power, strength.* 1 *Cor.* ii.
Vertues, *powers. Matt.* xxi.
Vinere, *Lat. vineyard. Matt.* xx.
Vituled, *victualled. Dedis* xii.
Umbylapped, *enveloped, encompassed about. Ebr.* v.
Umthoughte, *bethought, remembered. Luc.* i. *A. S.* ymtheotian, deliberans.
Unceli, *A. S.* celing *or* unsælig, *unhappy, wretched,* without any comfort or refreshment. *Rom.* vii.
Uncharged, *disburthened. Dedis* xxi.
Uncovenable. See *Covenable. Useless, disagreeable, unreasonable.* 2 *Tessal.* iii.
Undedeli, *immortal.* 1 *Tymo.* i
Undeedlynesse, *immortality. Wisd.* iii.

Underbering, *labouring, giving diligence.* 2 *Pet.* i.
Undern, *A. S.* undern, *nine in the morning. Marc.* xv.
Undernym, *A. S. reprove, accuse. Levit.* xix. 1 *Jon.* iii.
Understondest, *savourest. Matt.* xvi.
Undircrieden, *cried out, hurried. Luc.* xxiii.
Undirfongen, *A. S.* fang, *received.*
Undirnomun. See *Undernym. Reproved. Gal.* ii.
Unhile, *A. S. uncover. Dan.* xiii.
Unhonest, *Lat. dishonourable, uncomely.* 1 *Cor.* xii.
Unhonourid, *Lat. dishonoured. Jon.* viii.
Universite, *Lat. universe, world. James* iii.
Unknowing, *not knowing, being ignorant of. Rom.* x.
Unkunning, *A. S. ignorance. Dedis* xvii.
Unkunningnesse, *ignorance.* 1 *Pet.* i.
Unnethe, unnethis. See *Onethe.* 1 *Pet.* iv. *Dedis* xiv.
Unnobley, *Lat. ignominy, dishonour.* 2 *Cor.* iv.
Unpesible. See *Pesible. Unquiet, disturbing. James* iii.
Unpiteous, *Lat. ungodly.* 1 *Petir* iv.
Unpite. See *Pite. Ungodliness. Tyte* ii.
Unsightable, *invisible.* 1 *Tymo.* i.
Unstidefastli, *not firmly, inconstantly.*
Unwelewable. See *Welewed. Never-fading.* 1 *Pet.* v.
Unwemmyd. See *Wem. Unspotted. Coloss.* i. *Ebr.* ix. *James* i.
Unwisdom, *folly. Bar.* iii.
Unwitti. See *Wit. Ignorant, indiscreet, foolish. Gal.* iii.
Unwityng, *ignorance. Dedis* iii.
Unworchiped. See *Worschip. Dishonoured.*
Volatilis, *Lat. crammed fowls. Matt.* xxii.
Upbyheste eyres. See *Biheestis. Heirs according to promise. Gal.* iii.
Upsodoun, *upside-down, topsy-turvy. Luc.* xv
Ussilf, *our selves. Rom.* viii. 1 *Joni.*
Uta, *Lat.* octavo, *octave,* or the eighth day after a feast or holy-day.
Utmere, *utter. Matt.* xxv.

W.

Waast, *destroy. Luc.* ix.
Wait, *Fr.* guet, *observe, mark. Filip.* iii.
Waiward, *Fr.* gesver, *cross, evil, perverse. Matt.* vi. *Filip.* ii.
Walowed, *A. S.* walwain, *rolled. Matt.* xxvii.
Wan, *A. S.* wan, *pale, black and blew.* 1 *Pet.* ii.
Wandred, *A. S.* wandrian, *walked about. Dedis* iii.
War, *A. S.* wære, *wary prudent. Luc.* x.
Warye, *A. S.* warian, *curse. Matt.* xxvi.
Water-bouke, *A. S.* water-bec, *a beck, creek* or *rivulet. Dedis* xxviii.
Wawed, *A. S.* wagian, *waved, shaken. Mark* xi.
Wawes, wawis, *A. S.* wæg. *waves. Matt.* xiv.
Waysschen, *washed. Mar.* vii.
Wedde, *A. S.* wedd, *a pledge, league, covenant.* 2 *Cor.* i.
Weeldeth, *possesseth. Luc.* xii.
Welders, *A. S.* wealder, *owners, rulers. Dedis* iv.
Welding, *owning, possessing.* 2 *Cor.* vi.
Welefulli, *A. S.* wæla, *prosperously, happily.*
Welewed, *A. S.* wœle, *yellowed, withered. Marc.* iv.
Welled, *melted. Apoc.* i.
Wellinge, *A. S.* wellan, *melting. Mala.* iii.
Weloweth. See *Welewed. Fadeth away. Jam.* i.
Welsumly, *prosperously.* 3 *Jon. Gen.* xxvii.
Wem, wemmen, *A. S.* wem, *a spot, spots. Exod.* xii. 2 *Pet.* ii.
Wench, *A. S.* wencle, *a little girl* or *maid.*
Wende, *A. S.* wene, *thought, imagined.*
Wene, *think.* 1 *Cor.* vii.
Wermode, *wormwood. Apoc.* viii. *A. S.* wormwort, *a warm or hot herb.*
Weyward, *A. S. perverse, liking his own way. Matt.* vi.
Wexen, *A. S.* weoxan, *waxen, grown, increased. Pro.* iii. *Luc.* xii.
Wher, *whether. Matt.* xiii.
Whidir, *A. S. whither. Matt.* viii.

Whileness, *A. S.* hweol, *whirling, turning about. James* i.
Wiche, *A. S.* wicce, *a witch. Dedis* viii.
Wilne, *will, desire.* 2 *Cor.* xii.
Wiste, *A. S. knew. Joon.* xx.
Wite, witen, *know.* 1 *Joon.*
Withi, *A. S.* weli, *willow.* See *zalewis.*
Withoutforthe, *without, outward.* 2 *Cor.* vii. 1 *Pet.* iii.
Witinforthe, *within.*
Witsontide, *whitsontide, pentecost.* 1 *Cor.* xvi. From *A. S.* witigung *or* witigdom, *prophesy, and* tid, *time* or *season, q. d.* the time or season of prophecy.
Witt, *A. S.* witan. See *Wite. Sense, knowledge.*
Wittlesse. See *Witt* and *Wite. Foolish, senseless. Gal.* iii.
Wlapped, *Teut.* lapp, *wrapped. Matt.* xxvii.
Wlated, *A. S.* wlætan, *abominated, nauseated. Jerem.* xiv.
Wlathest, *abhorrest. Rom.*
Wode, *wood. Matt.* iii.
Wode, wood, *A. S. mad. Dedis* xii.
Wolen, *will.*
Wond, wondes, *A. S.* wund, *wound, wounds. Apoc.* xv.
Wonynge, *A. S.* wunian, *dwelling. Isai.* ix.
Woodnesse, *madness, fury. Apoc.* xix. *Jonas* iii.
Wook, *A. S.* weoc, *week. Jon.* xix.
Woost. See *Wiste. Knowest.* 1 *Cor.* vii.
Woot. See *woost.*
Woo-worthe, *woe be. Matt.* xxiii.
Worschip, *A. S. honour, respect.* 1 *Cor.* xii.
Worschipful, *honourable, respectful.*
Wortes, *A. S.* weort, *herbs. Matt.* xiii. *Rom.* xiv.
Worthi, *noble. Luk.* xix.
Wot, *know. Matt.* vi.
Writhun, *A. S.* wreothun, *wreathed, braided.* 1 *Tymo.* ii.
Wynside, *Teut.* wancken, *winced, kicked. Ded. Prol.*
Wynyng, *A. S.* winnan, *gain. Philip.* i.

Y.

Yche. See *Eche, Iche. Each, every. Matt.* xii.
Ydel, ydil. See *Idel.*
Yede. See *Ghede. Isai.* ix.
Yelden, yolden, *A. S.* yildan, *yield, pay, perform.*
Yellyng, *Belg.* ghillen, *howling. Jam.* v.
Yerde. See *Gherd. Ebr.* ix.
Yghe. See *Ighe. Eye. Matt.* v.
Ylis, *isles. Apoc.* vi.
Ympne, *Gr. hymn. Matt.* xxiv.
Ynglys, *english.*
Ynowgh, *A. S. enough. Matt.* x.
Ynwardnessis, *inwards, bowels.* 2 *Cor.* vi.
Yongling, *A. S.* yeong, *younkster, youth, stripling. Marc.* xvi.
Yongthe, *youth. James* ii.
Yotide, *A. S.* yoten, *poured.*
Young wexing man, *young man. Matt.* xix.
Yousilf, *your selves. James* iii.
Yrun, *A. S.* iren, *iron.*
Yvele, *evil. Matt.* viii.

Z.

Zalewis. *Fr.* saule, *Lat.* salix. See *Willows. Withis.*

00110652

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018